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SEVENTY-SEVENTH ANNIVERSARY OF THE AMERICAN BAPTIST
MISSIONARY UNION.

CINCINNATI, OHIO, Monday, May 25, 1891.

THE American Baptist Missionary Union held its seventy-seventh anniversary in Pike's Opera House. At half-past nine o'clock A.M. Rev. Henry C. Mabie, D.D., Home Secretary of the Union, conducted a prayer service, largely attended, at which earnest petitions, in answer to requests, were offered for the workers in Japan, China, Africa, Assam, Brazil, India and Burma.

At ten o'clock the President of the Union, Rev. Geo. W. Northrup, D.D., LL.D., took the chair and opened the business session of the Union. The Scriptures were read by Rev. John Humpstone, D.D., of New York, and prayer was offered by Rev. George J. Johnson, D.D., of Iowa.

President Northrup then announced the following committees:—

On Arrangements.—E. A. Ince, Ohio; H. C. Lyman, Ohio; H. O. Rowlands, Ill.

On Enrolment.—W. A. Spinney, Ohio; J. P. Abbott, Mass.; H. H. Hunt, N.Y.; J. J. Keeler, Neb.; C. R. Woodruff, Penn.

On Place and Preacher.—A. H. Strong, N.Y.; J. W. Icenbarger, Ohio; W. B. Riley, Ill.

On Obituaries.—Albert G. Lawson, N.J.; W. R. Wright, W. Va.; E. W. Lounsbury, Ohio; J. C. Hoblitt, Minn.; W. T. Richardson, Mass.

On Finance.—C. H. Banes, Penn.; E. J. Barney, Ohio; A. G. Hull, Cal.; L. B. Merrifield, Ill.; A. F. Gale, Minn.

On Bible Work.—E. A. Woods, Penn.; D. W. Hurlburt, Wis.; D. D. MacLaurin, N.Y.; J. C. Buchanan, N.J.; T. C. Evans, Mass.

On Missions in Burma.—O. P. Gifford, Mass.; W. C. Calder, Burma; E. W. Hunt, Ohio; L. Everingham, Ill.; E. N. Harris, Iowa.

On Missions in Assam.—J. L. Jackson, Mich.; R. D. Grant, Mass.; W. E. Feeman, Ohio; G. L. Wrenn, Ill.; S. Drummond, W. Va.

On Missions to the Telugus.—J. W. Ford, Mo.; F. Rector, Mass.; R. R. Williams, Kan.; W. H. Latourette, Cal.; J. A. Hutchinson, W. Va.

On Missions in China.—N. E. Wood, N.Y.; D. B. Cheney, Jr., Wis.; F. S. Dobbins, Penn.; G. L. Mason, China; J. H. Tangeman, Ohio.

On Missions in Japan.—W. F. Taylor, Ind.; A. Blackburn, Mass.; A. L. Wilkinson, Wis.; W. M. Haigh, Ill.; E. W. Clement, Japan.

On Missions in Africa.—W. H. Butrick, Minn.; F. Farnsworth, W. Va.; J. H. Garnett, Ky.; R. R. Sadler, W. Va.; L. D. Philbrick, Mass.

On Missions in Europe.—C. J. Baldwin, Ohio; W. H. Stedman, Mich.; A. K. McCall, Kan.; G. N. Peters, Ohio; J. H. Chapman, Ill.

On Nominations.—H. F. Colby, Ohio; J. S. Swaim, Mass.; M. H. Bixby, R.I.; R. H. Middleditch, N.Y.; J. W. Lyell, N.J.; C. L. Williams, Penn.; O. G. Buddington, Del.; A. J. Rowland, Md.; S. H. Greene, D.C.; G. W. Folwell, W. Va.; B. F. Cavins, Ind.; C. R. Henderson, Mich.; O. O. Fletcher, Ill.; C. H. Holden, Wis.; T. G. Hughes, Minn.; F. L. Wilkins, Iowa; D. B. Ray, Mo.; A. K. McCall, Kan.; T. S. Leonard, Neb.; W. L. Van Horn, N.C.; K. B. Tupper, Col.; J. W. Read, Wash.; C. M. Hill, Or.; P. W. Dorsey, Cal.; J. W. Spencer, Mont.

President Northrup then addressed the Union:—

Fathers and Brethren:—I purpose to speak of some of the hindrances at home to the work of foreign missions, or some of the causes of the comparative failure of the Church to evangelize the pagan nations. Before expressing my thoughts on this subject, I beg leave to utter a word of a personal nature. It is possible that my remarks may not secure the approval of all; may, in fact, give offence to some who hear me. If such shall be the case, let me assure you that I am not moved by a pessimistic spirit, nor by a disposition to disparage the missionary history of our people. I am not willing to admit that I am inferior to any of my brethren in loyalty to the denomination with which I have been identified for fifty years, and which I have served, in a public way, for more than a third of a century. The feeling which I am most distinctly conscious of, as I stand before you to-day, is that of heartache in view of the apathy of Christian people, and especially the apathy of our denomination, in regard to the temporal and eternal salvation of the vast population of the pagan nations. I have put the question to myself once and again, within a few weeks past: "What can be done to change this state of things—to awaken the feeling of love and compassion which ought to exist for the hundreds of millions of our fellow-men involved in the darkness, degradation and misery of heathenism? I speak in behalf of a billion human beings, for every one of whom Christ died, every one of whom has a place in the heart of God, every one of whom is of as much worth in His sight as any citizen of the great republic. It is certain that God has done all that He could wisely do in bestowing grace upon His people. It is also certain that, if they would use the grace bestowed with greater fidelity, He would give more and still more, "opening the windows of heaven and pouring out a blessing, that there would not be room enough to receive it." The speedy evangelization of the pagan world, and shall we not also say, their salvation, is, in a real and profound sense, in the hands of the Church.

I. Among the causes referred to, we notice, first, the departure from the method of Christ in laying chief stress, not on salvation here and now, the establishment of the kingdom of God on earth, but upon salvation in a narrower sense of the term, as escape from the retributions of hell. To use the words of another: "It has been too much the habit of Christian people, in looking abroad upon the heathen world, to regard it, not as a kingdom to be conquered for Jesus Christ, but rather as a seething sea of drowning men, a few of whom might be saved from the general wreck by those whom the Church sent out on her gallant life-boat service." But certainly this is not the conception which Christ emphasizes when he sets before men the object of their immediate and supreme devotion. He began His ministry by preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel." He frequently called the kingdom which He came to establish the "kingdom of heaven," not because it is in heaven, but because of its heavenly origin and nature. The prayer given by our Lord indicates plainly the location and nature of the kingdom for the establishment of which He enjoined His disciples to labor and pray: "Thy kingdom come, Thy will be done"—where? in heaven? "Thy will be done on earth as it is in heaven." The objects presented in these two clauses are identical; the petition, "Thy kingdom come," means "Thy will be done on earth as it is in heaven." The end here presented—universal obedience among

men to the will of God—is the burden of the gospel which Christ preached, and which He commanded His disciples to preach to “all nations,” “to every creature”; an end which includes the whole duty of man, and in the accomplishment of which the earth will reflect, in a degree beyond human conception, the love, purity and blessedness of the heavenly world. True, in a few instances, Christ spoke of the infinitely diverse destinies of men in the future world; “but for once that He spoke about the saving of the soul, He spoke fifty times about the kingdom.” Since Christ’s method is the wisest and best, in the measure that the Church has departed from this method, it must have lost in religious power. How much power, in the way of missionary appeal, has the doctrine of the eternal perdition of the great majority of the pagan world? I received, a few months ago, a letter from a missionary in India, accompanied by a printed appeal to all evangelical churches, in which he states that, while last year (1890) fifty thousand heathen had been rescued, twenty millions had died, few of whom had heard of the love of God in Christ. And he exclaims — “Twenty millions of immortal souls swept into hell in a single year!”

It is probably an approximately correct estimate that, during the missionary year just closed, twenty millions of pagans, who had reached the age of moral accountability, have passed away, the great majority of whom never heard of the gospel of the grace of God. Is there not, in this fact, considered in the light of the commonly received view of the Bible relation to the final doom of the heathen world, a power of appeal to the people of God sufficient to impel them to all possible labors and sufferings necessary to make known the way of eternal life to every pagan on the face of the globe? Have they been greatly moved by this fact of overwhelming importance? How much have the Baptists of the Northern States, numbering eight hundred thousand, contributed to aid in sending the gospel to the vast multitude who have passed to the awards of the eternal world since the Union met in Chicago, one year ago? If we allow to these twenty millions their due share of our contributions according to their number, it will appear that the members of our churches have given, on an average, not to exceed two cents for rescuing from hell a number of our race equal to one third of the population of the United States. Is not this an amazing fact? Does it not seem incredible? Does it not furnish a moral demonstration that the idea of the exposure to everlasting punishment of the pagan world has but an almost inappreciable influence upon the great body of Christian people?

Brethren, I would submit the matter to you; I would ask you, each one, to state, clearly and fully, to his own mind, the considerations which render it *credible* that the Baptists, represented by the Union, *believe* what they profess to believe in regard to the final doom of the heathen world, and yet give, on an average, not to exceed one cent a week, to send the knowledge of the way of eternal life to a billion heathen, and not to exceed two cents to rescue from perdition the twenty millions whose day of probation has closed since the last anniversary of the Union. Would it not seem difficult to find eight hundred thousand non-Christian men, of average natural benevolence, who would not give as much, if necessary, to prevent the everlasting misery of an equal number of irrational creatures? Is it a matter of wonder that the world does not believe in hell, or that it does not believe that the orthodox churches believe that the heathen “shall go away into eternal punishment?” Do you say that for the world to deny that Christians believe what they profess to believe on this point, is to charge them with the most culpable insincerity—a charge which involves, logically, universal historical scepticism, rendering it irrational to believe in the existence of faith and goodness among men? True, but we would inquire if the charge involved in the other alternative is less damaging—the charge, well grounded, of continued practical indifference, on the part of the great majority of the members of all evangelical churches, to the eternal welfare of a thousand million of their fellow-men, whom they profess to love, and whom they are bound, by the most sacred obligations, to love as they do themselves.

We would not have you misunderstand us at this point—to regard us as doubting the reality or under-valuing the importance of salvation as escape from the retributions of the future world. We believe that everlasting punishment will last forever; and we believe this awful truth because

it is taught in the Bible; and we believe it is taught in the Bible because it is a fact in the universe; and we believe it is a fact in the universe because the infinite God, in the plenitude of His resources, could not prevent its existence, acting, as it behooves Him to act, in accordance with the immutable principle of His holy nature; and we believe that this truth ought to have the same place of relative importance in the instructions of the pulpit which it has in the Bible. And yet we affirm that Christ did not dwell chiefly upon salvation as pertaining to the future world, but as a good to be realized here, through the reign of love in the souls of men, constraining them to grateful and self-sacrificing labors that the will of God might be done everywhere on earth as in heaven. Salvation is deliverance from sin, and sin is of all evils the essence and the sum. "It brings present disgrace and ruin to body and soul, to home and country; it breeds distrust; it enervates manhood and womanhood; it incites to murderous revenge; it arrays class against class; it kindles the fires of volcanic social hate; it is a menace to peace, to social order, and to international amity; and from all this there is salvation only by that personal integrity and social righteousness which are the gifts of God to man through Jesus Christ." Salvation in this world involves salvation in the world to come; the kingdom of God on earth is the foundation of the everlasting kingdom of God in the heavens; and in the measure that salvation is wrought out here, and the kingdom of God extends among men, will the end be accomplished which Christ set before His disciples as the object of constant and paramount devotion. The whole ministry of Christ was a ministry of love to all the sinful, sorrowful, lost sons of men. He was moved with compassion for the multitude because He saw them "in distress," "scattered abroad as sheep having no shepherd," living mean, ignoble, wicked lives, ignorant of God and of the place which they occupy in His infinite heart, with latent spiritual powers capable of development, with solemn responsibilities of moral agents, with features of the divine image not yet wholly effaced and that might be restored. How strongly did He urge, by word and deed, in life and death, the duty of self-sacrificing love for men, not merely for the souls of men, but for men, women and children, in all the relations of life; and how impressively did He emphasize, in the sublime programme of the judgment day, the decisive importance of deeds of love and mercy. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." "Inasmuch as ye did it not unto one of these least, ye did it not unto Me." "Come, ye blessed of my Father." "Depart, ye cursed." Who are the brethren of Christ in this judgment programme? His disciples? Yes, but not these alone. For the event which He describes is that of the general judgment, when all nations, all the generations which shall have thronged the globe, will stand before His judgment seat, among whom there will be countless millions who never saw one of His disciples. The brethren of the Son of Man are "the poor, suffering, sorrow-laden sons of men, and the principle on which the judgment proceeds is that as men treat those they would have treated the Judge had they had the opportunity."

Are not the heathen among those who are in greatest need of the offices of love? Are they not hungry, famishing for lack of the bread of life? Are they not sick, consumed by the fever and leprosy of sin? Are they not poor, bankrupt in estate and character? Are they not in prison, compassed about by walls which they can neither scale, nor dig beneath, nor break through? If this great passage does not teach that men are saved by works of love, it certainly does teach that a faith, which does not produce these works, is vain and dead, and that those and those only who possess the spirit and do the works described by Christ, are justified in regarding themselves, or in believing that He regards them, as His true disciples. The question for us to answer, as Mr. Spurgeon is reported to have suggested, is not, May the heathen be saved without the gospel, but, Will we be saved if we do not carry the gospel to the heathen? And it may be confidently affirmed that those who cannot be moved with compassion, in view of the wrath of God which has come upon the heathen, will not be moved with compassion in view of that which is to come upon them; that those who will not make sacrifices to rescue the heathen from the hells in which they are in this world, will not make sacrifices to rescue them from the hell of the future world, which seems far off, vague, unreal.

What, then, is the greatest need of the Church of to-day? We answer, A divine enthusiasm; a mighty passion for the kingdom of God on earth, embracing all the populations of the globe,—all China, all India, all Africa, all Europe, all America, and all the islands of all the oceans; a kingdom as wide-reaching as the manifold life of man, involving obedience to the will of God in all positions and relations—in the sphere of the family, of social life, of business life, of political life; a kingdom whose progress shall be marked by the growing consecration of the people of God, the preaching of the gospel to the poor, the overthrow of oppression, the extermination of drunkenness and the passions of lust and the greed of gain, the destruction of superstition, idolatry and all forms of infidelity, the sway of truth, and love, and righteousness over all the earth, a divine enthusiasm—a mighty passion of love and loyalty, impelling the soldiers of Jesus Christ to conquer for Him all the kingdoms of the globe on which His cross of shame and agony was set up, and from which He uttered the cry of expiring and redeeming love.

II. We mention, as a second cause, the failure of the evangelical churches to apply at home the principle of comity which they recognize in their foreign mission work.

It is estimated that there is, on an average, one ordained minister to every three hundred thousand of the pagan population of the world. There is good authority for the statement that in China, and the population accessible to the American Board, there is only one missionary for every six hundred thousand people. Moreover, there are whole nations, numbering scores of millions, in which no disciples have been made. We are confident that all who have any adequate conception of the interests involved, will admit that the two following statements are thoroughly reasonable:—

1st. "That the Christian churches of the world should be satisfied with nothing less than sending out one ordained missionary for every fifty thousand of the accessible pagan population of the world."

2d. "That no church ought to call itself thoroughly aggressive and evangelical that does not expend, for the support of missions at large, at least one dollar for every five it expends for itself."

What would compliance with these propositions require of the evangelical churches of the world? Twenty thousand ordained missionaries instead of four thousand, as at present; an immediate reinforcement of sixteen thousand, of which the quota of our denomination at the North should be not less than twelve hundred, making our foreign force of ordained ministers at least 1,500. This would require our churches to give annually five times as much as the committee planned for expending during the current year, as authorized at the last annual meeting of the Union, or \$2,500,000, a sum which, large as it may seem, is \$400,000 less than would come, annually, into the treasury of the Union if the members of our churches should give, on an average, one cent a day for the cause of foreign missions.

We ask you to consider most seriously the vast relative waste, in men and money, involved in the condition of things existing in all the Northern States,—the part of the country represented by the Union.

To illustrate the matter which we have in mind, let us take an example of numberless cases, with many of which every one is familiar. Here are five fields, each having a population of fifteen hundred, and five evangelical ministers,—one Baptist, one Presbyterian, one Congregationalist, one Episcopalian, and one Methodist,—twenty-five ordained ministers preaching the gospel to seven thousand five hundred people, while on the other side of the globe there are twenty-five fields, each having a population of three hundred thousand, and but one ordained minister; twenty-five men preaching the Word to seven million five hundred thousand people,—one thousand times as many as are under the care of the same number of religious teachers at home. We ask, now, in all earnestness, Would it not be infinitely more reasonable and Christian, if these several denominations would apply at home the principle of comity which they recognize abroad, keeping five of these ministers here and sending twenty to aid their brethren, each of whom is confronted by nearly a third of a million pagans? If it would be wrong in the sight of God to put five ministers of different evangelical denominations in a village of fifteen hundred people in China,

or Africa, or Burma, restricting their labors to that locality, is it not wrong and equally wrong, yea, wrong in a greater degree, to do the same thing here, while hundreds of millions of our fellow-men are living and dying in the darkness and misery of heathenism? The field is the world. The whole world is missionary ground. Every city, every village, every neighborhood, in which there is one man, or woman, or child who is not a citizen of the kingdom of God, is a missionary field. We challenge any man to adduce reasons which will approach to a justification of the course of the Christian churches in distributing their forces over this common missionary ground—the whole world—in such an extraordinarily uneven way, putting one minister in charge of three hundred people, many of whom are Christians, and another, of no greater ability, in charge of three hundred thousand, of whom all, or nearly all, are pagans. If the great evangelical denominations would act on the principle of comity here suggested, it would be an easy matter for them to send an immediate reinforcement of sixteen thousand men, so that there might be one minister to every fifty thousand pagans; and it would be an undertaking of no difficulty for us to send our quota of twelve hundred, and to furnish them with adequate support.

Is it a violation of truth or charity to say that the existing state of things is a great religious scandal, an offence against God, and a crime against our brethren of the heathen world, sitting in the region and shadow of death, perishing for the lack of the light of life?

What are the lessons taught by these facts? What are the duties which they should impress upon us? One duty, and that of paramount importance, as clear to our mind as if it were written on the heavens in words of fire, is this: That the evangelical churches ought to emphasize strongly all points of doctrinal agreement and all methods of Christian work in which they can unite, coming as closely together as possible, and presenting a united front to the enemies of God. Consider, we beseech you, the most obvious facts of our condition. Here are the evangelical churches, in all but a few millions, confronted at home by three hundred million members of two powerful and thoroughly corrupt organizations,—the Roman and Greek hierarchies,—and by vast masses of men connected with no churches, dominated by sensuality, greed of gain, lust of power, and social distrust and hate, tremendous principles of evil which have brought to untimely destruction cities and nations, many and great, all down the ages; and abroad, confronted by a billion heathen, all involved in deepest moral ignorance and most debasing superstition, and half of them held in the thralldom of false philosophical systems of extraordinary power; and joined with these forces, both at home and abroad, the spiritual hosts of wickedness, under the leadership of the god of this world. In such a war as this, fighting the organized evil forces of earth and hell, the combined powers of “the world, the flesh, and the devil,” united in the strongest compacts, shall we not, all soldiers of Jesus Christ, stand together in the closest relations possible, help each other heartily on the march and in the deadly assault, cheer each other amidst the fire and storm of battle, knowing that the Leader is one, the army one, the foe one, the final triumph one, the eternal glory one,—the glory due unto Him who is “worthy to receive the power, and riches, and wisdom, and might, and honor, and blessing?”

But we hear objections, many and plausible, urged against what some may be pleased to call an impracticable and fanatical appeal.

1st. It is said that we, as a denomination, hold the truth, the whole truth and nothing but the truth; that it is of supreme importance that we secure the widest possible acceptance of our views at home; that we dare not compromise with error by consenting to give up any community, however small, to the care of Pædobaptist churches, etc., etc.

The question, then, for us to consider is reduced to this: Shall we give over more of the population of our country to the Pædobaptists, or more of the heathen world to the devil? Are we to regard the errors of all Christian churches, other than our own, as more destructive than the errors of heathenism?

And, then, if we have the truth, in its purity and fulness, are we not, of all Christian bodies in the world, under the greatest obligation to go to the regions beyond? Surely, the very fact of the purity of our creed immensely enhances the claims of duty resting upon us to secure its world-

wide acceptance. What an inspiring and uplifting event it would be to the whole Christian world, if we should send out, at once, the number of missionaries suggested,— twelve hundred,— moved by the spirit of apostolic self-sacrifice and heroism, whose labors might be the means, under the blessing of God, of winning to our pure faith tens and hundreds of thousands in heathen lands, creating at many points, as among the Telugus, Baptist communities numbering fifty thousands! Furthermore, is it not evident that the fundamental principle of our people ought to constrain them to go, in large and increasing numbers, to the nations of the pagan world? For the fundamental principle of our churches, that of which we boast and in which we glory, is loyalty to Jesus Christ, implicit obedience to His commands. We discard and repudiate all assumed authority of a human source, whether of popes, or councils, or traditions, or creeds. But loyalty to Christ, in order to be such in truth and not in name only, must include obedience to all His commands, especially to those which are of supreme importance, among which stands the Great Commission. Does our action, as a denomination, justify or contradict our profession of loyalty? What is the command of Jesus Christ, as distinct and imperative as if we heard His words ringing out from the height of heaven? Is it not, “Go ye, Baptists, preach the gospel to every creature, make disciples of all nations?” Is it not the belief of our churches, that the Great Commission was given originally, not to Presbyterians, or Congregationalists, or Episcopalians, or Methodists, but exclusively to Baptists,—the very people of whom we claim to be the only living representatives? The first body of Baptists were right loyal to their Lord; they went everywhere preaching the Word; they carried the good news to all quarters of the known world. How is it with the people known as Baptists in the last quarter of the nineteenth century? Is their obedience such as to justify their claim to be the true successors of those early disciples of Christ? Have they discharged, are they now discharging, in any true and worthy sense, the high and imperative duty imposed by the risen and glorified Redeemer, loyalty to whom they claim as their distinction and honor? Is it obedience to the command, “Go, make disciples of all nations,” for a people, numbering eight hundred thousand, to contribute \$400,000 a year, —on an average, one cent a week,—to give to a billion pagans a knowledge of the incarnate Son of God, who loved them and gave Himself for them, and through whom alone they can attain eternal life?

Brethren, mere profession will not justify our claim of special loyalty to Christ, nor will obedience to His requirements in the matters of baptism, communion and church government justify it while the great majority of the members of our churches are in a state of mutiny against the Great Commission, saying, if not in words, yet practically, We will not ourselves preach the gospel to the pagan nations, nor will we make sacrifices to aid others in the work of preaching to them.

How is it that the belief has come to prevail so widely, among all Christian people, that there is an enormous difference, in culpability and danger, between disobedience to Christ in rejecting what He requires them to believe, and disobedience to Christ in disregarding what He commands them to do?

Why is it that the heresy of *unbelief* is regarded with such apprehension or alarm, while the heresy of *inaction* is viewed with comparative indifference? Is faith without works any better than works without faith? Are they not alike dead and displeasing to God—equally vain and perilous? To the heresy of inaction, far more than to the heresy of unbelief, is due the deplorable fact that the midnight darkness of heathenism still envelopes nearly two thirds of the population of the globe. What, then, shall we do? The alternatives are: Either cease to claim to be the true successors of the earliest Baptist churches, or obey, with the devotion which characterized them, the Lord's command, “Go, preach the gospel to the whole creation.”

2d. But we hear another objection urged with great frequency and confidence. It is said that the United States is destined to be the leading nation of the future, that it occupies a position of immeasurable importance in the world's history; so that whatever we do, or fail to do, in relation to the evangelization of the pagan nations, we must seek, by all means in our

power, to make our nation thoroughly Christian. What shall we say of this utterance, heard everywhere, especially on anniversary occasions, in the pulpit and on the platform? Is it not largely an utterance of national conceit, inspired by national pride and selfishness, and utterly opposed to the example and teaching of Christ and His apostles?

1st. The ruling motive force of Christianity is love; and it is the nature, the irrepressible instinct, of Christian love to help the most helpless, the deformed in body, the feeble-minded, the moral refuse of society for whom none care.

2d. Jesus gathered around Him the weakest, the lowest, the "publicans and harlots," the social outcasts—the nobodies of His time, according to the prevailing standards of the world.

3d. Does the Great Commission read, Go ye, therefore, make disciples of the leading nations, preach the gospel to those who hold positions of great strategic importance? This would seem to be the form of the Lord's final command as given in the English version most widely current in our churches. But the oldest manuscripts, beyond question substantially identical with the "Original Autographs" of Matthew and Mark, read very differently, as follows: "Go ye, therefore, and make disciples of *all* nations:" "Go ye into *all* the world and preach the gospel to the *whole* creation."

4th. The history of the church justifies the method of Christ. Christianity has won its most notable victories among people of little account in the judgment of the civilized nations, as among the Karens, the Telugus, the Sandwich Islanders, the ancient inhabitants of the British Isles, who, though they were regarded by the Romans as too stupid and brutish to serve as slaves, have built up the most magnificent empire known to history—an empire upon which the sun never sets, which has endured for a thousand years, and is influencing now, as never before, the thought, and life, and movements of the world.

5th. The only principle of missionary strategy recognized by Paul, the foremost missionary of all the ages,—as appears from the inspired record of his life,—was to preach the gospel where men were thickest. And for the adoption of this principle he had divine warrant; for when he was at Corinth, the Lord said unto him in the night by a vision: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for"—what did the Lord say? Corinth is a city of culture, the eye of Greece, occupying a position of great strategic importance? No, no; but, "no man shall set on thee to harm thee, *for I have much people* in this city."

O brethren, can we not hear our Lord calling us one by one, by name, and saying, "I have much people in China, much people in Africa, much people on all the continents and islands of the globe?" Let us take deeply into our minds and hearts Christ's idea of the people! the people! the people! He accounted man transcendently great, not because of the external distinctions which gain for him recognition and honor in the world, but because of what he is as man, the divine image in him, his inherent powers of intellect, heart and will, which have revealed but an insignificant fraction of their latent energy, even in the case of those who stand forth in history as the greatest of the sons of men, and to whose expansion and growth there is no goal this side of the infinitude of God. In Christ's esteem, all men, of whatever race, or rank, or condition, are of equal worth in virtue of their divine endowments and immortal destination.

The people have been of but little account in the past. It has been the great ones of the earth,—emperors, kings and nobles, the rich and the powerful; for these it has seemed that all things were made; for these the people have labored, and suffered, and died like the beasts of the field. But thanks be unto God for the signs, multiplying on every side, betokening the growing power of Christ's idea of the greatness of man as man, the worth and dignity of the people. It cannot be doubted that one of the chief causes of the agitations and revolutions which are taking place in all Christian nations, working the disintegration and overthrow of institutions of social and political wrong which have survived the destruction of dynasties not a few, is the growing consciousness, on the part of the people, of their divine rights and powers of manhood; their dignity as moral agents,—deep calling unto deep,—the strivings and aspirations of the

human soul, like the ceaseless ground-swell of the ocean, in response to the presence and quickening touch of the Spirit of God. And as the Christian idea, which is Christ's idea of the people, shall grow in power and splendor, it will mould more and more profoundly all social and political institutions, and will constrain all the true disciples of Christ to labor with equal love, devotion and joy for the temporal and eternal well-being of all men, irrespective of race, or nationality, or color, or sex, or social condition.

But who knows that the United States is destined to be the leading nation of the future, that the Anglo-Saxon race will rule the coming ages? To whom has the assurance been given that God will not build up in China a kingdom far surpassing, in intellectual and moral power, the British Empire or the great republic? Where is the prophet who can foretell the destiny of the "Dark Continent," having at the present time a population of two hundred and fifty millions, — four times that of the United States? Who can forecast the turnings and overturnings which shall precede the coming of Him whose right it is to reign, and who shall reign over all the nations of the earth? Is it urged that certain of the pagan nations and races have no future, that they are worn out, their powers of expansion and growth exhausted? We reply that the judgment of those who thus speak is certainly shallow, and probably false, because they fail to estimate adequately the restorative and re-creative power of Christianity. The error is like that involved in the conception of "a mechanical world and an outside God." The idea has widely prevailed that the material universe is a "closed system," — a system of finite forces, acting and reacting upon each other, excluding all divine causality, — its goal quiescence and death. The conception is fundamentally false, because it does not include, as it should include, God as the universal and abiding ground of all being and all life, as immanent and active in all chemical forces, in all vital forces, in all souls, — "His almighty will energizing throughout creation from the atom to the archangel." This view compels us to reject, as irrational and incredible, the notion that the goal of the material universe is quiescence and death, and to affirm that, through the immanent and energizing power of God, it will abide, and pass on from lower to higher stages, "from the nebulous matter to the glory of the new heavens and the new earth."

But God is in history in a sense infinitely more real and profound than He is in the realm of physical nature; and hence we believe that there are no effete and worn-out peoples, no races whose powers of expansion and growth are permanently exhausted. For though the words of the apostle that "all live and move, and have their being in God" declare a universal fact of history, yet, in these last times, God has entered, in Jesus Christ, into new and more vital relations with mankind, and is creating them anew by His spirit, awakening and invigorating their dormant and paralyzed powers, thus enabling nations and races, as well as individuals, to enter upon a new career, far higher and grander than would have been possible to them before the Advent.

In concluding these remarks, we desire to say, that we have spoken as truly and earnestly in behalf of the work of missions at home as of the work of missions abroad. The cause of home missions and the cause of foreign missions are one in principle and one in interest. And, therefore, along with the motto, "America for Christ," but high above it, we should place the motto, "The World for Christ." And the speediest and the only infallible way to gain America for Christ is to give to the world's evangelization the place of supremacy, in labors and gifts, which it holds of right. This our churches, this the churches of other denominations, have lamentably failed to do. The most general and conspicuous act of disobedience to Christ, on the part of the Christian people of the United States, is their deliberate and persistent refusal to discharge the high and imperative duty to evangelize the pagan nations, — a work for the accomplishment of which, within the period of the past twenty-five years, their resources, in men and money, have been ample. It is, in our judgment, no exaggeration to say, that the Baptist churches of the Northern States could have done and ought to have done, during the past year, as much for the cause of foreign missions as has been done by all the evangelical churches embraced in the same portion of our country.

Brethren, I would that one half of the Baptist ministers at the North would give themselves to

the work of evangelizing the heathen. Disastrous to our denomination at home, do you say? Impossible. It would bring to our churches an unparalleled degree of prosperity; the places left vacant would be filled by men called of God from the ranks of the laity; ministers of other denominations would be won to us, convinced that we were holding the truth in its purity, and living it with apostolic fidelity; Christians of other names, moved by the power of our example, would obey in a worthy manner the Lord's final command; and this powerful missionary "movement" would confound infidelity at home, would convince the world that Christianity is, indeed, what it claims to be, and would mightily advance the kingdom of God in all parts of our country.

May the Divine Spirit enable us to penetrate to the heart of these great paradoxes in the kingdom of grace, — that we save our life, not by seeking, but by losing it; that we become rich, not by keeping, but by giving; that we become great in moral power among men, not by self-assertion, but by self-abnegation, by self-sacrifice from love to others; that it is through our poverty that we are to enrich the world, according to the way of Him who, "though He was rich, yet for our sakes became poor, that we through His poverty might become rich."

C. H. Cutting, Esq., of New York then presented the report of the Committee on the Centennial of Missions:—

Your committee appointed last year on the celebration of the centennial of the founding of modern foreign missions respectfully reports the following resolutions, and recommends their adoption:—

Resolved, First,—That the American Baptist Missionary Union hold a special celebration of the centennial of the organization of the foreign missionary enterprise on Oct. 2, 1792, at Kettering, England.

Resolved, Second,—That this special celebration, to be continued as herein provided throughout the year, be inaugurated by a commemorative discourse and other services, in connection with the annual meeting of the Union, in Philadelphia, in May, 1892.

Resolved, Third,—That as a chief feature of this celebration, the Union undertake during the fiscal year of 1892-93 to recruit and send forth one hundred new missionaries, and also raise a memorial fund of \$1,000,000 for the universal work of the Union.

Resolved, Fourth,—That the Executive Committee appoint a permanent representative committee, to act in conjunction with the Executive Committee, and make all necessary arrangements for this celebration; also, that the Chairman of the Centennial Committee give his whole time to the work, and be compensated for it.

Resolved, Fifth,—That general meetings to observe the four memorial days of the Carey movement be held in different sections of the country, under the supervision of the Centennial Committee.

Resolved, Sixth,—That the churches throughout the field of operations of the Union be requested and encouraged to hold, singly or in connection with other churches, at least one memorial service during the year in commemoration of the instrumentality of Baptists in promoting world-wide evangelization. It shall be the function of the Centennial Committee to advise and assist the churches in the holding of these meetings and securing contributions to the memorial fund.

Resolved, Seventh,—That the American Baptist Missionary Union cordially reciprocates the fraternal feeling which prompted the communication of the Southern Baptist Convention to the Union last year, and expresses its readiness to co-operate with them in any feasible plan for a common commemorative service.

(Signed)

HENRY C. MABIE.

EDWARD GOODMAN.

CHURCHILL H. CUTTING.

The other members of the committee not present.

Voted,—That the report be adopted.

Rev. J. N. Murdock, D.D., Foreign Secretary of the Union, then read an abstract of the seventy-seventh annual report of the Executive Committee, the report being presented in full in print. The report was accepted and distributed.

E. P. Coleman, Esq., Treasurer of the Union, presented an abstract of his annual report.

Rev. Albert G. Lawson, D.D., of New Jersey presented the report of the Committee on Obituaries, which was adopted:—

During the year just closed death has stricken down a number of devoted friends of our work.

Dr. John Peddie of Philadelphia—the pastor, the preacher, the man of large heart and of strong sympathies, a member of the Board—and Mr. John B. Trevor of New York City—the Christian merchant, a generous contributor to our Union for years past—have been called from labor to reward.

Some of the patriarchs in service have fallen. The Rev. Isaac M. Willmarth, born at Deerfield, N.Y., Oct. 27, 1804, ceased from his labors about a month ago, at the full age of eighty-six years, and was closely followed by his devoted wife.

Brother Willmarth was the first Baptist missionary sent out to France. An earnest student, a competent teacher, he had among his pupils the celebrated Jean Baptiste Crétin, who wrought for years so faithfully in our French work. Commissioned in 1834, ill health compelled their return in 1837. Mr. and Mrs. Willmarth were devoted Christians and accomplished teachers. Identified with pastorates and academies in New England and in New Jersey, their decease effected a large circle of friends. God gave to them a long life, and in the ending they were separated by only a few days.

Rev. Abner Webb entered Burma in 1833; but after six years of faithful toil, the illness of Mrs. Webb compelled his return to America, and he was never able to resume his work. For the past fifteen years his home has been in East Oakland, Cal., from whence the Lord took him unto Himself Feb. 11, 1891.

Mary Elizabeth Flint went out to Sibsagor, Assam, with her husband, Rev. S. M. Whiting, in 1851. There they labored arduously for ten years, when ill health compelled them to leave the field. Mrs. Whiting was born in Hartford, Conn., May 8, 1823, and for a number of years has lived in New Haven, Conn., where her husband died in 1878. She has been very active in foreign mission work, being State Secretary of the Woman's Foreign Missionary Society. Here her decease occurred May 7, 1891, and very lovingly is her memory cherished.

Freeman Elden Morgan, born in Batavia, Ill., Feb. 9, 1853, departed this life about a month ago. He became a missionary in April, 1879, and labored at Kurnool, India, for eight years. Ill health forced him home and very reluctantly to resign his commission, and death came in April last.

Quiet, sincere, devoted, his associates in the Telugu work united in earnest desire for his return to them, but the Captain of our Salvation had other work for his soldier. He leaves a widow to mourn the loss of one who was a true witness for Jesus our Lord.

Victor Lepoids, Montbeliard, France, Aug. 4, 1890, at the age of seventy-three, entered into rest. One of the oldest of the Baptist pastors of France, his eyes had been gladdened with the growth of that mission amid good report and evil report. For fifteen years pastor of the First Church in Paris, then at work in Montbeliard, he, assisted by a noble wife, continued his labors to the last. His work abides, and his memory is intertwined with all our history in the French mission.

Edwin A. Kelley, a native of India, of European descent, becoming interested in our Telugu work, gave up a lucrative government position, and in December, 1877, became a lay missionary. He was of the greatest service to the already overburdened Dr. Clough, and his early decease is a very great loss to this mission.

The severest trials of the year have come in the removal of four godly women of whom it might well have been written, "Those women who labored in the gospel."

Mrs. G. W. Taft of Tokyo, Japan, entered upon her work a year and a half ago, and already hath the Lord said it is enough. Blessed service may have its least measure in length of days.

Mrs. L. A. Eaton, sent out to Siam by another denomination, changed her views of Christian doctrine, and became the wife of our Brother Eaton six years ago. In all his labors she has had full share, and in January last was exalted to the presence of the Lord.

Mrs. L. Edwin Tribolet departed this life in Tavoy, Burma, in September, 1890. She entered Burma with her husband in December, 1888, and has been a devoted co-laborer. Faithful to the end, she is now rejoicing in the crown of life.

Mary Hawley Fuller, born in Roxbury, Conn., Aug. 17, 1808, became the wife of D. L. Brayton, and sailed with him from Boston in 1837, and entered into rest Dec. 16, 1890, at the advanced age of eighty-two years.

Through these long years of toil, spent mainly among the Pwo Karens in Rangoon and its vicinity, Mr. and Mrs. Brayton have been home but twice—in 1842 and 1870. Their active service has extended through the period of forty-eight years. Faithful, prudent, honored,—these words but feebly express the worth of the labors of Mrs. Brayton. Reviewing this full life of ministry for Jesus, we are carried back to the heroic days. When Brother and Sister Brayton were commissioned, Dr. Judson was at the full tide of his great work. Francis Mason, the Wades and the Bennetts had been long enough in Burma to lay good foundations for our work. The elder Vintons, Haswells, Stevens, with E. L. Abbot, were there and at work. What memories of the power and grace of God are stirred by the mere mention of these names!

Of those who were then in Burma, Mrs. Cephas Bennett, sent out in 1829, Mrs. E. A. Stevens and Mr. Brayton only are left. We mourn the cessation of her work, but rejoice in that God gave to her so long a life of usefulness in a tropical country. Her memory will be sweet until the fulness of the Pwo Karens is gathered to the Lord.

Thus men and women—missionaries, pastors and merchants, youthful workers and veterans of three score years of toil, now from Japan and now from India, now from Siam and now from Burma, now from America and now from sunny France—are called to meet around one throne of Grace on high. It is the one Lord whose voice they have heard, and He doeth all things well.

To emulate their zeal, to enter into their labors, to continue their work, is the privilege of those who mourn their departure, and of all who loved them for the work's sake.

ALBERT G. LAWSON.

E. W. LOUNSBURY.

W. T. RICHARDSON.

The report of the Committee on Bible Work was presented by Rev. E. A. Woods, D.D., of Pennsylvania, and adopted:—

In Burma the first Bible issued in any vernacular was Dr. Judson's, the large quarto edition of which is now practically exhausted. The new edition issued from the Mission Press last year is a large octavo, selling at \$1.44; the price of the New Testament is 45 cents. But both Bible and Testament are too heavy for convenience and also too expensive.

A new photo-engraved edition, reduced in size, has been prepared, and will be printed in Boston, the price of which will be 36 cents for the Bible and 18 cents for the New Testament. The Burmans will now have a convenient Bible, at a price within the reach of all. The Karens buy Bibles and Testaments freely, and they, too, should have an edition of reduced size and lower price. Two editions of the Shan New Testament have been issued. The whole Bible will soon be ready for circulation. The work of translating the New Testament into the Kachin and Chin languages has also been commenced.

The importance of Bible distribution in each field and of systematic Bible study in each school is recognized by all our missionaries. Translating, printing and distributing Bibles are not minor or incidental features of missionary work. The work of translation and revision demands the labors of the best scholars, while the work of distribution may be entrusted largely to native colporters. Mere preaching is not enough; the divine word must be furnished as a

warrant for and treasury of the truth. To put the Bible into the hands of all in their native tongue; to lead men to believe and obey it as God's word,—these are the real purposes of missionary enterprises.

In Africa the work of the Society in this department is in its incipency. The New Testament has been translated into one dialect of Lower Congo. These one hundred and fifty millions of Central and South Africa have a large number of dialects, but they are so related to each other that they may be reduced to three or four written languages. This may be regarded as our most important field for Bible work.

To create for these millions a literature with the Bible as its fountain head and source is a great and enduring work. No one can overestimate the influence upon individual and national life of having God's Word and a book of praise as the first and best-loved books in a nation's literature. And when this work is once accomplished there will still be a demand for improved translations, for new editions with explanatory notes and in cheaper forms. This work cannot be separated from the general missionary work. The Bible underlies all Christian mission work. To fail in giving God's word to the nations is to fail in foundation work. This is the first work in introducing the gospel, and it will be the last work to cease.

The great religions of the world are book religions. Some book there must be, which is the centre of authority, the sum of doctrine and the guide of life. The struggle for supremacy between the world's religions is a battle of books. The question of the divine authority of our Scriptures, concerning which there is now so much discussion and agitation in our land, is to be answered for all the nations of the earth. Give up this divine authority, and Christianity cannot claim universality, its field is thus limited, and its Great Commission an impertinence. The Christian missionary must speak with authority, and not as the scribes. While this question of authority is engrossing the world's thought, let us, as the Lord's ambassadors, rejoice in a firm faith, while with a larger consecration we prosecute the work of giving the word of God faithfully translated to the whole human race.

Your committee therefore conceives that the vigorous prosecution of the Bible work of this Society is an essential condition of its success in all other departments, and would recommend that its claims be pressed upon the attention of our great denomination.

E. A. WOODS.

DONALD D. MACLAURIN.

J. C. BUCHANAN.

T. C. EVANS.

Rev. E. A. Ince presented in part the report of the Committee of Arrangements, which was adopted.

Adjourned until the afternoon, after prayer by Rev. Wayland Hoyt, D.D., of Minnesota.

MONDAY AFTERNOON.

At half-past two o'clock there was a prayer service, conducted by Rev. C. F. Tolman, D.D., of Illinois. At three o'clock the afternoon session of the Union was opened with prayer by Rev. O. P. Gifford of Massachusetts.

Rev. J. W. Ford, D.D., of Missouri presented the report of the Committee on the Telugu Mission, which was adopted:—

The Telugu Mission has ever been one of absorbing interest. It could not be forgotten during the dark years of hope deferred. When at last light broke with pentecostal fulness of blessing, we drank the long-decanted wine of joy as we saw visions of nations born in a day. With the light grave exigencies rose in reference to the garnered grain, and in regard to fields whitened for the harvest. Hence, your last committee made strong appeal for twenty-five missionaries to man the

field. Again, after a year whose large ingathering stirs our hearts into profound gratitude, the cry for help comes with startling earnestness. It is emphasized by the broken health and enforced absence of Dr. Clough, Brother Newhall and others. In the name of all their toilsome, fruitful years of service, in the name of Telugus who have heard and of those who wish to hear the gospel, and, more than all, in the name of the Christ who died, your brethren beg for helpers and money, that the work may be conserved and enlarged. Unless their prayers be granted, this mission, which has been a distinctive glory of American Baptists, may become their reproach.

Let facts impress the needs as words cannot. There are now nearly fifty thousand baptized Telugu Christians. Before their conversion they knew almost nothing of the formative influence of Christian teaching and civilization. They are converted heathen. In the fervor of their first love they must have the stimulus and sympathy of trained leadership. Only so can these babes of the kingdom gain proper ideas of the meaning and the worth of their life in the Lord. The missionary himself will be at once the enforcement of Christian truth and the illustration of its proper power in human life. The printed page will be helpful, but it needs a man to prepare it and to interpret it. For like reasons the training of native helpers cannot be safely left to native teachers, and the work of the helpers when trained must have intelligent oversight. This quality of work to be done makes the call for men urgent.

The quantity of the work makes that call imperative. In one field eighty miles long there are nearly five thousand members living in one hundred and twenty-one different villages. Surely one man can not shepherd them all. Another field has three thousand members in one hundred and thirty-seven villages. A field in which are five thousand believers has been without a resident missionary for three years. Within a radius of forty-five miles from Ongole there are not fewer than twenty thousand members scattered in four hundred and forty-five villages, with only *two* missionaries and *two* trained assistants to care for them all. The theological seminary has only two Americans to plan, supervise, prepare text books and teach. Such facts should cause deep heart searching.

Then the work is constantly increasing. Since the 1st of January, three thousand and one have been baptized at Cumbum, and two thousand and twenty-five at Ongole. At all the stations eight thousand have been added to the church since the 13th of December. In a letter just received, Brother Heinrichs speaks of delegations from several villages coming to ask the privilege of being baptized at Ongole. At one of these towns three hundred await the ordinance. He adds: "If we could go out into the villages we could multiply baptisms by the thousands." At Palmur, Brother Chute reports that high-caste people are believing, and some of them have been baptized. On other fields the caste people are inquiring the way of life. All over the land the Holy Spirit is working mightily. New fields are opening for the gospel. The prospects are brighter than ever before. To meet these pressing needs of this most important work, our missionaries ask for twenty-five men and \$50,000. In view of the past, so richly blessed; of the present, whose reality exceeds our largest expectation, and of the promise of the future, greater than can well be spoken, will American Baptists fail to follow the guidance of the Spirit in answering these earnest, these pressing, calls for adequate help? If we are not now faithful, the very fulness of blessing may become an occasion of sad failure.

J. W. FORD.

F. RECTOR.

R. R. WILLIAMS.

W. H. LATOURETTE.

J. A. HUTCHINSON.

Rev. J. E. Clough, D.D., of the Telugu Mission, was introduced amid great applause, and briefly addressed the Union.

The following hymn, written by Rev. S. F. Smith, D.D., of Massachusetts, at the meeting of the Union in Albany, N.Y., in 1853, when the abandonment of the

Telugu Mission for want of success was under discussion, and set to music for this meeting by Dr. W. H. Doane of Ohio, was sung:—

Shine on, "Lone Star"; thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night.
Shine on, and bless the pilgrim's eye.
Shine on, "Lone Star"; I would not dim
The light that gleams with joyful ray—
The lonely star of Bethlehem,
Led on a bright and glorious day.

Shine on, "Lone Star," in grief and tears
And sad reverses oft baptized.
Shine on amid thy sister spheres;
Lone stars in heaven are not despised.
Shine on, "Lone Star," who lifts his hand
To dash to earth so bright a gem,
A new "lost pleiad" from the band
That sparkles in night's diadem.

Shine on, "Lone Star"; the day draws near
When none shall shine more fair than thou.
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.
Shine on, "Lone Star," till earth, redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour Lord of all."

Rev. H. C. Mabie, D.D., Home Secretary of the Union, then delivered an address in place of a formal report, giving a full account of his visit to the mission stations of the Union in Japan, China, Burma, Assam and India during the past year.

He was followed by Rev. J. N. Cushing, D.D., of Burma, who made a most earnest plea for added workers in that mission field.

The session, which was one of very great interest, was closed with the benediction by Rev. Dr. H. C. Mabie.

MONDAY EVENING.

From half-past seven o'clock until eight there was a prayer service, conducted by Rev. R. E. Manning of Michigan.

At the opening of the session of the Union, prayer was offered by Rev. C. J. Baldwin of Ohio.

Rev. George L. Mason of China addressed the Union with reference to the work of the Union in that country.

Rev. Dr. Murdock, in introducing Rev. J. E. Clough of the Telugu Mission, said he held in his hand a paper printed in India, giving an account of a farewell meeting, March 16, in Ongole, in honor of Dr. Clough, in which the leading citizens of that place, of every caste and creed,—Hindus, Mussulmans and Christians,—participated. Extracts from an address presented to Dr. Clough at this meeting were read by Dr. Murdock. "We feel," said this address, "that you have been a powerful instrument in God's hands in the accomplishment of His great purposes." The

address throughout was a noble tribute of honor to Dr. Clough for the service he had rendered to the people and the country during his long residence in India.

Dr. Clough then addressed the Union with reference to his work among the Telugus, and closed with a request for twenty-five men and \$50,000 for an enlargement of the work.

The annual collection was taken.

On motion of Rev. Wayland Hoyt, D.D., of Minnesota, it was voted that when the Union finally adjourns it be at four o'clock Tuesday afternoon.

Adjourned until Tuesday morning, after the benediction by Rev. Dr. J. N. Murdock.

TUESDAY MORNING.

There was a prayer service from half-past nine o'clock until ten, conducted by Mr. T. C. Evans of Massachusetts. At the opening of the session of the Union, prayer was offered by Rev. W. P. Hellings of Wisconsin.

Rev. A. H. Strong, D.D., of New York, for the Committee on Place and Preacher, recommended that the next meeting of the Union should be held in Philadelphia; that the annual sermon be preached by Rev. W. W. Boyd, D.D., of New Jersey, with Rev. C. J. Baldwin of Ohio as alternate.

The report of the Committee on Missions in Africa was presented by Rev. W. H. Butrick of Minnesota:—

The most important event in connection with our work in Africa during the past year has been the visit to America of Rev. Henry Richards of Banza Manteke. This modern apostle came to tell us of work done and of divine favor received. His thoroughly practical and most informing address was delivered upwards of one hundred times, and not a few of us enjoyed protracted conversations with him in our homes. From this source our knowledge of African peoples and African civilization has been greatly increased, and corresponding interest in African missions has been aroused. The leaders of our African missions are firmly established in our affectionate confidence. The Secretary of our Missionary Union speaks of this acquaintance with the missionaries as a most significant fact of the year past.

Great advance has been made in the way of permanent homes for the missionaries and better facilities for missionary work. The missionaries are learning the conditions of health in the Congo climate, and much work of a pioneer character has been accomplished. Besides this, at Banza Manteke and Lukunga many have been converted to Christianity, and are living consecrated Christian lives.

The literature of African exploration and African missions is becoming most fruitful, and by this means the thoughts and hearts of many are turned to that land.

The vision of our colored brethren going to Africa in great numbers as missionaries seems to have been only an African mirage. It does not appear that they enjoy immunity from the perils of the climate or that they have special adaptation to the work. The work must be begun and organized by the missionaries of Europe and America, but subsequent development and extension should be the work of the natives themselves.

Attention is again called to the importance of industrial missionaries. The work of Mackay of Uganda should stimulate us to like work in West Africa.

In general it appears that our work in Africa is making steady and substantial progress.

For the Committee,

W. H. BUTRICK, *Chairman.*

After remarks by Dr. Murdock, Corresponding Secretary, the report was adopted.

Rev. R. D. Grant of Massachusetts presented the report of the Committee on Missions in Assam, which was adopted:—

It was in the year 1837 that the Commissioner-General of India invited the American Baptist Missionary Union to establish stations within the territory of Assam. For more than half a century the Society has steadily pushed forward its operations among this people; often in the face of discouragement, but never without signs of the approval and blessing of God.

The labor on this field has not been crowned with that large degree of success which has characterized some other missions. This we attribute in part to two causes:—

First, the conservative character of the people. Their history proves them to have been always exceedingly timid of innovation. When the Mohammedan faith swept like a flood over Southern Asia, it never gained a strong foothold here. To-day only about one in ten of the population follows the false prophet. Even Hinduism seems never to have been able to complete its conquest. Many of the natives still cling to the old primitive forms of religion, including spirit worship and the offering of propitiations to their gods.

This extreme conservatism has been one of the chief hindrances to the progress of missions. It has often been next to impossible to get the gospel before them. They would run like terrified children at the approach of a Christian teacher. Mr. Burdette writes that during the past year, as he was preaching in one of the market places, the people at first gathered about him in large numbers, when some one in the assembly shouted out: "These men will make you all Christians." In a moment the people fled as for their lives.

This spirit has followed the converts into the churches. In reading the reports from Assam, we are surprised and pained at the large number who fall away from the Christian faith. In these cases it would seem that the old influences were too strong for them, and under the mighty spell of the traditions of the past they turn back to the paths of their fathers.

Another cause of discouragement has been the small missionary force at work on the field. The labor has been too great for the few hands to which it has been committed. Pitiful are the appeals that come, year after year, for reinforcements. The missionaries themselves see, as we cannot, that the peculiarities of their work demand the enthusiasm and the prestige which come from large numbers—at least, larger numbers than have as yet been sent to Assam. The demand of the hour is for more laborers. In this we know that we voice the opinion of those best acquainted with the field. Strategic points must be captured and held. Larger forces must move into the interior, commanding the attention of the people and awakening them from their lethargy. Their conservatism is not only indifference; it is inanity. The sleep of ages is upon them. They need to hear the trumpet blast of the advancing hosts of the Lord. If we could place men enough there to command the attention of the people and to arouse them to a sense of their needs, their possibilities and their opportunities, such a harvest would follow as would surprise and gladden the hearts of the Christian world.

American Baptists have not as yet any conception of the promise of this field. It demands, as the price of success, consecration, sacrifice and enthusiasm. If we are willing to pay that price, there is no land on the face of the globe which will yield nobler results.

There, in the very heart of Asia, lies a country which in many respects reminds us of the great West of the New World, with its undeveloped resources, with its limitless opportunities. If the Assamese had the spirit and the enterprise of the Americans, they would in two generations have the garden spot of the world. With their vast forests, with a soil exceedingly rich and well adapted to all kinds of agricultural purposes, with coal, iron, gold, silver, precious stones, with cheap means of transportation afforded by their rivers, untold wealth and power are within the grasp of the inhabitants of this country. The people are good natured and indolent, with no conception of their peculiar opportunities, and no ambition to seize them even if they knew of them. Raising enough to satisfy their wants with little labor, they live and die, never entering into the heritage which lies about them.

One thing they need — Christianity would make them rich for two worlds. The leadership and rulership of King Jesus would not only make them heirs of heaven, but would make them a strong and mighty people upon the earth.

Already there are signs of the coming awakening. We need but to hold on with faith and love, and in an hour that we know not this nation will arise from its slumber, and put on the beautiful garments of righteousness.

The mountain tribes which so favorably impressed Dr. Mabie in his late visit are a wonderful people, and will yet call forth the enthusiasm of lovers of missions the world over. They have been a wild, rude, uncivilized people; but now they are reaching out their hands for the gospel, and will soon sit down at the feet of Jesus, clothed and in their right mind.

In many respects the year just closing is the most promising in the entire history of the mission. From most of the stations come reports of baptisms. Several of the churches have become self-supporting. The schools have been well attended, and continue to afford real help by strengthening the position of the missionaries among the natives. The brethren have been steadily carrying forward the work of Bible translation, thus placing the Word of God within the reach of a greatly increasing number of the natives.

Perhaps the most encouraging feature of the work within the last year or two has been the marked change in the conduct of the heathen toward the Christian teachers. Instead of the open hostility so prevalent in time past, they now give distinct tokens of friendliness. In several instances unbaptized men have helped to carry the missionaries' baggage from station to station, and that without compensation. On one occasion a native came a long distance to invite a missionary to go back with him to a new opening before quite unknown to the ambassadors of the cross.

Surely it is not difficult to see, in this change of attitude on the part of the heathen, an indication of the near approach of the time when the night of weeping shall give way to the morning of joy. It is but needful for us to determine not to falter in this trying hour. Instead of retrenchment should be liberal and enthusiastic enlargement. As fast as possible new men must be put into the field. Of the final results of consecrated labor on this field there can be no question. When the stupendous forces now lying dormant are developed, when the people awoken to realize their possibilities and opportunities, a nation will be born such as shall speedily take its place among the mighty empires of the world.

ROLAND D. GRANT.

The report of the Committee on Missions in Burma was presented by Rev. O. P. Gifford of Massachusetts: —

Burma — geographically, on the eastern side of the Bay of Bengal, in Southern Central Asia; politically, a conquered province of Great Britain; religiously, Buddhist; historically, the first foreign mission field of American Christianity — possesses peculiar interest for all believers in missionary work.

February 6, 1812, five young men were ordained in Salem, Mass., and soon sailed — the first foreign missionaries from America. Judson and Rice, leaving America Congregationalists, reached India Baptists, and began work in Burma. From that time Burma has held a foremost place in the prayers and gifts of American Baptists.

The population is made up of: Burmans, five and a half millions; Shans, two millions; Karens, seven hundred thousand; Indians, Chinese, Europeans and others, three hundred thousand. But God "hath made of one all nations of the earth." "All have sinned and come short of the glory of God." "For mankind are one in spirit. In the gain or loss of one race, all the rest have equal claim."

The importance of the position of Burma cannot be too much emphasized. On the north is Tibet, of which we know less than of the dark continent; on the east is China, of whose open doors we hear so much; on the west is India, with its many nations.

God evidently had a purpose in placing the Baptists of America in the midst of these people. To Himself He has already drawn disciples allied to these neighboring nations. In Burma one finds tribes which form the connecting links between the Indian, Tibetan and the Chinese. Those who have recently accepted Christ know the manners and customs of their neighbors; they can easily acquire the language, and they are acclimatized—important qualifications for successful mission work.

When Judson and Rice began work, the laws of the Burmese empire made it a capital crime for a native of the country to forsake his ancestral religion. To-day the government is nominally Christian. The law of the land favors Christianity, but the law of death in the natives resists the truth. It is easier to change forms of government than inherited tendencies.

Buddhism, banished from India, the land of its origin, is found in its purest form (excepting Ceylon) in Burma. Belief in the transmigration of souls is wrought into the substance of the Buddhist's soul. The thrice-distilled faith of Timothy called forth the confidence of Paul. The Burman babe is born of and into a hereditary faith in the transmigration of the soul. Concerning God he is an atheist; denies sin, blame or guilt, the need of a mediator or of pardon. Buddhism rejects caste, is democratic. Conduct is the whole of life; Nirvana the highest good.

Such a system of thought hardens the soul, as frost hardens the soil, and makes mission work hard. Yet the frost starts when the spring sun comes; and the Sun of Righteousness hath poured out His quickening warmth over Burma in a wonderful way, causing the sower and the reaper to rejoice together.

The general mission work in Burma has gone on in the same lines, with gratifying success. An unusually large number of baptisms shows faithful work on the part of the missionaries, growing kindness toward the truth, and the nearness of the Spirit. The first station in the Shan country, at Thibaw, has been opened the past year. The Shans are the traders of South-eastern Asia, and travel widely. There is a great lack of native workers. Attention is being turned to the Karens, as being the most hopeful tribe to call helpers from.

In the Tavoy district our missionary finds great ignorance, gluttony, drunkenness and lying. There dwell the Cretans of Burma. Patient preaching, pure living, educating the children, are the three lines of work. In the Karen department we feel the need of trained workers. Emphasis is laid upon education. In the Maulmein Burman work everything is prospering. The Amherst headquarters report a spirit of inquiry, uneasiness about the old religion, and that more workers are needed. Temperance work is being pushed among the boys. The Karen Seminary is flourishing, dormitories are building, and the foundations of the new chapel are in. The school in Rangoon is rapidly outgrowing its buildings.

These few glimpses must serve for all; time fails to tell of all the fields. A full report from each will be found in the annual report of the Missionary Union.

Work is being pushed along well-tried lines. Preaching, teaching, doctoring, must be pushed side by side. The first missionary gave life to the spirit, truth to the mind, health to the body. His example is warrant enough for his church. Preaching, teaching, healing,—the type of religion that tries to balance on one or two of these is false to Christ and hurtful to man.

In the future, even more than in the past, we must emphasize work among the children. The school fits for the church; nay, is the church. The wise farmer prepares the soil before he scatters the seed. Peter's success on the Day of Pentecost was due, in large measure, to the fact that he preached to devout men—men whose minds were stored with truth. Paul failed on Mars Hill because his congregation offered minds filled with philosophy. Push the work among the children.

Throw in more men. Wellington succeeded at Waterloo because of reinforcements; Napoleon failed on the same field for want of fresh troops. The constant and piteous plea from Burma is for more men! more men! more men! This plea is going up from every quarter, but with peculiar force it comes to the Baptists of America from Burma. In other fields other denominations are interested. Take out of Burma the missionaries of the American Baptist Board, and Protestant missionaries hardly number a dozen.

Missionaries in Burma are needed to fulfill the discipling part of the divine commission. The native Christians must be disciplined, that they may go to the "regions beyond."

The work of the Karen missionaries among the Kachins, who are a border people between Burma and China, ought to inspire a feeling of thankfulness in the hearts of American Baptists. What is being done by us, through the Karens, for the Kachins can as easily be accomplished for the Chinese, provided we prepare the native Christians God has placed in our hands, to go to the Chinese.

The native Christians are making many sacrifices to advance the school work of the country, that they may be better fitted to go with the gospel to the more intelligent peoples about them. They need devoted men and women from America to aid in this work.

It may never be possible for the Baptists of America to send out enough missionaries to reach all the heathen in the dark places of the earth. It is possible for us to develop these missionary people to such an extent that, when the cry comes up from India, China, and darker Africa, from the older mission field in Burma men and women will come with, "Here am I; send me!"

When Grant needed men he appealed to Lincoln. Let us make a mighty appeal to the Captain of our salvation, the risen Christ. Old fields need new men, new fields need new men. We phrase our recommendation in two words, Push, Pray; Pray, Push.

After addresses by Rev. W. H. Roberts and Rev. W. C. Calder of Burma, and Rev. H. B. Waterman of Illinois, the report was adopted.

Mrs. J. B. Caldwell of Cincinnati sang very impressively a hymn entitled "Carry the News," written for the occasion by Mrs. Grace Lindsey, with music by Dr. W. H. Doane.

Rev. W. F. Taylor of Indiana presented the report of the Committee on Missions in Japan:—

For several years past the American Baptist Missionary Union has received reports upon its missions in Japan which have caused us to rejoice. Facts cited warrant the assertion, repeatedly made, that the Japanese were awakening to a new life; that they were ambitious for Western civilization, and were eager to accept the religion of Christ.

Recent tidings from the field, however, compel from your present committee a somewhat less encouraging report. The attendance of natives upon the preaching of the Word has greatly diminished, and many members of the Japanese churches have apparently forgotten their first love. The rapid progress of Christianity in Japan, so marked in past years, has received at least a temporary check.

This condition of affairs arises chiefly from the growth of a healthy national spirit. The Japanese have become conscious of their own wisdom and strength. They have found the foreigner not so wise, mighty or pure as they thought. "Japan for the Japanese" is the rallying cry of a large and growing political party. Japan has awakened to a new life, and that life will be the life of a new Japan. The spirit of this political movement has unhappily affected the relations of native Christians to their teachers. Our missionaries have been the object of suspicion; their advice has often been disdained, and their guidance scorned. In accordance with the expressed demand that their nation shall not be fashioned after the nations of the West, the Japanese have insisted that the Church of Christ in Japan may neither be controlled by foreigners nor may it be a servile copy of plans furnished by foreigners.

While this attitude of the Japanese must cause us much anxiety, and while we lament that it has prevented spiritual progress during the past year, we may not regard it altogether as evil. It may indicate, merely, that the native Christians of Japan are thinking for themselves. Baptists have always demanded this right of each man to think for himself in matters of faith; we must grant it to the Japanese Christians also. Are they able to do this? Under this asserted right, native Christians in the Presbyterian Church of Japan have compelled that church to eliminate

from its creed the article which taught infant baptism. They asserted their right to reject tradition and follow the Word.

Unhampered as these Christians are by tradition, they are more readily guided by the Spirit into the truth. The most numerous and powerful reinforcement of our Baptist ranks may come from these independent thinkers of the East. There are no reasons, then, why we should despair of the future of our missions in Japan. In the present crisis, God is testing our faith, and teaching that patience must have her perfect work. We should put forth new efforts rather. The route of travel is changing. Japan is our nearest missionary field. Yokohama, and not Bombay, is the gateway to the East. We dare not, while reaching out for the remoter districts of Asia, leave Japan to paganism.

Notwithstanding the difficulties and discouragements of the past year, there have been no failures in effort. It is an additional cause of gratitude to God that with one exception all the missionaries are in good health, and are laboring faithfully on their assigned fields.

Two petitions have been received from our missionaries. The first, that the Baptist churches of America observe the second Sunday of June, 1891, as a day of special prayer for the success of their work in Japan. Your committee would urge the churches of America to pray especially that the middle wall of partition between Japanese and Americans may be removed; that Christ may make them one and be their peace. The second request is that \$25,000 be raised to establish a boys' school at Tokyo. After careful consideration your committee heartily joins in this request. We believe that such a school is fundamental to our permanent influence in Japan. An education in Japan, that land of educated men, is essential to every important position, and is the test of personal power. The young men who come to our churches long for an education, and will have it. These young men must at present obtain their education in schools of other denominations or in schools under heathen influences. Not only the Baptist churches, but the cause of Christianity is constantly losing men from our failure to meet this demand.

In some missionary fields undue prominence may have been given to the cause of education. Not so in Japan. With the exception of a theological seminary, we have at present neither academy nor school for boys under our control. Our missionaries are a unit in asking for the school, and insist that it will be an aid in their work of evangelization. We would urge that this money be raised either by the Missionary Union or by private contributions.

W. F. TAYLOR.

E. W. CLEMENT.

A. BLACKBURN.

A. L. WILKINSON.

W. M. HAIGH.

Mr. E. W. Clement of Japan and Rev. H. L. Morehouse of New York addressed the Union, and the report was adopted.

The report of a committee of the Board of Managers, appointed last year with reference to the resignation of the Corresponding Secretary of the Union, Rev. J. N. Murdock, D.D., LL.D., was presented by Rev. S. Dyden Phelps, D.D., of Connecticut, in the absence of the Chairman of the committee, Rev. Henry M. King, D.D., of New York:—

The committee appointed by the Board of Managers at the annual meeting in Chicago, last year, with reference to the expected retirement of Rev. Dr. Murdock from the active duties of Corresponding Secretary of the American Baptist Missionary Union, respectfully submit the following report:—

Rev. John Nelson Murdock, D.D., was elected Secretary of the Missionary Union in July, 1863. He was then in the forty-third year of his age, in the prime of a vigorous manhood. He was at first associated with Rev. Jonah G. Warren, D.D., sharing with him the many and

arduous duties of the office. At Dr. Warren's resignation, in 1872, by reason of failing health, Dr. Murdock became senior Secretary, being ably assisted by Rev. George W. Gardner, D.D., for four years. At the retirement of Dr. Gardner, he was made sole Secretary, and for fifteen years the cares and responsibilities of the office have rested upon his shoulders, unaided except for a brief period by Rev. A. G. Lawson, D.D., and our veteran missionary, Rev. Wm. Ashmore, D.D., when in this country on a furlough.

Dr. Murdock brought to the office many and varied qualifications. Twenty years in the pastorate (ten of which were spent in Hartford, Conn., and five with the Bowdoin Square Church in Boston) had matured his powers, deepened his love for the truth of Christ, and confirmed his faith in its regenerating and uplifting power upon the heart of man. His early study and practice of law have been of great value to the Missionary Union in determining its legal and property rights, and in the proper settlement of testamentary gifts.

For several years he had been a member of the Executive Committee, and had become familiar with the important and often perplexing work of the executive rooms. Possessing clear and comprehensive views of the mission of Christ to this world and the imperative obligations of His followers; quick to discern the movements of God's providence, yet deliberate in his conclusions and wisely conservative in his methods; gifted with a power of expression peculiarly clear and rich and incisive,—his counsels have always commanded the respectful attention of the denomination, and his annual reports and special papers are worthy of a permanent place in missionary literature.

In the great missionary conventions of Christendom his presence has always been welcome for his own sake, as well as for the sake of the large body of Christians which he represented; and his words on such occasions have carried the weight which matured wisdom and refined eloquence give.

Courteous in his intercourse with others, and thoughtful of their rights and feelings, he has administered the affairs of the Missionary Union, with all its varied interests and numerous and differing workers and supporters, in a way to produce the least possible friction, to retain the increasing confidence of the denomination, and to carry forward the work to a remarkable growth and prosperity.

The twenty-eight years of Dr. Murdock's administrative connection with the Union have been years of conspicuous progress and enlargement. He would be the last person to take to himself the credit of a success to which many hands have contributed, and which should be ascribed, first of all, to the favoring providence of our God. But we cannot forget that under his wise and devoted oversight, the number of missionaries in the employ of the Union has increased from 84, in 1863, to 378, in 1891, and that the annual income from donations and legacies has risen from \$92,606.66, in 1863, to \$472,174.21, in 1891, in addition to the income from permanent funds, which amounted last year to \$26,754.51. We cannot forget that during this period the self-supporting educational work among the Karens has been developed to its present large dimensions; that the women's societies have been brought into existence, and have grown to be most efficient auxiliaries, contributing more in a single year than the Union raised from all sources twenty-eight years ago; that, while the stations on all the old fields have been greatly multiplied, and the churches and church members increased manifold, the "Lone Star" Mission has become a brilliant constellation, astonishing the world by its dazzling brightness; that the kingdom of Sweden has been accepted (1865) as a most inviting field for missionary investment, and more than forty thousand souls have been enlightened and reclaimed to a spiritual faith; that the island of Japan has been occupied (1872), and foundations laid for permanent and successful work; and that the valley of the Congo has been entered (1884) under the marked guiding of God's hand, and with the speedy and wonderful endorsement of God's Spirit.

The occupation of this field, conscientiously urged by our Secretary, in spite of doubt existing in many minds at the time, bids fair to be the crowning glory of his administration. In all these activities, and aggressive movements, and increasing responsibilities, Dr. Murdock has served

the Missionary Union with rare wisdom and patience, with singleness of purpose, and with unquestioned fidelity and love for the cause of Christian missions.

In accepting his resignation and acceding to his desire to be relieved of the burdens which for so long a period of years God has enabled him to carry, we desire to place on record the grateful appreciation of the denomination of his long and eminently successful labors, and to extend to him the assurance of our continued confidence and affection.

In accordance with the suggestions made last year, we recommend that Rev. John Nelson Murdock, D.D., LL.D., be appointed Honorary Secretary of the American Baptist Missionary Union, and that his name be so printed in the list of officers during the rest of his life; that he be requested to devote such time as he may be able to the preparation of a history of our missions, for which he has long been collecting materials, and for which service he is abundantly qualified; that he have free access to the offices and records of the Missionary Union at all times, and that he be welcomed to a seat in the Executive Committee whenever he may find it convenient to attend their meetings, in order that he may still participate in their counsels, and give to them the great benefit of his accurate knowledge and long experience. *Servus in cælum redeat.*

HENRY M. KING,

S. D. PHELPS,

W. N. CLARKE,

Committee.

Rev. Wayland Hoyt, D.D., of Minnesota moved that the report, with its recommendations, be adopted. The motion, after remarks by Rev. J. E. Clough, D.D., of India, was adopted, the members of the Union rising when the vote was taken.

On motion of Dr. Hoyt, also, it was voted that the report should be spread upon the records of the Union, and that a copy of the same, suitably engrossed and bound, should be presented to Dr. Murdock.

Rev. H. C. Mabie, D.D., Home Secretary of the Union, and Rev. S. W. Duncan, D.D., of Massachusetts were instructed to inform Dr. Murdock of this action and to request his appearance.

Dr. Murdock appeared, and was presented to the Union by President Northrup. He said:—

Mr. President, Brethren and Sisters in Christ: I thank you for the kindness you have shown me in the action just announced. Next to having my name written in the Book of Life, I prize the memorial which you have accorded me in the Records of the Missionary Union. More than thirty-four successive years my name has stood in the official lists of this great Society; first as a member of the Board of Managers, then as a member of the Executive Committee, and during the last twenty-eight years, in the Secretary's department. Whatever may have been the influence of my work on the policy and progress of the Missionary Union, it could be scarcely otherwise than that during these years of continuous service, the Union and its work should have come to be an essential part of myself, incorporated into my sensibilities, my purposes, desires and hopes; nay, into my very life.

I recognize, with devout gratitude to Him who orders and disposes the personal lot of every one of us, the circumstance that my official service has fallen in a period of enlarged missionary enterprise, of quickened missionary activities, and unparalleled missionary successes at home and abroad. During the earlier years of my connection with the Rooms, the sectional strife of North and South was kindling to the flames of war, while the work abroad was beset with division, disintegration and strife. Two of the fairest provinces of our missions in Burma—Bassein and Rangoon—were alienated and rent from the circle of missions formed by Judson, Boardman, Wade, Abbott and Vinton, while the debate over the abandonment of the Telugu Mission was

not closed. There was no well-organized school for the education of preachers and teachers in any part of the mission field in Europe or Asia. I have witnessed the healing of the breaches in Burma, the consolidation of the missions, and the enlargement of their field of operations through the opening of Upper Burma, China, Japan and Africa. I have seen the Telugu Mission rehabilitated and rising from a condition, seemingly the most hopeless, to the place of the most prosperous mission in the world; the twenty-six members of 1863 having grown to forty thousand in 1890. I have also witnessed the founding of schools for the training of native preachers in Burma, in India, in China and Japan, and also in Germany and Sweden, with commodious grounds and buildings for all of them, except those in Japan and China. I have witnessed the rise and progress of all the large station schools in Burma, the girls' boarding schools in Rangoon, Maulmein and elsewhere, as well as of the Rangoon College, which we may hope will do a great work in the near future. The missions to the Shans, to Sweden, Japan, Africa, Finland, Denmark and Russia have been organized under my eye, and we must all be full of thanksgiving to God for the measure of success with which He has crowned them.

In place of the seventy-seven missionaries under appointment when I first went into the Rooms, there are now 378, nearly all of whom have gone out under my official direction, and who have been as children to me, as well as our hope and glory and crown of rejoicing. Few missionary societies have had abler, more enlightened, more laborious, more consecrated or more successful missionaries than those who have gone forth under your appointment. My soul magnifies the Lord for the period of growth and prosperity in which my services have fallen. In the place of the 17,838 members of mission churches in Asia when I was introduced to a closer knowledge of what was then a most prosperous enterprise, I now behold 76,603, while the company redeemed from Catholicism and dead formalism in Europe has grown from 10,691 to 76,039. What hath God wrought! May we not take up the strain in which Paul proclaimed the triumph of the gospel in his day, and say, "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest by us the savor of His knowledge in every place?"

Turning our thoughts to the home field, what progress has marked the period of my incumbency here? I have seen the legitimate receipts for the current work of the Union go up from \$90,000 in 1863 to about \$472,000 last year. I have seen the birth of that wonderful movement which brought the Christian womanhood of our churches into organization in the service of missions. I take you to record this day that, of all the events which have marked the progress of our missions in the time under review, there has been nothing more important or hopeful than the formation of the Woman's Foreign Missionary societies. They did not go out from us, but have become only more perfectly and helpfully of us, by means of their banded power. Their influence on the missionary work abroad has been highly prosperous; while in the department of missionary culture in this country, and in the increase of missionary funds, their agency has been most beneficent. Their contributions to the work of the Union since their organization have exceeded \$1,000,000 and during the last year they paid into our treasury \$127,690. I count it the supreme joy and honor of my life that I have been permitted to have a place in these stupendous movements, and to be borne onward by them. What am I, or what is my father's house, that my life should have fallen into the onward sweep of this resistless current of divine purpose and power! "Not unto us, O Lord, not unto us, but unto Thy name be glory!"

In closing this strain of appreciation and gratitude, I will venture, for the first, last and only time during these long and eventful years, to say a few words of a personal character. I came into this work not of my own will, and with a profound distrust of myself and of my fitness for it. I never sought it, nor have I ever said a word or done a thing to prolong the period of my official tenure. Once I resigned the office with a view of accepting another public position, but withdrew my resignation at the earnest request of the Executive Committee. On another occasion, overtures having been made to me of a very attractive and advantageous character, I seriously considered the question of retiring, but was constrained to forego my own wishes by representations of the embarrassment which would be caused to the Union by such an act.

When I entered on this service I expected to be criticised, and even on occasions to be censured. I have neither sought exemption from such trials, nor have I been much disquieted by them. I have never said nor failed to say, to do nor failed to do, anything for fear of human censure. I have acted on the belief that a man who tries to avoid criticism will never do anything that deserves to be talked about in any way. And on the whole, I have been a little inclined to think that my friends, the critics, have been not much more out of the way than those who have regarded my poor services with a more partial eye and spoken of them in kinder terms.

Mr. President and brethren of the Union, let me beg you again to accept my sincere thanks for the honor you have conferred upon me this day. Thanks, profoundest thanks, for the patience and kindness with which you have borne with me during all this long period. Thanks to the Board of Managers which has re-elected me unanimously so many successive years, and so loyally supported and vindicated me in every emergency. Thanks, most heartfelt and most deserved, to the Executive Committee with which I have lived and worked in unbroken and unruffled harmony through all changes and vicissitudes, and to whose painstaking deliberations, self-denial and devotion to the cause of missions, it is due that the great work is to-day advancing in so many lines to an assured victory. The Missionary Union owes to them a debt which nothing less than the songs and crowns of heaven can fitly repay. Thanks to the elect pastors and men and women in the churches who bear on their hearts this supreme work of the church, and whose prayers and alms have come up as a memorial before God on its behalf. And highest and most of all, "thanks always, for all things, unto God, the Father, in the name of our Lord Jesus Christ." "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

The session was then closed with the benediction by Rev. Wayland Hoyt, D.D., of Minnesota.

TUESDAY AFTERNOON.

There was a brief prayer service at half-past two o'clock. The closing session of the Union was then opened with prayer by Rev. S. W. Duncan, D.D., of Massachusetts.

Rev. Albert G. Lawson, D.D., of New Jersey offered the following resolution, which was adopted:—

Resolved, That the appointment of committees on each of the missions for the next year be referred, with power, to the Board of Managers.

Rev. M. H. Bixby, D.D., of Rhode Island offered the following resolution, which was adopted:—

Resolved, That we gratefully recognize the service rendered to the cause of missions by Rev. W. N. Wyeth, D.D., of Philadelphia, in writing short and attractive sketches of the life and character of our departed missionaries,—like the "Life of Mrs. Ann H. Judson" and the "Life of the Wades,"—and we cordially recommend these publications to our churches and Sunday schools.

Rev. O. O. Fletcher of Illinois presented the report of the Committee on Nominations, and the following officers were elected by ballot:—

PRESIDENT.

Rev. GEORGE W. NORTHRUP, D.D., LL.D., Ill.

VICE-PRESIDENTS.

Hon. ROBERT O. FULLER, Mass.

Rev. HENRY F. COLBY, D.D., Ohio.

RECORDING SECRETARY.

Rev. H. S. BURRAGE, D.D., Maine.

BOARD OF MANAGERS.

Class III. Term expires 1894.

MINISTERS.

R. G. SEYMOUR, D.D., N.Y.
 W. N. CLARKE, D.D., N.Y.
 C. B. CRANE, D.D., N.H.
 E. P. TULLER, R.I.
 E. B. HULBERT, D.D., Ill.
 J. F. ELDER, D.D., N.Y.
 F. S. DOBBINS, Penn.
 W. W. BOYD, D.D., N.J.

D. B. CHENEY, D.D., Ill.
 M. H. BIXBY, D.D., R.I.
 T. E. VASSAR, D.D., Mo.
 C. A. REESE, Minn.
 W. M. LAWRENCE, D.D., Ill.
 H. L. STETSON, D.D., Iowa.
 W. P. HELTINGS, Wis.

LAYMEN.

A. J. PRESCOTT, N.H.
 R. O. FULLER, Mass.
 MOSES GIDDINGS, Maine.
 WM. M. ISAACS, N.Y.
 J. BUCHANAN, N.J.

S. W. WOODWARD, D.C.
 J. B. THRESHER, Ohio.
 EUGENE LEVERING, Md.
 B. F. JACOBS, Ill.
 J. C. HOBLITT, Minn.

Class I. Term expires 1892.

TO FILL VACANCIES.

W. H. BUTRICK, Minn.

ALBERT G. LAWSON, D.D., N.J.

President Northrup thanked the Union for this renewed expression of their confidence.

The following missionaries under appointment were presented to the Union by Rev. S. W. Duncan, D.D., of Massachusetts: W. A. Atchley, Lewis E. Martin, John McGuire, Charles H. Tanner, Theodore A. Legèr, Mary C. Fowler and Nora M. Yates.

Rev. George L. Mason presented the report of the Committee on Missions in China:

The work in China—at Swatow and among the Hakkas, in the Eastern China Mission, and on the great new field opened in Szchuan Province in the far west—has made progress, but with nothing specially new to report. The missionaries are pressing all the usual methods of gospel work, and confidently expecting that the Spirit of God will yet do great things for China.

In view of the fact that Baptists are far from doing their share in China's evangelization,—only one sixth of the thirty-seven thousand Protestant converts being immersed believers,—and that more than three hundred million idolaters are now in moral degradation and spiritual death,—out of which they have not been saved by Buddhist ceremonies, Confucian ethics and three hundred years of papal missions,—and because they are a people more and more enslaved and impoverished by the opium curse, fastened on them by Europeans, during a century of oppression, by means of diplomacy and in two cruel wars,—yet a people conscious of sin and willing to hear the gospel,—your committee therefore urge,—

1st. That pastors lead their people into more special study of this vast and promising field.

2d. That all believers pray the Lord to call and equip for China, speedily, at least one hundred men, the Baptist quota of the thousand called for by the Shanghai Conference.

3d. That one medical missionary be sent to each station, and an appropriation be made him each year for medicine.

4th. That not undervaluing medicine, secular education and the press as aids, China's most pressing present need is the power of the Holy Spirit in the oral preaching of the gospel widespread to the poor and lowly.

G. L. MASON, *for the Committee.*

Dr. S. P. Barchet of China addressed the Union with reference to medical mission work, and the report was adopted.

Rev. Wayland Hoyt, D.D., of Minnesota offered the following resolution, which was adopted:—

Resolved, That it is the judgment of the American Baptist Missionary Union that at least one physician, either man or woman, be attached to each mission station; and that while it may not be possible to make this actual at once, it be the ideal toward which the Executive Committee should steadily work.

Mr. L. B. Merrifield of Illinois presented the report of the Committee on Finance:

The Committee on Finance respectfully presents the following report: An examination of the Annual Report of the Missionary Union, presented yesterday, shows that the expenses of the year just closed have amounted to \$525,826.09, exclusive of the debt of the previous year, \$7,942.06. While the year closed with a debt of \$61,593.94, it is shown that the receipts of the year from donations were \$31,891.92 in excess of the previous year, and \$65,590 above the average of the past ten years.

As God has so abundantly blessed our missions in foreign fields in the salvation of over fifteen thousand precious souls during the past year, and as our educational interests have been enlarged and blessed to such a marvellous extent that increased responsibilities are laid upon us, which demand a larger number of men and an increase of funds to care for the new converts, and to vigorously prosecute the work in new fields, it is therefore the opinion of your committee that not less than \$600,000—exclusive of what may be received from legacies—should be raised and appropriated for the work of the Missionary Union during the current year.

L. B. MERRIFIELD.

A. F. GALE.

G. A. HULL.

Rev. E. W. Lounsbury of Ohio addressed the Union, and the report was adopted.

The report of the Committee on European Missions was read by the Secretary, in the absence of the Chairman, Rev. C. J. Baldwin of Ohio:—

Our European missions have in some respects the most difficult field of operations. No pagan country presents the obstacles which the gospel encounters in lands where the form of godliness, without the power, prevails. We mean by this that a false Christianity is harder to change than a genuine heathenism. People who believe and call themselves Christians, when they are not, are the last to be Christianized. This is the bane of Romanism and of State churchism of any kind. It displaces spiritual religion with a counterfeit, and it renders the spurious coin more attractive than the genuine. Thus the Truth finds its most effective enemy in the Error which wears its guise. In Asia and Africa the cross encounters nothing like itself, but meets an unmistakable foe on an open field. In Europe the crucifix anticipates the atonement with perversions which neutralize the gospel under cover of its own name. Among acknowledged heathen, Christ finds either friends or foes, and His salvation is accepted or rejected without reserve. But where Church and State are identical, antichrist is enthroned, and no one can tell where divine truth begins or ends. The spiritual and the material are so confounded, that souls are misled and ruined by the very forms which were intended to save them.

Therefore we commend the heralds of the cross in so-called Christian lands as specially

deserving of the sympathy and help of our churches. Theirs is a work as necessary as, and in some respects more difficult than, that of their brethren in the realms of paganism. For when we consider that Europe is all the time supplying to our own country the substance and shaping influences of much of our political and social system, we see that self-interest demands that we do our utmost to purify the fountain whence flows the stream.

The reports of the past year from France, Germany, Sweden, Norway, Denmark, Russia and Spain, already printed and published, are on the whole satisfactory and encouraging. We call attention to the salient features which specially deserve attention.

In France, a "forward movement" has begun which is new and very promising. Beginning in Paris with its two churches, an active, organized, aggressive tendency has appeared, which has spread through the provinces, and bids fair to generate a great revival. The special meetings held at Paris were pentecostal in their character. Perhaps the most significant sign of the times in France is the fact that many of the pastors of the Free Church who have held Baptist views, but have not separated themselves from their old connections, are now joining our brethren, and working with them. We are glad to notice the full and impressive table of statistics which accompanies the French reports.

In Germany a corresponding movement among the pastors of the State church is mentioned, three of them having been baptized during the year. Let us not forget our theological school at Hamburg. In that land of great universities, an institution of twenty-two members does not look very large, but it is our own offspring, and should be dear to us.

A blessed work of grace is reported from the provinces of Sweden—many revivals, with numerous conversions. Dr. Broady is approaching the twenty-fifth anniversary of Bethel Seminary, and we rejoice with him over the good work it has done.

In Finland a great advance in religious toleration has been made by a new law which permits dissenters to organize, with the same privileges hitherto enjoyed by the Lutherans alone.

C. J. BALDWIN, *for the Committee.*

Rev. P. S. Moxom of Massachusetts addressed the Union. Dr. Murdock introduced Rev. O. B. Hanson of Tromsø, Norway, who addressed the Union, and presented the following letter, which was read by the Secretary:—

To the American Baptist Union.

DEAR AND HONORABLE BRETHREN: It is with the greatest interest that I have followed the grand and extensive work of the Missionary Union; and it affords me great pleasure to have the opportunity to meet your faces at this time, coming thousands and thousands of miles to present a most noble and great cause, very, very dear to my own heart.

It has been my lot for the last twenty-one years to labor in a part of the Master's vineyard located north of the Arctic Circle in Norway, where I have happily experienced the practicability of immersion, even in the Land of Ice; more than eight hundred precious souls having been buried with Christ, with my hands alone.

But I am not here to represent the Arctic Circle, nor appeal for aid for an exploration to the North Pole; that shall be transferred to societies which have to do with matters of less importance than this gathering feels called to; but I am here to represent a country and a people well known to every thoughtful reader of history. I am here to represent a people who were well organized as a kingdom one thousand years ago—the Norsmund; and I shall now lay it upon you to bring the truth, as it is in Jesus, to that sturdy people of the North.

Baptist missionary work has been carried on for some time in the kingdom of Norway, and I presume has not escaped your observation; but the work has been pursued under the most trying circumstances. The work is as yet comparatively new, and we have sadly felt the lack of men of God and means to push the work. We have just been able to drag along and barely keep afloat. But surely, if we had had the help, we predict just as grand results for the Lord as in

any of our neighboring countries. Now, therefore, I hereby take the liberty to appeal to you for your favorable consideration of Norway as a mission field! I know your aim and desire is, "All the World for Christ"; and it seems reasonable to me that that part of the world also should receive your attention and support if possible. Why so much more so than other parts of the world? For it is now an established fact that it was a Norwegian (Leif Ericson)—hundreds of years before Columbus—that discovered this great America of ours; and who knows if some of my genuine American friends are not descendants of this Norwegian after all?

And so again consider that this glorious land has received and does yearly receive thousands from Norway, who all over this land prove to be the most loyal and sturdy citizens, quickly Americanized, and placed in most honorable and trustworthy positions, from senators to constables, from presidents and professors in universities to common school teachers, from the highest business managers to the honest day laborers and most industrious farmers; and to have these honest, earnest and desirable citizens evangelized at home, before coming to these shores, must be a direct advantage to this nation and to our work here.

And then let it be understood that if the Norwegian conservative people shall be brought to the knowledge as it is in Christ, it can most effectually be done in their own native land, where they are more easily gathered in the narrow valleys, among the mountains and in the cities and villages of their own. Here we have to sift them out from a multitude of nationalities, at the expense of more time, harder labor and more money. Also, the Norwegian nationality is a seafaring people, and the Norwegian flag is known in every harbor of importance on the globe, those people, when evangelized from childhood and at home, may, wherever their flag waves, plant the knowledge of the Saviour of the world.

Most appropriate should it also be if the bond of matrimony were solemnized between the Norwegian and American Baptists,—the Baptists of the two lands being akin in their love for the symbolic Lord's Supper for only rightly baptized believers, and the Baptists of the two lands being one in mind on many special points of interest.

Also, should the American Baptists embrace in their bosom the Norwegian Baptists, in so much as the Baptists of this land already have some part in the missionary work of Norway.

American Baptists are now aiding greatly the mission in Norway, as they have of late to a great extent been the educators of the Baptist ministry of Norway; namely, since the invitation of participation was extended from that hot-bed of Baptist ministerial education at Morgan Park, Ill., at which place I had the privilege to be present at the late commencement exercises, with which I was highly gratified.

Would it not be a great step forward for our cause in Norway if this Union agreed to send back, and to support in their native land, some of these men, educated here and filled with the American progressive spirit? Dear brethren, consider this a Macedonian cry. Through God's infinite mercy the doors, homes and hearts of Norway are open and ready to receive the message, and even the laws of the land (amended in our favor) join in saying as Cornelius: "We are all here to hear all things that are commanded thee of God."

Brethren, in the name of Him who said "Go and preach to every creature," now consider, then decide, and decide right, and then execute your decision for the eternal welfare of Norway.

The report on the European missions was then adopted.

Rev. W. A. Spinney of Ohio presented the report of the Committee on Enrolment, as follows: Life members, 189; delegates, 213; missionaries, 13; total, 415. The report was adopted.

On invitation, Rev. T. R. Warner, Secretary of the Irish Baptist Mission, addressed the Union with reference to his work in Dublin.

The thanks of the Union were extended to Dr. W. H. Doane and his assistants of the Executive Committee, to the press of Cincinnati, especially to the *Commercial Gazette*, and to all who have contributed to the success of the meetings of the Union.

The following resolution also was adopted : —

Resolved, That the thanks of this Society be extended to our brother Mr. W. H. Beardsley, for his kindness in furnishing the four caligraph type-writing machines and stenographer free of charge, for the use and service of the delegates.

After prayer by Rev. P. S. Henson, D.D., of Illinois the Union adjourned to meet in 1892 in Philadelphia, at the call of the Executive Committee.

Rev. H. C. Woods, D.D., of Nebraska presented an invitation for the Union to hold its anniversaries in 1893 or 1894 with the First Baptist Church in Lincoln, Neb.

SUNDAY EVENING, MAY 24.

The annual sermon before the American Baptist Missionary Union was preached in Pike's Opera House, Cincinnati, by Rev. Galusha Anderson, D.D., of Illinois; text, Luke xix. 10: "For the Son of man is come to seek and to save that which was lost."

GEORGE W. NORTHRUP, *President*.

HENRY S. BURRAGE, *Recording Secretary*.

TUESDAY EVENING.

The business sessions of the Missionary Union adjourned on Tuesday afternoon, but in the evening Dr. Mabie gave a popular account of his tour around the world in visiting the Asiatic missions. The lecture was illustrated with many views by means of a stereopticon, and the audience unanimously passed a vote of thanks to Dr. Mabie for his exceedingly interesting and instructive address.

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THE SEVENTY-SEVENTH ANNUAL MEETING OF THE BOARD OF MANAGERS OF THE AMERICAN BAPTIST MISSIONARY UNION.

CINCINNATI, OHIO, May 26, 1891.

IMMEDIATELY on adjournment of the American Baptist Missionary Union, Tuesday afternoon, May 26, 1891, the Board of Managers met in Pike's Opera House, Cincinnati, Ohio.

In the absence of Rev. Edward Judson, D.D., the Chairman, Rev. M. H. Bixby, Recording Secretary, called the meeting to order.

Rev. H. F. Colby, D.D., of Ohio was chosen Chairman *pro tem*.

Prayer was offered by Rev. A. G. Lawson, D.D.

The roll was called, and the following brethren answered to their names:—

Rev. P. S. HENSON, D.D.

Rev. HENRY F. COLBY, D.D.

Rev. A. G. LAWSON, D.D.

Rev. L. C. BARNES.

Rev. W. T. STOTT, D.D.

Rev. S. D. PHELPS, D.D.

Rev. W. T. CHASE, D.D.

Rev. WAYLAND HOYT, D.D.

Rev. G. W. FOLWELL.

Rev. W. P. HELLINGS, D.D.

Rev. M. H. BIXBY, D.D.

Rev. E. P. TULLER.

EDWARD GOODMAN, ESQ.

J. B. THRESHER, ESQ.

J. C. HOBLITT, ESQ.

The following officers were elected by ballot:—

Rev. EDWARD JUDSON, D.D., *Chairman*.

Rev. M. H. BIXBY, D.D., *Recording Secretary*.

EXECUTIVE COMMITTEE.

Ministers.

Rev. A. J. GORDON, D.D.

Rev. R. J. ADAMS, D.D.

Rev. W. S. APSEY, D.D.

Rev. J. B. THOMAS, D.D.

Rev. W. T. CHASE, D.D.

Laymen.

J. W. CONVERSE, ESQ.

GEORGE S. HARWOOD, ESQ.

CHARLES W. PERKINS, ESQ.

HENRY R. GLOVER, ESQ.

Voted, That we elect two corresponding secretaries.

The following resolution, offered by Dr. Hoyt, was carefully considered and passed unanimously, viz.:—

Resolved, That the Board of Managers proceed to the election of a corresponding secretary, with the understanding that he devote himself to the prosecution of the home work of the Missionary Union.

Rev. H. C. Mabie, D.D., was elected.

After careful consideration and a free exchange of views, on motion of Dr. Hoyt,

Voted, To proceed to the election of corresponding secretary for the Foreign Department of the work of the Missionary Union.

Rev. Henry M. King, D.D., was elected.

Voted, To appoint J. C. Hoblitt and J. B. Thresher a committee to communicate to Dr. King by telegraph the fact that he has been elected Corresponding Secretary.

Voted, That the salaries of the two corresponding secretaries be four thousand (\$4,000) dollars a year.

Voted, That the Board proceed to the election of treasurer of the Union.

E. P. Coleman, Esq., was elected.

Voted, That the salary of the Treasurer be the same as last year, \$3,000.

The following brethren were elected auditors : —

D. C. Linscott, S. A. Wilbur.

Voted, That a Committee of seven members of this Board, to be named by the Chair, be appointed to confer with the Executive Committee in case Dr. King declines the appointment of Corresponding Secretary, and that the two committees jointly be authorized to appoint a corresponding secretary in the place of Dr. King.

The following brethren were named and confirmed as said committee, viz. : —

Hon. C. W. Kingsley, Rev. M. H. Bixby, Rev. L. C. Barnes, Rev. E. P. Tuller, Rev. C. B. Crane, Rev. S. D. Phelps, Rev. D. W. Faunce.

The following resolution, referred to the Board of Managers by the American Baptist Missionary Union, was considered and referred to the Executive Committee, viz. : —

Resolved, That the appointment of committees on each of the missions for next year be referred to the Board with power.

Voted to adjourn.

(Signed)

HENRY F. COLBY, *Chairman pro tem.*

MOSES H. BIXBY, *Recording Secretary.*

NOTE.

THE standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in *father*; *e* as long *a*; *i* as *ee* in *feel*; *o* as in *mote*; *u* as *oo* in *fool*; *ö* as *e* in *her*; *ü* as in German *München*; *ai* as *i* in *ice*; *au* as *ow* in *how*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in *garden*; *h* always pronounced except in *th, ph* and *gh*; *gr* an Oriental guttural, *gh* another Oriental guttural; *y* as in *yard*. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally.

SEVENTY-SEVENTH ANNUAL REPORT.

HOME DEPARTMENT.

IN presenting the Seventy-Seventh Annual Report of the American Baptist Missionary Union, the Executive Committee gratefully acknowledges the goodness of the Lord, which has been shown in the marked prosperity of the missionary work abroad and the generous provision made for its support.

At the beginning of the year the Committee planned for an expenditure of \$500,000, as authorized at the last Annual Meeting of the Union. This has been closely adhered to as far as the general expenses of the missions are concerned; but the large amount of designated funds and the increased cost of exchange on account of the rise in silver have brought the total appropriations for current expenses to \$525,826.09, exclusive of last year's debt of \$7,942.06. This is a larger amount than has ever been expended by the Union in any previous year of the Society's history, being \$85,269.52 more than last year, and \$119,257.76 above the previous year. This very large advance in appropriations has not been fully met, the Treasurer reporting a deficit of \$61,593.94. But it should be noted that the receipts from donations are \$244,354.86, or \$31,891.92 in advance of last year. They are also larger by many thousand dollars than ever before in the Society's history, even when special efforts have been made, and \$65,590 above the average of the last ten years. The donations from the Churches and individuals must always be the chief reliance of the missions, and the fact that they have shown so large a growth during the past few years, indicates that the Society is justified in expecting that all reasonable demands of the missions for support and advance will be provided for. The great falling off in the income of the Union was in legacies, which vary from year to year, the decrease being \$37,627.46. If the legacies of the year had been the same as last year, the very large expenditures would have been provided for within \$15,024.46.

It has become increasingly evident during the year that there is a gratifying advance in the interest in foreign missionary work. The Churches are studying the question of the world-wide extension of the Kingdom. Information regarding the progress of the missionary work is called for more than ever before, and the nature of the inquiries shows a broadening of view on the part of Christians everywhere. There is every reason at home and abroad to plan for great things in the year to come.

ORGANIZATION.

The Executive Committee was organized June 9, 1890, by the re-election of Rev. A. J. Gordon, D.D., as Chairman, and of Rev. E. F. Merriam as Recording Secretary. All the members elected have continued their services throughout the year. The

Committee has held thirty-two meetings. During the year Mr. George S. Harwood of the Committee has made two trips to England at his own expense, and has given a large amount of attention to the affairs of the Union while there, especially with reference to the Congo Mission. His investigations have greatly facilitated the work of the Committee.

CORRESPONDING SECRETARIES.

On July 16, 1890, Rev. Lemuel C. Barnes declined the office of Corresponding Secretary, to which he had been elected. A sub-committee was appointed to wait on him, but he decided to adhere to his refusal to accept the position. Rev. Henry C. Mabie, D.D., accepted his election as Corresponding Secretary, and during the year has made a tour of the Asiatic missions. The work of the Secretaries' department has therefore continued in the hands of Rev. J. N. Murdock, LL.D. On Dec. 8, 1890, the Executive Committee elected Rev. S. W. Duncan, D.D., as Corresponding Secretary, to fill the vacancy caused by the declination of Rev. L. C. Barnes. Owing to the pressure of private affairs at the time, Dr. Duncan was unable to enter upon the full duties of the office, but consented to render special service during January, February and March, in collecting funds to meet the pressing financial needs of the Union. His services were eminently successful, and his aid in that exigency was highly appreciated by the Committee. Rev. Henry C. Mabie, D.D., met the Committee on Monday, April 6, immediately after his return from his tour around the world. In a partial report of his observations he was able to present many things of immediate value to the Committee in its work, and information on special points will be gained later, as needed. Dr. Mabie will report to the Union on his tour.

AUDITOR.

Mr. Joseph G. Shed, who has ably served the Union as a member of the Auditing Committee since 1875, resigned Oct. 27, 1890. Mr. Shed has given a large amount of time and care to the very important work of auditing the monthly and annual accounts of the Treasurer of the Union, and received the hearty thanks of the Committee for his faithful and efficient services. Mr. Sidney A. Wilbur was appointed to the vacancy on the Auditing Committee.

MISSIONARIES APPOINTED.

Prof. David C. Gilmore, William C. Griggs, M.D., Rev. Arthur A. Hallam, Rev. Penn E. Moore, Mr. William Dring, Rev. Philip M. Johnson, Prof. William E. Boggs, C. H. Finch, M.D., Mr. Lewis E. Martin, Mr. Theo. A. Leger, Mr. John McGuire, Mr. Isaac Cadman, Mr. Richard B. Mallery, Rev. Edwin Small, M.D. (reappointed), Rev. William A. Atchley, Mr. John Dussman, — 16.

Miss Lenna A. Smith, Miss Gertrude P. Clinton, Miss Mary C. Fowler, M.D., Miss Lillian R. Black (already in Burma), Miss Carrie E. Batterson, Miss Laura A. Amy, Mrs. Ellen Kelly (already in India), Miss Sarah Kelly (already in India), Miss Emily A. Parker, Miss Mary Dunwiddie, Miss Mary K. Scott, Miss Elia Campbell, Miss Olive M. Blunt, Mrs. Ellen Sharland, Mrs. Bella Claflin, Miss Fanny Tiptaft, Miss Ida Faye, Miss Annie Hopkins, Miss Bessie G. Forbes, Miss Maggie A. Washington, Miss Bessie E. Gardner, Miss Nora M. Yates, — 22.

MISSIONARIES SAILED.

To Burma.—Prof. E. B. Roach, Prof. D. C. Gilmore, Rev. Ola Hanson and wife, Rev. W. W. Cochrane and wife, Rev. L. H. Mosier, Rev. F. H. Eveleth, W. C. Griggs, M.D., and wife, Miss Lenna A. Smith, Miss G. P. Clinton, Miss E. E. Mitchell, M.D., Miss M. E. Carr, Miss Eva Squires, Miss S. L. Griffith, Mrs. M. B. Ingalls, Miss C. E. Batterson, Miss E. C. Stark, Mrs. A. E. Carson, Miss Melissa Carr.

To Assam.—Rev. P. H. Moore and wife, Rev. P. E. Moore, Rev. William Dring and wife, Rev. F. W. Klein and wife, Miss Laura A. Amy.

To India.—Rev. P. M. Johnson and wife, Prof. W. E. Boggs and wife, Rev. G. N. Thomssen and wife, Rev. Charles Hadley and wife, Rev. W. R. Manley and wife.

To China.—Miss E. A. Parker, Miss Mary Dunwiddie, Miss M. K. Scott, Mrs. L. A. Gould, Miss Elia Campbell, Miss M. S. Morehead (Mrs. Warner).

To Japan.—Rev. A. A. Bennett, Rev. C. H. D. Fisher and wife, Rev. H. H. Rhees and wife, Rev. W. B. Parshley and wife, Miss M. A. Whitman, Miss A. A. Adams (Mrs. Hamblen), Miss Lavinia Mead, Miss O. M. Blunt.

To Africa.—Mr. Charles Markham and wife, Rev. Henry Richards and wife, Rev. Edwin Small, M.D., Mr. J. H. Camp, Rev. F. C. Gleichman and wife, Rev. Thomas Moody, Miss C. A. Howard, Mrs. J. E. Ricketts, Miss Lenore Hamilton, Mrs. Bella Claflin, Miss Fanny Tiptaft, Mrs. C. B. Glenesk, Miss R. A. Roy.

MISSIONARIES RETURNED FROM FIELDS.

Rev. L. J. Denchfield and wife, Prof. E. B. Roach and wife, Rev. W. F. Armstrong, Rev. W. C. Calder, Rev. W. H. Roberts and wife, Rev. P. H. Moore, Rev. J. E. Clough, D.D., Rev. L. A. Eaton, S. P. Barchet, M.D., and wife, Rev. G. L. Mason and wife, Rev. A. A. Bennett, Rev. Jos. Clark and wife, Rev. P. Frederickson and wife.

Miss E. F. McAllister, Miss M. E. Williams, Miss R. W. Ranney, Miss H. Phinney, Mrs. C. A. Nichols, Miss I. Watson, Miss L. E. Tschirch, Miss H. N. Eastman, Miss Z. A. Bunn, Mrs. W. W. Cochrane, Mrs. D. Downie, Miss Bertna Menke, Mrs. J. R. Goddard, Miss E. L. Rolman, Miss Lina Faulkner, Mrs. E. J. Miller.

MISSIONARIES RESIGNED.

Rev. E. E. Silliman, Miss A. R. Gage and Miss L. M. Eaton have severed their connection with the Union during the year on account of inability to return to their fields, and the name of Rev. T. E. S. Scholes, M.D., has been dropped from the list of missionaries.

MISSIONARIES DECEASED.

The Society has to mourn the loss of two very useful brethren during the year,—Mr. Edwin A. Kelly of Ongole, India, and Rev. Victor Lepoids of Montbelliard, France,—and also to join in the sorrow of four of the missionaries who have been called to part with their beloved wives. Mrs. D. L. Brayton of Rangoon, Burma, Mrs. E. Tribolet of Tavoy, Burma, Mrs. L. A. Eaton of Bangkok, Siam, and Mrs.

G. W. Taft of Tokyo, Japan, have been called to their reward from the fields on which they were laboring with their husbands.

Of those who were formerly connected with the Missionary Union we note the decease of Rev. Abner P. Webb, who went to Burma in 1833, and returned to America on account of ill health in 1838; also of Rev. Freeman E. Morgan, who labored at Kurnool, India, from 1879 to 1887.

During the year the Board of Managers has suffered a severe loss in the death of Rev. John Peddie, D.D., of Philadelphia, whose wise counsel and Christian spirit were often manifested in his connection with this Society. The death of John B. Trevor, Esq., of New York has deprived the Union of a regular and liberal supporter.

THE TREASURY.

The Treasurer has received from all sources, for all purposes, the sum of \$492,-274.91, as follows:—

Donations	\$244,854 86
Legacies	54,308 03
The Woman's Baptist Foreign Missionary Society	94,329 51
The Woman's Baptist Foreign Missionary Society of the West	33,360 51
Additions to permanent funds	20,100 70
Income of funds	26,734 51
American Baptist Publication Society	5,000 00
Bible Day collections	2,749 86
Government Grants to schools	7,870 98
Missionary Magazine account	1,436 61
American and Foreign Bible Society	500 00
Children's Day collections	806 12
The Congo Steamboat Company	223 22
Total receipts	<u>\$492,274 91</u>

EXPENDITURES.

Appropriations of the year for current expenses	\$525,826 09
Added to permanent funds	20,100 70
Debt of last year	7,942 06
Total liabilities	<u>\$553,868 85</u>
Balance against the treasury, April 1, 1891	<u>\$61,593 94</u>

CHILDREN'S DAY.

The "Children's Day for Foreign Missions," which was inaugurated in 1889, was widely observed in 1890. It is intended for either the Sunday before or the Sunday after Christmas, and has been well received by a large number of Sunday-school workers, who have long been desiring something to turn the observance of the Saviour's birth from a mere time of receiving presents to something more strictly Christian in its character. This opportunity to celebrate the birth of Christ, who came

into the world to save the world, by making offerings to send the good news of his salvation to all the world, is received as a most appropriate method of observing Christmas. The increase of interest in the day is shown by the gain in the offerings from \$407.57 in 1889 to \$806.12 in 1890. It may be regarded as one of the established events in our Sunday-school year.

THE DONATIONS.

The donations were from the following localities: Maine, \$3,162.20; New Hampshire, \$2,561.23; Vermont, \$1,994.25; Massachusetts, \$47,898.33; Rhode Island, \$6,235.39; Connecticut, \$4,262.66; New York, \$59,353.13; New Jersey, \$11,490.45; Pennsylvania, \$19,156.93; Delaware, \$185.66; District of Columbia, \$1,517.01; Virginia, \$3; West Virginia, \$1,323.96; Ohio, \$11,496.17; Indiana, \$2,603.91; Illinois, \$22,294.14; Iowa, \$4,386.08; Michigan, \$5,723.95; Minnesota, \$6,500.14; Wisconsin, \$4,511.59; Missouri, \$1,401.91; Kansas, \$3,181.56; Nebraska, \$1,797.91; Colorado, \$1,156.41; California, \$3,585.72; Oregon, \$2,496.94; North Dakota, \$211.89; South Dakota, \$359.53; Washington, \$690.69; Idaho, \$38; Indian Territory, \$18.18; Wyoming, \$75.08; Utah, \$19.56; Montana, \$38.70; North Carolina, \$5; Kentucky, \$52.65; Tennessee, \$32.25; Georgia, \$36; Florida, \$35; Texas, \$12.25; Alabama, \$1.45; Louisiana, \$27.81; British Columbia, \$37.10; Nova Scotia, \$16; Ontario, \$4; New Mexico, \$13.60; England, \$67.90; France, \$1,203.04; Spain, \$200; Sweden, \$82.69; Denmark, \$700; Germany, \$432; Bulgaria, \$0.95; Norway, \$13; Burma, \$4,907.71; Assam, \$401.65; India, \$3,884.57; China, \$585.31; Miscellaneous, \$356.90; Manitoba, \$12.85; Africa, \$97.

The largest part of the donations to the Missionary Union still come from the East, but it is important to notice that the only Eastern States which report an increase in donations are Vermont, Massachusetts and New York, while west of the eastern line of Ohio and West Virginia every State except Missouri reports a gratifying advance. The States reporting the largest advances are: New York (including \$10,000 special from Mr. J. D. Rockefeller), \$24,061.21; Massachusetts (including \$5,000 special from the Clarendon Street Church, Boston), \$10,022.01; Illinois, \$8,352.21; Minnesota, \$2,784.45; Ohio, \$1,913.79; Michigan, \$1,562.01; Iowa, \$1,092.10. The largest *per cent* of increase is from the District of Columbia, .97; Minnesota, .72; New York, .68; Vermont, .65; the Dakotas, .64; Illinois, .61; Colorado, .46; Nebraska, .38; Michigan, .37; Iowa, .33; Wisconsin, .27; Oregon, .27; Massachusetts, .26. These results indicate that in the growing West the interest in the foreign missionary work is advancing with the increase of population.

MISSIONARIES AT HOME.

No report of the work on the home field of the Union would be complete which failed to mention the services of the missionaries who are in America. While they are here for the purpose of rest and the restoration of health, a large amount of work is done by them in increasing the interest of our people in the foreign missionary work. The simple presence of a missionary, who has given up home and country for the sake of preaching the gospel to the heathen, is often a more impressive appeal than can be made by the most eloquent of those who have not been on the foreign field.

COLLECTION DISTRICTS.

The matter of the revision of the collection districts has received much attention from the Executive Committee for several years, but has been found to involve many questions difficult to adjust. In pursuance of the action of the Board of Managers, adopted at their last annual meeting, as stated in Resolution 2 of the Committee on the Cultivation of the Home Field, the Executive Committee, on June 30, 1890, adopted the following as the boundaries of the eleven collection districts, adding three in the West and dropping one in the East, increasing the former number by two.

1. *The New England District.* — The New England States.
2. *The New York District.* — New York and Northern New Jersey.
3. *The Southern District.* — Southern New Jersey, Pennsylvania, Maryland, Delaware and the District of Columbia.
4. *The Middle District.* — Ohio and West Virginia.
5. *The Lake District.* — Indiana and Michigan.
6. *The Chicago District.* — Illinois and Southern Wisconsin to La Crosse.
7. *The Northern District.* — Northern Wisconsin and Minnesota.
8. *The North-western District.* — North and South Dakota, Montana and Idaho.
9. *The Iowa District.* — Iowa, Nebraska and Wyoming.
10. *The Kansas District.* — Kansas, Colorado, Utah and Nevada.
11. *The Pacific Coast District.* — California, Oregon and Washington.

Owing to the action of the Baptists in Missouri, in providing for the collection of funds in that State for foreign and home missions, as stated in the last annual report, that State was not included in any district.

The Advisory Committee appointed by the Board of Managers met with the Executive Committee in Boston, July 16, 1890, when the number and boundaries of the collection districts as stated above were approved by the Advisory Committee, and also the action locating the office of the Home Secretary in Chicago.

After discussion, action was taken by the joint committees, which involved changes in all the collection districts except one, and the appointment of several new District Secretaries. Owing to declinations and other causes, chiefly local opposition to the changes made, the action of the joint committees has not gone into effect, except in the transfer of Rev. T. G. Field from the old North-western to the Middle District, and the appointment of Rev. Frank Peterson as District Secretary of the Northern District and among the Scandinavians of the North-west. Rev. Thomas Allen was invited to continue in special services for the Union in West Virginia, but declined. With these exceptions the District Secretaries continue the same as last year. The following are their reports:—

New England District. — Rev. W. S. McKENZIE, D.D., District Secretary, reports:—

For the year ending March 31, 1891, the whole amount received from the New England district, in donations and legacies, and in contributions through the Woman's Society, is \$151,110.01. The analysis of the income of the year is as follows: Donations directly to the Union, \$66,338.73; legacies, \$32,734.49; Woman's Society, \$52,036.79; the latter sum including a legacy of \$15,000, leaving the amount contributed by the living, \$37,036.79. The total amount

of gifts from the living, comprising the donations through the Woman's Society, is \$103,375.52. The total amount of legacies, including those made to the Woman's Society, is \$47,734.49. The total donations by the living last year, made directly to the Union, was \$60,305.25, and this year \$66,338.73, making a gain of \$6,033.38. The legacies last year amounted to \$74,345.51, and this year \$32,734.49, less in this year by \$41,611.02. But the total increase of gifts from the living, counting in the gain through the Woman's Society, is \$13,378.08.

The following table shows the income from States :—

STATES.	DONATIONS.	LEGACIES.	TOTALS.
Maine	\$3,183 69	\$4,495 00	\$7,678 69
New Hampshire	2,585 81	1,587 73	4,173 54
Vermont	2,012 90	29 59	2,042 49
Massachusetts	48,024 28	25,495 59	73,519 87
Rhode Island	6,237 39	1,023 44	7,260 83
Connecticut	4,294 66	103 14	4,397 80
Totals	\$166,338 73	\$32,734 49	\$99,073 22

The plan of weekly giving for the work of foreign missions by the use of lay-by envelopes has been pushed forward, and has been gaining more and more favor among pastors and churches. In every church where the system has been worked, the gifts have advanced far beyond those of former years. A plan so scriptural and so simple ought to be adopted and used in every church, especially in small and poor churches where large gifts at any one time cannot be secured.

Southern New York District.—Rev. A. H. BURLINGHAM, D.D., District Secretary, reports :—

This district comprises five associations in Southern New York and two in Northern New Jersey.

Donations from part of District in State of New York to Missionary Union	\$31,636 84	
Donations from part of District in State of New Jersey to Missionary Union	8,476 42	
		\$40,113 26
Donations from part of District in State of New York to Woman's Society	\$6,249 46	
Donations from part of District in State of New Jersey to the Woman's Society	6,480 87	
		12,730 33
Legacy from part of District in State of New York		5,000 00
		\$57,843 59

New York Central District.—Rev. G. H. BRIGHAM, District Secretary, reports :—

The year has been one of "labors abundant," and an encouraging measure of success. From the annual meeting your Secretary, "like a cart pressed under sheaves," returned to his field, to see what could be done towards meeting the demands of the expanding work. Realizing that the work was greater than human forces could accomplish, a call was issued for special prayer, urging the revival of the monthly missionary prayer meeting and the adoption of thorough, systematic effort for increased interest in the cause.

By personal conversation, letters and circulars, pastors have been urged and encouraged to undertake advanced work in this direction. Some very gratifying results have appeared. The monthly concert has in many churches been revived. More prayer for missions and missionaries has been offered than for years before. Where such effort has been put forth, interest has been awakened and contributions largely increased. Many such churches have nearly doubled their contributions.

Adverse influences have not been wanting. So far as worldliness pervades the churches, a missionary spirit languishes. The constant depletion of the rural churches, by the death of older members and removal of the younger and more energetic, renders it well-nigh impossible to keep the contributions up to the amount of former years. The heavy and constantly increasing burdens of local current expenses of the larger churches—larger salaries of pastors, costlier houses of worship, music, etc.—cause the common and poorer classes of members to groan under the load. The first great want of the cause of missions is a holy, consecrated, evangelistic ministry—men who seek not so much the people's money as the world's salvation. Where such pastors are found, there is missionary interest, and there missionary contributions are forthcoming.

The presence of so many other objects of benevolence, each pressed with unflagging persistency as the one great, all-important object, renders the work of pastors who are disposed to do well, of no little difficulty. The matter of intelligent, Christian comity with different benevolent organizations is one well worthy of careful consideration.

During the early part of the year your Secretary secured, at his own expense, the efficient aid of his brother, Rev. E. P. Brigham, who attended several associations, and visited a goodly number of churches, with gratifying results. The visits of Rev. Henry Richards to the cities of Buffalo and Albany served to awaken increased interest in the Congo mission field.

The summary of work is as follows: 45 sermons, 40 addresses, 600 letters, several thousand circulars, tracts, appeals, etc., 10,000 miles travelled, 60 churches visited, 13 associations attended, and the doing of what could, in any legitimate way, be done to awaken interest in the work.

Contributions by churches, Sunday schools and individuals	\$20,778 59
Legacies	12,144 59
Woman's Missionary Society	12,476 95
Total receipts	\$45,400 13
Increase in contributions	\$5,049 28
Increase in legacies	5,951 06
Increase in Woman's Society	1,344 43
Total increase from last year	\$12,344 77

Southern District.—Rev. R. M. LUTHER, D.D., District Secretary, reports:—

The amounts received from the various parts of this, the Southern District, are as follows:—

From four associations in New Jersey	\$2,926 13
From churches in Pennsylvania	19,156 93
From churches in Delaware	185 66
From churches in District of Columbia	1,517 01
From Women's Circles in the district, through W. B. Miss. Society	\$23,785 73
Total contributions from district	13,320 41
	\$37,106 14

This year closes my term of service as District Secretary. In reviewing the ten years given to this work, I am conscious of many mistakes and failures, many errors of judgment and wasted efforts; yet with sincere gratitude I see that the cause of foreign missions is dearer to the heart of the brethren of this district than when I came. There is more prayer for missions and missionaries. The available receipts from the district have more than doubled in ten years. If I have been used of God in any way to bring about this result, I am devoutly and yet humbly grateful to Him for permitting me to have part in it.

Lake District.—Rev. S. M. STIMSON, D.D., District Secretary, reports:—

It has been a year of health, work and success. The contributions from the living to the Missionary Union and to the Woman's Foreign Missionary Society of the West are \$14,811.16,

a gain of \$3,363.65. Add to this a gain of \$509.34 from the dead, and we have a total gain of \$3,872.99. It has been the most successful year of the district since its foundation, in 1875. The success has not been alone in increase of funds, but also in the increase of contributing churches and pastors who have come forward and taken hold of the work. By resolution of the Board of the Missionary Union it was urged "upon the Executive Committee to lay upon the district secretaries the duty of working through the pastors as much as possible, and thus of educating the churches as well as taking collections when they preach." As soon as I became somewhat acquainted with my field in 1875, I saw the necessity of this course, and have pursued it ever since. In this, the most discouraging and the most successful year, the collections have *all* been taken and sent forward by the pastors.

Methods.—The study of how most effectively to reach the pastors and individual churches led to the appointment of associational secretaries in Indiana and a special Board of Foreign Missions in Michigan. In portions of the district it took a long time to bring them into line and get them to work; but finally it came, and now I have fifty men rendering valuable service year by year, and through them am reaching regularly and steadily every church.

Educational.—The Board again says: "The work of the district secretary should be largely educational. He should be sowing for the future as well as reaping the present harvest." This I began to do years ago, by first putting out the motto: "The World for Christ. An Annual contribution from every church, taken by the pastor." Subsequently it was changed, to meet a supposed advanced state of things, to its present form: "The World for Christ. Something from every one. Laid by every week." It commends itself to the judgment, appeals to the heart, and is a standard to work to; is an educator. I have distributed literature more largely and more discriminately this year than heretofore, and with good results.

To reach and educate the smaller and weaker churches, we have inaugurated a system of foreign missionary meetings. Formerly they had been held in the large towns and churches, occupying two days with six sessions, with the best speakers that could be obtained at home or abroad, and the lesser churches were invited to come in—which they seldom did. The places of holding the new meetings were in the smaller churches in villages or country, and the time was reduced to one day, with three sessions. We invited the pastors and members, male and female, of churches nearest the place of meeting to prepare themselves with addresses, papers and selections, according to programme. In this way a class of churches was reached which were seldom, if ever, called out before. The results were most salutary. The importance of these meetings is still more apparent when we call to mind the fact that the most of our ministers, missionaries and prominent men in all departments of life, those who are to lead in the future, come from this class of churches. In providing for and conducting these meetings, Rev. E. L. Little and Rev. J. S. Boyden have rendered invaluable assistance.

The relation of the Missionary Union to the associations and State conventions is clearly set forth in the Preamble of the Act of Corporation of the Michigan Baptist State Convention, and also in the Constitution of the Indiana Convention. Under these constitutions we have a recognized time and place specially set apart in the convention and associational meetings to represent the cause. The associational secretaries and special board members come to regard themselves as a part of the working force of the Missionary Union, and of course the feeling is imparted to the churches. The Board of the Missionary Union, in Resolution 3, recommends that "no pains should be spared to maintain a close and sympathetic connection between the churches of our denomination in the West and the Missionary Rooms in Boston." Here is a way of doing it very effective and inexpensive.

In my effort to organize my district under these constitutions, I have had the hearty co-operation of the Foreign Secretary, Dr. Murdock, from the beginning. In times when days were dark, my way hedged up so I could see no way out, and ready to faint, his words of encouragement, cheer and hope, pointing me to One who never faltered in His course, refreshed and strengthened me to go on.

A deep shadow fell upon this district at the sudden death of Mrs. G. W. Taft, in Tokyo, Japan, whom only one short year before we had gladly set apart to go to the heathen. She was the daughter of Rev. J. S. Boyden of Novi, Mich., was eminently fitted by nature, cultivation and grace for such work, and the lament for her early death was universal.

At the suggestion of Dr. Duncan, your Secretary planned five mass meetings in March, to arouse some of the larger churches to take extra measures to avert the impending deficit. The presence and addresses of Drs. Murdock, Duncan and McKenzie from the rooms, Secretary Field of Ohio, and Drs. Taylor and Cavins furnished the audiences with facts and motives for doing their best in this emergency, and brought some good responses.

Middle District. — Rev. T. G. FIELD, District Secretary, reports: —

The first half of this year was spent in the District of the North-west, in which time the associations of Minnesota, the Dakotas and Montana were visited. I removed to the Middle District in October last. At Ravenswood, W. Va., the most cordial welcome and generous allowance of time to address the Convention was accorded. Nor has the reception in Ohio been less hearty. I have every reason for warmest gratitude to pastors and churches everywhere throughout the district. The donations in West Virginia show a slight increase over last year, and in Ohio an advance of more than nineteen hundred dollars. There is a growing interest with many pastors, from which may confidently be expected still larger gains in the year to come. By the generous co-operation of Dr. Lasher of the *Journal and Messenger* and of Brother R. R. Sadler of the *Baptist Banner*, the columns of these valuable papers have been repeatedly used. Special tracts have been carefully prepared and circulated. Conferences have been held with prominent pastors and laymen and with leading spirits among the missionary women in regard to the work of Christ abroad and the interests of the Union.

Especially have I endeavored to strengthen the hands of the Union and promote a deeper interest by seeking more efficient organization.

The Board of Managers, at the last annual meeting at Chicago, recommended that "the idea proposed in the paper of Rev. T. G. Field be tested, if it be found practicable to do so, in one or more States." Steps were taken to realize this idea in Ohio. A delegated Conference was called in accordance with the vote of the Executive Committee. The Conference met at Newark Feb. 3 and 4, 1891. Its final action was the appointment of a committee of nine "to report a matured plan for closer relations between the Ohio churches and the Missionary Union." Final action upon said report is to be taken at the time of the Ohio Baptist State Convention in October next.

The difficulties of our collection work grow largely out of the utter inadequacy of our present foreign mission organization. In their practical relation to this great work, our churches have become too remote from the field to feel the full pulse of their missions, and at the same time are too remote from the management to readily affect it, or to realize a sharp abiding sense of immediate agency and responsibility in the work of the Union. It is evident that the Union must come into closer relations with the churches of each State as such, and that the relations and powers of the district secretaries must be enlarged by official relation to organize bodies of Baptist churches in each State.

STATES.	Donations.	Legacies.	Woman's B. F. M. Society of the West.	Total.
Ohio	\$11,496 17	\$600 00	\$6,041 79	\$18,107 96
West Virginia	1,323 96	—	188 70	1,512 66
				\$19,620 62

Kansas District. — Rev. I. N. CLARK, D.D., District Secretary, reports: —

We come to the annual reckoning with gratitude to God for His manifold goodness to His ministers and people during the past fiscal year.

Ministers have borne hardship with heroic spirit and patience; have rendered the congregations faithful service, which in many instances has been rewarded by gracious visitations of the Holy Spirit and large accessions to the churches. Most hearty and helpful greeting has been extended to your representative in every part of the field which he has been permitted to visit. Demands and labor have increased. Real hearty relish for the work and pleasure in prosecuting it have also increased. It has come to be a delight to speak and work in the interest of the millions in heathen lands.

The missionary spirit runs deeper and wider, and rises higher, among our people than ever before. More tongues speak of heathen poverty and wretchedness, more eyes glance at missionary facts and items, more purses touch the missionary treasury, and more hearts are lifted to the Almighty's throne in earnest pleadings for missions, than ever before. While our people are busy and burdened about home enterprises and local church matters, they do not forget the vast fields and tremendous needs of heathendom. Not a few are coming to feel that the great work of *the age* is to offer the living and life-giving word to the people of all languages as rapidly as possible; that the recent movements of Providence in both the home and foreign fields lay this obligation upon Christian people with new emphasis.

Our hindrances, for the most part, are those common to most new countries. The great mass of our people are poor; very few of them are rich. They are building homes, opening farms, or starting business enterprises. The churches, with few exceptions, are small; many of them without meeting-houses, or in debt for such as they have. Very few of the churches have services every Sabbath; many have no pastors, and are unable to have them in consequence of the poverty of field and granary for the two years past. And yet, despite all our hindrances, the gain in donations from the churches is fully twenty-five per cent in advance of the preceding year. The number of contributing churches is also largely increased.

In the service of the Union, the Secretary has travelled twenty-six thousand miles, delivered three hundred and ten sermons and addresses, attended two State Conventions and twenty-three district associations, written twelve hundred letters, two hundred postals, distributed two thousand Hand-books, five thousand tracts and leaflets, two thousand circulars and many other missionary publications.

Our people are strongly attached to the Missionary Union, and earnestly pray for its prosperity in its glorious work in heathen lands.

Northern District. — Rev. FRANK PETERSON, District Secretary.

In addition to the Northern District as defined by the vote of the joint committee, Mr. Peterson has the care of the work in the Scandinavian churches of adjoining States, and also during the past year of the new North-western District and of the States of Washington and Oregon from the Pacific Coast District. Mr. Peterson reports: —

My field is an empire in itself. It extends from Lake Michigan to the Pacific coast, a distance from east to west of 1,850 miles, and on its average from north to south 375 miles, embracing an area of 685,000 square miles, or considerably more than three times the size of the German Empire. Judging from its area, a great deal might be expected from it, but as a rule the churches in this district are comparatively few and far between; to reach the churches I have already visited during my six months' service, I have travelled 7,886 miles. They are new, small, and as a rule not overloaded with this world's goods, but they are very generous and will-

ing to share in the work as they are able. They have done nobly during the past year, showing the splendid foundation work laid by my predecessor, the Rev. T. G. Field.

The receipts from the States, showing the rate of increase above last year, are as follows:—

Minnesota	\$6,670 89	Increase	80 per cent.
Oregon	2,441 94	Increase	24 per cent.
Washington	688 69	Increase	21 per cent.
North and South Dakota	558 42	Increase	95 per cent.
Montana	38 70	Increase	30 per cent.
Idaho	38 00	Decrease	$\frac{3}{4}$ per cent.
Total from field (not including Wisconsin)	10,436 64	Average increase	58 per cent.
From Woman's Society	5,891 65		
Grand total	\$16,328 29		

I cannot give figures for Wisconsin, as this State belongs to two districts.

The pastors have everywhere shown a hearty good will, and have stood by ready to aid, both by word and deed, with all the loyalty of the most earnest and devoted leaders, which they are.

The Swedish edition of the *Kingdom* has been published this year also. The work of this is entirely dependent upon my hands. It has done great good wherever it is read. Contributions have come in from the Swedish churches in a very liberal measure.

Western District.—Rev. C. F. TOLMAN, D.D., District Secretary, reports:—

Last summer this district was divided into three separate fields, but the home tillage has been prosecuted as though it were still one district.

The *Pacific coast* received little personal attention till the last quarter of the year, as it was hoped the new Secretary would accept, or another be appointed in his place to work so remote a region. The cultivation has been through committees and by correspondence. The contributions directly to the Missionary Union have been \$6,834.82, about half of which came from California. There is an awakening of missionary spirit and a realization of duty on the part of the pastors. It is a hopeful district. The Secretary has divided his time about equally between the Iowa and Chicago districts. His health has permitted him to preach twice nearly every Sunday, address Sabbath schools, mass meetings and conventions, and deliver missionary lectures many evenings of each week. The visits of Rev. Henry Richards to a few important points in the West have been a blessed inspiration.

The Iowa District, embracing that State with Nebraska and Wyoming, contributed to the Union in donations \$6,230.63, and in legacies \$959.19, making a gain of 75 per cent over the preceding year. The Woman's Society gleaned from the same field \$4,173.21. The total income was therefore \$11,363.03.

The Chicago District, embracing Southern Wisconsin and Illinois, contributed \$26,890.02, a gain in donations of \$9,407.22 over the previous year. Adding the legacies, \$1,914.72, and the receipts of the Society of the West from these two States, \$12,674.80, we find the total gifts to the cause of foreign missions to be \$41,479.61 in the Chicago District.

In the whole Western District, the total income of the year from all sources was \$56,489.92. While this is a very large gain over any previous record, it is still inadequate to our proportion of the demands of the work, and is very little to what it will be when a missionary conviction shall lay hold of all hearts, so that all will give as God prospers them. The missionary interest and co-operation of pastors, and the increased call for missionary literature are signs of promise. There is also great hope from the interest manifested by the young people. In Nebraska, where State organization began, they determined to support two of their number now laboring in Burma.

FOREIGN DEPARTMENT.

DURING the year 1890 the most conspicuous events in the missionary work of the Society were the visit of Rev. Henry C. Mabie, D.D., one of the Corresponding Secretaries, to the missions in Asia, and the special blessings on the work among the Telugus in India. The latter will be treated of under the head of the Telugu Mission. To the journey of Dr. Mabie many references will be found in the reports of the missionaries which follow, and he will speak more particularly at the annual meeting of the Society, and in his visits to the churches. The missionaries and Christians on the various fields were greatly cheered by his presence, and stimulated to greater activity in preaching the gospel to the heathen and in the support of their own religious and educational institutions. The opinion is widely expressed that more frequent visits to the missions by representatives of the Union from America would be highly beneficial both in spiritual results and in improved methods of missionary work.

BIBLE WORK.

The work of translating and printing the Scriptures in the various languages spoken by the peoples among whom the missionaries of the Society labor has been continued as usual. The whole Bible is now in the hands of so many of the heathen nations that the work of translation is narrowing year by year, as the Word of God is given to one after another of the peoples who have not had it; but the need of printing and circulating the Scriptures is always increasing as the opportunities, the activities and the successes of missionary labors are expanding. The great department of the Bible work of the Missionary Union in the future must be colporter work. In this every missionary is to a greater or less extent engaged, and a certain and considerable portion of the expenditures of the Society is in a real sense for Bible work. This work is so intermingled with the general labors of the missionaries that it will never be possible to present a full statement of the Bible work of the Union.

In Burma, arrangements for the printing of the Bible in Sgau-Karen have been continued, but the publication of the new edition is delayed by circumstances which the Committee cannot control. The Shan New Testament is already printed, and the Old Testament has been stereotyped to the middle of Jeremiah. It is hoped that a few months more will see the complete Bible in the language of the important and widely-extended Shan people.

Rev. A. K. Gurney has completed the work of revising the translations of the Bible into Assamese, made by himself and others, and the whole will be printed during the coming year, so giving the Bible in the Assamese language for the first time.

In Japan, arrangements are being perfected for the careful revision of Dr. Brown's translation of the New Testament, and on other fields the translation and printing of portions of Scriptures is proceeding as needed and as other demands on the missionaries will permit.

The income of the Union specially for Bible work was \$9,928.46 from the following sources: American Baptist Publication Society, \$5,000; American and Foreign Bible Society (legacy), \$500; share in Bible-day collections, \$2,749.86; income of the Nathan Bishop fund, \$1,678.60. There are certain expenditures of the Society which may be placed specifically to the account of Bible work. These would amount to about the sum received, as noted above, but the expenses of the Society for Bible work, which cannot be separated from the general missionary appropriations, are many times this amount.

BURMA.

The most significant event in the history of the missions in Burma during the year is the opening of the first station in the Shan country at Thibaw. Preliminary steps had been taken previous to the last annual meeting, but during the year the station has been occupied by Dr. Kirkpatrick and the mission work fairly begun. This act will have a far-reaching influence. The Shans are the traders of South-eastern Asia, and wander widely over large territories and among many peoples. They are allied to the Chinese, and belong to that collection of races known as "Tai," which includes the Siamese and Laos, in Siam, the Khamti in Assam and the Burman and Chinese Shans. They are the most numerous of the Indo-Chinese races, and are found in Burma and South-western China, although their home is in the semi-independent territory in the north-east of Burma and the northern part of Siam. All the Tai family are Buddhists, but it is thought that the religion has a slighter hold on those in the independent Shan country than on those in Burma and Lower Siam.

Missionary work among the Shans is not a new thing to American Baptists. It was opened as early as 1860, by Rev. Moses H. Bixby, who made his headquarters at Toungoo and labored among the Shans of Lower Burma, and has been continued without interruption to the present time. Rev. J. N. Cushing visited a part of the Shan country in 1867, in company with Rev. A. T. Rose of the Burman Mission, and has repeatedly made tours of observation in the Shan principalities, becoming acquainted with the country and people, and preparing the way for the present movement. Dr. and Mrs. Cushing resided for some time at Bhamo in 1877, and laid the foundations for a mission among the Chinese Shans. The whole Bible has been translated into the Shan language by Dr. Cushing, and has nearly all been printed at the mission press in Rangoon. The opening of mission work in the Shan country itself has been delayed several years by the last war in Burma and the consequent disorder, but the country is now safe for the residence of foreigners. Established on broad foundations, provided with a printed Bible, and having for its field a vigorous and widely-diffused people, the Shan Mission, now for the first time opened in the home of the race, is fairly started on a career from which great and blessed results may confidently be expected.

The general mission work in Burma has gone on in the same lines, and with the same gratifying success as in previous years. Greater interest in the gospel than ever before is shown by the Burmans, and the unusually large number of baptisms reported by the missionaries to the ruling race of Burma, give encouragement of a more general movement of that proud and bigoted people toward Christianity. The very

hopeful mission to the Chins indicates that a greater number of laborers among that people would without doubt lead to a yet more fruitful work.

A portion of the report submitted by Dr. Packer of Meiktila, states so well a thought which has been in many minds that we present it here : —

The paucity of native evangelists is, as it has been for years, the crying want of the work among the Burmans ; and it cannot be doubted that its future progress and welfare are vitally connected with its speedy and adequate supply in some way or other. This paucity of such laborers was never greater and the need of their increase was never more urgent than now, with this great field of Upper Burma, in all its length and breadth, thrown wide open to us, and scarcely any native Burman workers to put into it without robbing the almost equally needy field of Lower Burma. The scarcity of native workers is not only relatively greater in respect to this enlargement of our field of work, but is made absolutely greater by either the partial or entire superannuation of not a few of those who ten years ago were the most efficient of the Burman evangelists, to say nothing of the losses by death. This was painfully evident at the late Missionary Conference and Convention at Mandalay in November. One could not but be struck by the fact that the majority of the Burman preachers there were old men, as men's ages go in Burma, the greater part nearing or already past the end of their years for effective evangelistic work. That occasion, so full of grateful and sacred memories of the past and so full of inspiration for the future, was no general occasion, but the beginning of a new era of more aggressive work and of larger and more rapid growth and progress, and seemed to demand that the disproportion should have been the other way, — no less veterans, but vastly more young soldiers to fill the gaps in the thin line of battle their fall will make, and to make new places for themselves.

It is a fact we all recognize and deeply deplore that few if any of those in training in our Burman mission schools show a disposition, on leaving these schools, to enter the ministry and labor for the salvation of their heathen countrymen. Government service and other forms of secular employment attract the great majority of them. Much earnest personal effort on the part of missionaries has been spent and much earnest prayer offered to bring about a radical change in this state of things ; but hitherto little has come from such personal efforts, and the answer to our prayers seems as far off as ever. But even if all who are now of suitable age in these schools were given to us in answer to our prayers, for this work, the number would be greatly inadequate to the real needs of the work. Besides, even though adequate, they would require some special training for their work as evangelists before they could be sent forth to it. But in my judgment it is vain to look for an answer to such prayers so long as we fail to use an agency that God has fitted ready to our hands and in number adequate to the work. I need hardly say that I refer to Karen young men, many of whom, well fitted for such work, like the laborers in the marketplace waiting for hire, are standing idle, with this great and whitening harvest perishing all about them before their very eyes, and they do not thrust in the sickle and reap! Can any reason for this inaction be given that will bear the searching test of God's word? None. Why, then, should not Karens numerously engage in the evangelization of Burmans? If God is in providence — if His purpose can be read from events — what purpose nearer His heart or more consonant with His usual way of working in accomplishing His purposes of grace than the fact that He has called so many thousands of this once despised and oppressed race into His kingdom rather than their former oppressors and taskmasters? He has not led them forth from the land as He did ancient Israel from Egypt, but has mercifully left them in the land, — a salt to save it, can we doubt? If Christian Karens can be enrolled in police battalions under the colors of the Queen-Empress of India to suppress Burman rebellion and crime, why can they not be organized under the blood-stained banner of King Immanuel for a crusade to rescue the souls of these same Burmans from the kingdom of darkness as organized in Burman Buddhism? I have that confidence in the genuineness and virility of their Christian faith and zeal that I cannot doubt that, if this great duty is affectionately and earnestly laid upon their hearts and consciences, the hearts of

many of these young men will take fire at the grand idea, and with glowing ardor and earnestness akin to the early Karen evangelists among the Karens, devote themselves to this great work. The missionary zeal and the courage and fortitude Karens have shown in the face of hardship, danger and death, even, upon the Kachin Mountains and amid the wilds of Siam, to give the Bread of Life to savage Kachins and wild Karens, is the warrant for this. God can call them — and who can doubt that He is so calling them in this emergency? — to no higher, no grander service for Him here, nor one that could so toughen their moral fibre and develop all that is most Christly in Christian manhood, nor yet one so replete with blessings both to themselves and those they seek to save, furnishing to each alike the best of opportunities for the cultivation of all the precious and gracious fruits of the Spirit. It is no harder, but much the same self-denying, Christ-like service that Christ required of His hated and despised Jewish disciples when He sent them to preach the gospel to the hostile Samaritan, the cultured and skeptical Greek, and his haughty and arrogant master, the Roman. The Karens were never better prepared to undertake this work, and the time was never more auspicious for their success therein if undertaken. This military service, in putting down rebellion and crime, has been a special and invaluable training for this work for many of them; and the courage and many qualities they have displayed in this service have given them a standing and worth as men in the eyes of Burmans, such as they have never had before, and that must go far to facilitate their approaches to them with the gospel message of salvation. Who can doubt that all this is a special call from God to Karens to promptly and earnestly take up this work?

TAVOY.

BURMAN DEPARTMENT. — Rev. E. TRIBOLET.

KAREN DEPARTMENT. — Rev. HORATIO MORROW and wife.

Burman Department.

Of his work in the Tavoy District, Mr Tribolet writes:—

It was two years yesterday since my arrival in Tavoy, and nearly a year of this time has been spent in the jungle. I have been in almost every Burman village in my field. To-day I returned from a forty-two-days' trip among the fishing and ngapee-making villages of Tavoy and Mergui districts. It will require two months to air my clothes in order to rid them of this wonderful ngapee smell. Life for about fifty days in a Burman boat is simply delicious, and I wished Brother Canon Taylor might enjoy it for a season. Mergui district is unquestionably the darkest part of Burma. This is the verdict of every English official and every intelligent Burman. These people are a mixture of every sub-lunar race — especially Malays — and would any day resume their old trade as pirates if they had a chance. Paul's words concerning the Cretans apply to them, "Merguians are always liars, evil beasts, idle gluttons." In some villages one could hardly find a sober man among the whole crowd. Of Buddhism they know very little, but that very fact makes them conceited and hard to deal with, for a little learning is always dangerous, even in Burma. In fact, the only gods they worship are salt fish and ngapee. A Karen knows that he knows nothing, but the ignorance of these Mergui Burmans is only equalled by their pride.

What I propose to do is to spend five or six years in continuous preaching in these villages, until these people shall get an intelligent idea of what Christianity really is and what it is able to do for our ngapee-making Merguians. This is just what the people in these parts at least, need, — an intelligent presentation of the gospel; for the vast majority really don't know what Christianity is. God certainly has a few of His own among these thousands. I firmly believe that if I am spared to travel constantly for five or six years among these people, I shall see conversions. At present our work is largely confined to removing prejudices, to show them the blessings as well as the vices of Christianity, to incessantly preach Christ and the resurrection, not Gautama,

to induce them to educate their children — for this is the greatest drawback in our districts, to get them to think of something else besides salt fish and ngapee, to tell them of a loving Father, whose heart is yearning to bestow upon them His richest blessings and give them that peace that passeth all understanding.

Karen Department.

Mr. Morrow's report is as follows : —

As usual, our work has consisted of our school in town during eight months of the year, giving such advice and help as we were able to preachers and others in the meantime, and direct work among Christians and heathen during the cooler season. The object of the school, of course, is primarily to raise up preachers and teachers for the jungle districts; yet many come to school a year or two who never fill either of these positions, but with few exceptions they are helped to become more intelligent and useful members of the churches. A large majority of our pastors have received their training in our school; and all the school-teachers, Christians without an exception, we are happy to say, have been educated by us.

The past year we have had no assistance in school work except those trained by ourselves and one Burman teacher. We have, however, never had so good and profitable a year. We hope to continue in this line. Our expectation is to be able to send out a few from year to year, who shall be much better qualified than those now at work, to be employed as pastors or teachers, the latter invariably doing Christian work, sometimes as much as a regular pastor.

Among the old churches but little progress has been made, owing largely to the inefficiency of pastors, past and present. Scores of the members know nothing of religion beyond baptism. This exceedingly great evil we are correcting as rapidly as possible, and the pastors are fully convinced that the scores, nay hundreds, of baptized heathen are the fruits of imprudence and lack of knowledge on the part of pastors who administer baptism.

The past year has witnessed the introduction of the gospel to new neighborhoods, where some fruit has been reaped. The scattered condition of the Karens renders work among them difficult, but we adapt our work to the people as much as possible.

MAULMEIN.

BURMAN DEPARTMENT. — Rev. EDWARD O. STEVENS and wife, Miss SUSIE E. HASWELL, Miss SARAH B.

BARROWS, Miss AGNES WHITEHEAD. In America, Mrs. L. M. HASWELL, Miss MARTHA SHELDON.

KAREN DEPARTMENT. — Rev. JUSTUS L. BULKLEY and wife, Mrs. C. H. R. ELWELL, Miss ELLEN J. TAYLOR. Miss NAOMI GARTON in America.

TELUGUS AND TAMILS, AND ENGLISH CHURCH. — Rev. WILLIAM F. ARMSTRONG and wife (absent from Burma).

EURASIAN HOME. — Miss SARAH R. SLATER.

MEDICAL WORK. — Miss ELLEN E. MITCHELL, M.D., Miss M. ELIZABETH CARR.

Burman Department.

Mr. Stevens reports : —

In presenting for the first time the annual report of the Maulmein Burman Mission, I would take occasion to record the loving kindness and tender mercy of the Lord, manifested in the bestowal of a good measure of health, enabling me to discharge the varied duties which devolved upon me during the year 1890.

I have made nine missionary trips, occupying from one or two days to three weeks. The first was undertaken for the purpose of preaching the annual sermon before the preachers gathered at Henzada to attend the thirtieth annual meeting of the Pegu-Burman Association. In February I went to Thatone. At that time Mr. Armstrong made over to me the charge of the Shan and Tounghthu Department there, in accordance with the request of the late Mrs. Kelley. Since then

I have been thrice to Thatone. The last time I was accompanied by my family. Although Miss Lawrence belongs to the Karen Department, she has taken a very deep interest in the welfare of the Shans and Tounghthus, and has been a great blessing to the little church at Thatone. During the rains she taught one hour daily a little class in English connected with the Burmese Mission School recently reorganized on the Kelley Compound under Mounng Oung-lins, a Pwo-Karen certificated Christian teacher from Bassein. She also takes a class in the Sunday school there.

In company with two assistants I spent five or six days of March in itinerating among the villages on the Island of Bilugyun, lying opposite to Maulmein. April first and second we had a camp-meeting at Win-kyau, a village about fourteen miles to the north-west of Martaban.

In December we had the pleasure of welcoming Miss E. E. Mitchell, M.D., and Miss Carr. As soon as practicable after her coming, I handed back to Dr. Mitchell the Sunday afternoon Bible class, which she organized a number of years ago. She gives instruction through an interpreter, who is himself one of the teachers in the Sunday school.

Beginning with March, I have had the care of issuing the *Sabbath Awakener*, a monthly, which follows the International lessons just one quarter behind the Sunday schools of Great Britain and America. The preparation of these notes makes heavy demands upon my time; but it does not seem to be misspent, as the *Sabbath Awakener* is designed for circulation all over Burma. Moreover, it is studied diligently in the Maulmein Burmese Sunday school, which continues to flourish under the superintendence of Ah Syoo, Miss Barrows' head master. He is also president of the Young People's Society of Christian Endeavor.

During eight weeks of the rains, I conducted a preachers' Bible class. Much faithful service has been rendered by the assistants in house to house visitation and wayside preaching, not in the town only, but also in the district. About 750 Burmese and 116 Talaing tracts have been sold, most of them by my own hand. Pastor Kangyi reports an increased willingness to listen to the gospel message and to receive tracts.

The fourteen baptisms mentioned in the table of statistics were all administered in the Maulmein Burman chapel. Two of those baptized were adults; the rest were pupils; five from Miss Barrows' school, five from Miss Whitehead's school, and two from the school under the care of Miss Taylor and Mrs. Elwell. Four were Talaings, four were of Chinese extraction, two Tavoyans, two Pwo Karens, one Sgau Karen, and one Tounghthu. This shows from how many different races the Burmese nation (so called) is constantly recruiting itself, and how many tribes may be reached through the medium of the Burmese language.

In this region I meet with very few Burmans. These who pass for Burmans are generally only Burmanized Talaings. Moreover, there are many parts of the district where the villagers hold on to their mother tongue with a tenacity similar to that with which the inhabitants of Wales hold on to the ancient Welsh language. In fact, a fresh impulse seems to have been given lately to the study of Talaing. A few months ago a new sect, with Talaing types obtained from the Rangoon mission press, printed at Maulmein a Talaing Buddhist book in an edition of 1,500.

I cannot close without expressing the earnest desire, that one missionary family may speedily be sent to the Talaings and one to the Tounghthus of the Tenassarian Province.

Miss Haswell reports of her work in the southern portion of the Maulmein field, with headquarters at Amherst:—

The work has been pursued on the same lines as formerly, viz.: medical work,—which is only a means for gospel work,—house to house visitation, tract distribution and street meetings. Of the last there have been very few, owing to there being no resident preachers here.

I returned from Rangoon to Amherst December 12, 1889, and found fever prevailing very extensively in certain parts of the town. It increased steadily, until by the end of January it was epidemic. From that time to the end of June, I was severely taxed by the medical work, a great deal of nursing having to be done in addition to visiting the sick, putting up and giving out med-

icines. Dr. Kirkpatrick was here through the two worst months of the fever, and gave every help in his power; otherwise I do not think that I could have borne the long strain without breaking down. The middle of July I felt that I must leave Amherst for a time, and so went to Maulmein, where I remained till October 3. While in Maulmein, I did considerable medical work, and was able to resume my meetings with the pauper lepers and the "Thoo-bah-yah-yahs," an outcast tribe of Burmese, who harbor the lepers in their settlements. I have reason to think that five of the lepers and several of the outcasts are interested in the salvation of their souls. I expect to open an English school for those who will pay tuition, and a Burman school in Moodong.

Ko Klah has been stationed at Moodong for the greater part of the year. Both he and his wife are very faithful and earnest in seeking to win souls to Christ. Their oldest daughter, a young woman of considerable character and who gives great promise of becoming a very efficient worker for Christ, hopes to get her teacher's certificate in March, and then to join her parents, and to have charge of the girls' school. The two Christians from Kawbaing who have come to live in Moodong seem to be much quickened, and growing in grace.

I expect to visit K'mahwet on my return from Moodong. There has been a good school there throughout the year, composed almost entirely of heathen children. They all attend Sunday school, and bring pice for contributions for the Lord's work. They also pay a small tuition fee, either in money or in rice, which the teacher, Moungh Shway Byu, is allowed to keep in addition to his salary of Rs. 15 per month, as that is not sufficient for the support of his family. There have been several baptisms from among the heathen.

Everywhere there seems a desire to hear, a spirit of inquiry, of uneasiness as regards their own religion, which gives us much hope, and makes me long for more workers, especially for a missionary to the Talaings. Ko Reuben is nearly sixty years of age, and is becoming increasingly feeble; both Ko Klah and Ko Tawthoon are over fifty years of age. Moungh Shway Gyah, though younger and full of zeal, is almost entirely ignorant of the Old Testament Scriptures. Ko Taw-pah is too old and too ignorant to be counted among the preachers. I have named the whole of our working force among the Talaings, excepting the Bible-woman, Mah Llah, who is between seventy and eighty years of age, and not able often to leave her home in Maulmein to visit the Talaing-speaking people. There are thousands of Talaings in this Amherst district alone, and numbers of large villages of them elsewhere in the Maulmein and Tavoy fields; while I am told by Buddhist priests and nuns that the Talaings of Siam far outnumber those of Burma. The Siamese Talaings speak exactly the same dialect as is spoken in K'mahwet; there is no difference at all; and the men are all taught to read Talaing in their monasteries, though they have been in Siam for generations. It is not right to leave them without the gospel.

At Yoh, Moungh Win and his wife are doing what they can. The Lord has greatly helped him in the medical work, enabling him to effect cures in cases that seemed wholly hopeless. He always offers prayer by the side of the sick or wounded persons, asking for the needed wisdom to treat them, and the Lord's blessing upon his efforts in their behalf, and never fails to give God the glory. By this means he has been able to reach all classes, high and low, rich and poor, and to preach the gospel day after day, in the very monasteries.

There are no inquirers who are really in earnest, I am sorry to say. Moungh Win has visited many of the neighboring villages, preaching Christ wherever he could find those who understood Burmese; but outside of Yoh and Ahsin there are very few who can be reached through the Burmese.

Moungh Win's wife, Mah Pwah Kin, has done all she can through the school, which has been maintained nearly throughout the year. The mission house at Yoh has been completed and the ground fenced in.

The Amherst school has been in session throughout the year, except that we were obliged to close it before the close of March, owing to the fever, there not being enough pupils in attendance to make it worth while to keep the school open. In compliance with the demands of gov-

ernment, and in deference to the opinions of many of the missionaries, I consented to give the system of charging tuition fees a fair trial, and we are receiving about Rs. 10 per month from the fees; but the school is reduced one half in numbers, and I am very strongly tempted to go back to the old plan of free tuition. If I do it, the government will withdraw all aid, and we shall lose our certificated teachers, and that makes me hesitate.

Miss Barrows reports her work in the boys' school:—

I have been back in Maulmein a little more than a year, and as I review the year, the mercies of the Lord have been many, and my heart goes out in thankfulness. There has never been so little sickness amongst the pupils since I came to Burma, as the past year; only one case of serious illness, and God was pleased to restore him to health. The school is not so large as it has been. There were one hundred and fifteen on the roll at the close of the school year, December, 1890. There have been many small schools opened near here, which have drawn the town pupils away, as they pay less fees than here; and from the jungle fewer pupils have come in,—partly because I insist on payment of fees, and partly because there are more jungle schools than formerly. The work has been very trying at times, as it changed so much during my absence. The school was examined in December under the new system adopted by government. The pupils did fairly well, and there were as many full passes as I dared hope for; but the grant-in-aid will be smaller than any previous year. No pupil above a certain age is allowed the grant, and a large percentage of the pupils who passed were over age. If I refuse them they will at once join the government school, where this rule is not binding; and again, by the new rules we do not receive any grant unless the pupil passes in full. Formerly we received for the subjects in which he passed, even if he did not obtain a full pass. I am sorry the grant is less, for it will necessitate my using more home money.

Five have been baptized from the school during the year; others are thoughtful, and have asked for baptism. I think it wise for them to wait for a little. My Bible-woman, Mah Hla, is an earnest, devoted woman; she has done faithful work in the town and jungle.

Karen Department.

Mr. Bulkley reports:—

During the year 1890 God's goodness has been manifested toward us as a family more, it seems to us, than ever before in our lives. Among innumerable other blessings, He has, in answer to prayer, restored my wife to wonderfully good health. He has protected me through a dangerous trip into Siam; and greater than all, He has drawn us all nearer to Himself and given us deeper experiences of His love than ever before. "Praise the Lord, O my soul, and forget not all His benefits."

The school work was given a powerful impetus by the wise counsel and exhortation of our Christ-like "Father" Brayton, who attended our Association in February of 1890. In this department especially, and in others generally, Mrs. Elwell and Miss Taylor have worked very hard, and have been blessed with good results in conversions and spiritual and intellectual growth of those for whom they are devoting their whole time and strength.

The churches present discouragements by needed discipline, deaths, scarcity of baptisms and contributions. But some of the churches have done grandly. They have sent out evangelists north to Pahpun, east to Rehang (Laos), and south to Bangkok. Most of them have village schools, and some of them have established and supported schools in heathen villages. These churches are all entirely self-supporting.

The heathen, I think, listen to the gospel a little more hopefully than a year ago. A company of evangelists, having preached along from Swegyin to Pahpun, on to the border of Burma and Siam and back to Maulmein, reported good interest. Another company of evangelists, along the border of Burma and Siam, reported some interest. The preacher stationed at Pahpun by

the Association reports more waiting for baptism. Preachers coming from Bangkok to Maulmein report interest. Miss Lawrence reports very hopeful interest in villages north of Thatone, where she has been bravely at work. Mrs. Bulkley has met with encouragement in talking with those whom she has met in the city. About ten months ago an ordained Karen preacher with his bride (in the employ of the Burma Baptist Convention), with three Christian followers, started from Maulmein to go to the Karen churches north of Lakon (Laos). They have not been heard from, and it is feared that they have been murdered. Search is being made for them. My trip from Maulmein to Bangkok *via* Rehang was encouraging.

Please pray for a greater out-pouring of the Holy Spirit on this field, and that I may know "how to go out or come in" in the midst of God's chosen people.

Miss Taylor reports the work of the Karen school in Maulmein:—

At the close of last year, Mrs. Elwell and myself sent out a circular letter to the Karen churches, begging them to consider what they wanted to do with reference to the town school, and how they wanted to do it, asking also that they go to the Association prepared to act. We then travelled among the people as long as the weather would permit. Gradually the chain of events was being forged, till at length all was complete and ready. The result was reconstruction. The Karens again put their shoulders to the yoke, pledging themselves to raise Rs. 1 per member for the school, and all school matters were arranged most harmoniously. On the new basis we started out on the new year, which the end proves to have been successful and prosperous beyond our most sanguine hopes. "Hitherto hath the Lord helped us." Contributions have come in better than we dared hope. Sixty-four pupils have been enrolled. Hard foundation work has been laid. We have been blessed spiritually. The Young People's Society of Christian Endeavor and class prayer meetings have done much towards getting the Christian pupils to work. After a time of special interest, nearly all not already members of the church asked for baptism, but only four have as yet been baptized. The testing time has proved that waiting was in many cases wise. Some more will be ready to follow soon.

Something has been done in the line of temperance. Some of our meetings have been enthusiastic. All of our boys, not a few of whom acknowledge having drank in time past, have signed the pledge. A good number have pledged themselves to abstain from tobacco and *coon* chewing, and others, feeling the influence, are using less or trying to give them up. The white ribbon, the sign of pure thoughts, words and deeds, is adopted by the many, and we believe its influence will go spreading through the jungle.

While we would see greater improvement, we rejoice to know that our pupils go from us not only wiser but better.

Telugus and Tamils.

Mr. Armstrong has been very ill, and unable to attend to his duties for several months. Since the beginning of the year, he has been compelled to leave Burma and join Mrs. Armstrong, who has been in England for several years. Owing to this no report has been received of Mr. Armstrong's work.

THATONE.

Miss ELIZABETH LAWRENCE.

Miss Lawrence is the only missionary resident at Thatone, and, while engaged specially in labor for the Karens, has an influence and share in the work among other races, as intimated in the report of Mr. Stevens of Maulmein. Miss Lawrence has presented no special report of her labors at Thatone, the statistics of which are included in the Karen department of Maulmein.

RANGOON.

BURMAN DEPARTMENT. — Rev. A. T. ROSE, D.D., and wife, Mrs. C. BENNETT, Mrs. E. L. STEVENS, Miss MARIE M. COTÈ, M.D., Miss LENNA A. SMITH. In America, Miss ELLA F. MCALLISTER, Miss MARY E. WILLIAMS, Miss RUTH W. RANNEY, Miss HATTIE PHINNEY.

SGAU-KAREN DEPARTMENT. — Rev. ALBERT E. SEAGRAVE and wife, Mrs. J. H. VINTON. Rev. L. J. DENCHFIELD and wife, in America.

PWO-KAREN DEPARTMENT. — Rev. DURLIN L. BRAYTON.

SHAN MISSION. — Rev. JOSIAH L. CUSHING, D.D. Mrs. CUSHING in America.

KAREN THEOLOGICAL SEMINARY. — Rev. D. A. W. SMITH, D.D., and wife, Rev. BENJAMIN P. CROSS and wife.

RANGOON BAPTIST COLLEGE. — Prof. E. B. ROACH, Prof. DAVID C. GILMORE and wife. Mrs. ROACH in America.

EURASIAN BOYS' SCHOOL. — Mrs. ANNA M. BAILEY.

BAPTIST MISSION PRESS. — Rev. EMIL J. MILLER. In America, Mr. FRANK D. PHINNEY, Mrs. MILLER.

Burman Department.

Dr. Rose writes:—

My report for last year extended to near the end of January.

Beginning with the month of February, a preaching trip was undertaken, covering almost the entire month, but which was made to embrace our Pegu-Burmese Association, which was held at Henzada. Before reaching it and after leaving it, we spent some time on familiar ground, on the great river. We met many whom we had preached to on former occasions, and some, both Burmans and Karens, who greeted us with hearty Christian salutation. We passed over ground and visited places and people once and many times visited by Judson, Kincaid, Vinton, Brayton, Stevens, Crawley and others.

March was spent in work nearer home, with trips to neighboring villages, both Burmese and Shan. The Shan people came often to see our dear Mrs. Freiday, and she went to their villages near Rangoon several times, to their delight. I should have been glad if Mrs. Freiday could have followed her heart and been allowed to labor for these Shan people.

The last of March and a part of April I spent in Upper Burma. I made it an opportunity for preaching, and prolonged my stay fifteen days beyond the time needed for the purpose for which I was called. I visited several important towns, both on the railway and several miles away from it. Some of these towns I had visited twice before—once the previous year and once fifteen years before, on my long land journey from Mandalay to Rangoon by bullock cart.

The remainder of April and May were occupied in about the usual work in Rangoon, Kemedine and villages near, and making needed repairs on buildings and the compound.

From the 1st of June to the 30th of September my time was given to my preachers' class. I had in all eighteen. The class numbered seventeen nearly all the four months. From the beginning to the end of the four months, I was with the class two sessions each day of two hours each, from ten to twelve and from one to three. We went over the Gospel of Luke, Epistle to the Romans and the Epistle to the Hebrews. We also spent eight days on the "Scripture Digest." The last two days were given to plans of sermons and Bible readings. The last afternoon of each week was given to short sermons and plans of sermons and to talks about preaching. The first half hour of each session was occupied in Scripture reading, the singing of a hymn, and prayer, the men taking turns in leading in prayer. In this way we read through six books of the Old Testament, beginning with Deuteronomy. We also read through the Acts, John's Gospel, Timothy, James, Peter, and to the end of the third chapter of 1 John, and with special attention the thirteenth and fifteenth chapters of 1 Corinthians. Mrs. Rose looked after the health of the men, and gave those who were willing to come to her from five to seven hours of her time each week in singing with them.

Last rains a remarkable interest came to our knowledge on the Sukalat Yagyaw (the name of

a creek), in the village of Tamangyi. On being asked to do so, I was able to send an able ordained man to them on two occasions, who spent ten days or two weeks among them, and baptized about forty in all, Burmans and Talaings. The peculiar feature of this work is that almost all the Christian instruction these people received was from a Karen preacher in the neighborhood. Karen preachers are accustomed to ignore their obligations to preach to the Burmans by saying, "Oh, the Burmans won't listen to us." It is no doubt true that the Burmans will often sneer at the Karens and abuse them if they preach Christ to them. Nevertheless, here is a village of Burmans and Talaings where more than two thirds of the people have become followers of Christ through the preaching of a Karen.

Another feature that is worthy of note is, that the preaching of a heathen who at the time knew but little of Christ or the gospel had much to do in opening their eyes as to the folly and absurdity of worshipping idols and of cancelling their sins by making offerings. They report that at the close of one of his addresses he exclaimed, "You offer a bunch of plantains, and think your sins are removed! If that is so I will offer a boat-load!" One of these disciples was with me one month studying the Scriptures, and then went out to preach as well as he could.

It was not till the second week in January that I was able to attempt any long tours. Mrs. Rose accompanied me, and we were absent from our home six Sabbaths in succession. It would take too much space to speak of the many interesting things in this journey. I felt often more deeply than ever before that God is in these jungles, visiting these poor ignorant souls, begetting in many a longing to know God and to find the way of salvation.

In Pantanaw I baptized one, and found Miss Ranney's school going on about as usual. Mrs. Rose spent much time in the school and with the women and children. The heathen officials and "well-to-do" men of Pantanaw and neighboring towns had combined and raised Rs. 4,000 for Col. Olcott, and a deputation had been sent for him to Madras, and he was expected to arrive in Pantanaw in a few days. He would demonstrate, it was affirmed, that the Bible was only brass or copper, and that the Betagat is gold, bedecked with imperishable gems. Col. Olcott came and went, and took away all the rupees he could get.

We spent four days at Wakema, on Dr. Jameson's field. We had good times in laboring for the heathen and good meetings among the Christians. I baptized five near Wakema; six or eight others who had asked for baptism we were unable to see.

We spent four days in and near Tamangyi, having three meetings a day for preaching, explaining the Word and for prayer; Mrs. Rose having meetings for singing with the young men and women, and spending much time with the older women instructing them. I have never seen such interest, cordiality and desire to know all that can be known of Jesus and His word among Burmans before. They are more like the Karen Christians. Is it because they received the Gospel from Karens, and have mingled mostly with Karen Christians? Here are four or five young men who want to study the Bible, that they may preach.

After our thirty-one days of boat travelling in Dalla district, we made a journey of one hundred miles to the north and east, taking in the Shwegyin Karen Association. This was a meeting of marked interest and great encouragement, showing an increase of knowledge, culture and strength in the membership, and of desire and zeal for the conversion of the heathen. Many Burmans were present, heard much, and professed to want to hear more.

Then came our own Burmese Association, which began on the 20th of February, lasting three days. It was held in the ancient city of Pegu, and was every way a success. Though two new associations have been carved from the old within a few years, yet what remains is, in its annual meetings, grander and better than the whole. Five hundred and eight were enrolled at the evening of the second day; others came for Sunday services. A pleasant feature was the ordination of a promising young man to the ministry, to be the assistant pastor of the Pegu Church, and helper to Miss Payne in her growing work.

The schools in town under Miss Ranney are prosperous beyond reasonable hope. Miss Ranney is wise, efficient and untiring far beyond her bodily strength. She carries the spirit of prayer,

love and consecration into all her work ; and it must be that her large efforts in the Sunday school and church will ere long bring precious fruit.

The Kemendine girls' school has been passing through trials and afflictions for many months ; at times the waters seemed very deep. The pupils have suffered severely from the *beri-beri*, the measles, the chicken pox and the small pox. Miss McAllister and Miss Williams, after much care and sickness, were obliged to leave for America ; then Miss Phinney and Miss Ranney, who had taken the work, were also obliged to leave. This fine school, which has cost more than Rs. 100,000, and whose plant cost more than Rs. 50,000, has been and now is in a most critical condition ! The government has put Rs. 6,000 in one of the buildings, and the mission is bound to maintain the school in good condition, with suitable staff of teachers.

Sgau-Karen Department.

This mission very happily continues in charge of the Vinton family connections, Mr. Seagrave having married a daughter of Dr. J. B. Vinton and a grand-daughter of Justus H. Vinton, the founder of the mission. Mr. Seagrave went to Burma in 1888, and reports : —

My own work has been chiefly with the town school and with the study of the language. The care of the churches and the general mission work has been carried on by Mr. Denchfield (now returned to America).

We began the school year in March last with our treasury almost empty. Over Rs. 2,600 had been brought in at the Association ; but, as no school fees were received during a period of two years immediately preceding, nearly all was required to pay obligations of the year then just closed. However, with the boarding or entrance fee of Rs. 15 received on enrollment of each pupil, we were able to begin the year, and from time to time money was received from the churches, which, with the grant-in-aid received from the government, has made it possible to continue the school the usual number of months, and pay all bills monthly.

Just at the last, when money was lacking and our supply of school paddy had failed, a large number of heathen living near Hmawbee—the followers of the false prophet Ko Pi Son of Shwegyin, who was baptized in May last—brought in as contributions to the school 120 baskets of cleansed white rice. We were thus able to go to the Association a month ago, and report the school year closed, and no debt. Most of the money received for the school at this Association has also been taken to liquidate a debt of two or three years ago ; and so, though our treasury is again empty, we are free of old debts, while the prospects are better than those of a year ago for a prosperous financial year for the school.

The adoption of New Government Standards for examination has produced some changes in the working of the school, though our last examination was most encouraging, showing that good work had been done.

I trust in my report of next year to be able to speak of our jungle schools, some of which are doing most satisfactory work. Large schools may be found in our larger jungle villages, many with two, some with even three teachers in charge. In singing at the associations where the choirs from the schools appear, they rival our own town school. While not competing with us in voice culture and training, in time, expression and appearance some of them would be hard to surpass. Good results are shown at the government examinations of the literary work done also.

General Church Work.—Many of our churches which I have been permitted to visit are in a flourishing condition. The people seem earnest in their work and faithful in their obligations. Other churches are very weak, and in many cases perhaps slack in the performance of their Christian duties. Yet the cause is, for the most part, not far to seek. Our churches with pastors faithful, earnest and able, as many are, are doing efficient work, while many are not

properly led and taught; indeed, some are without teachers, and many others supplied with teachers or preachers who must engage in other occupations to gain a livelihood.

I find the field and the work much such as may be found at home. A mere handful of Christians, unable to support a pastor or even a school teacher, does not grow. Some of these are aided by our Home Mission Society, and three preachers are partly supported with funds from home.

Our young men, bright, promising fellows, are drawn away from our mission work to government employ, where their temptations are much increased, because of more liberal compensation for their labors.

We have not been able to speak to the people in their own language, to present the spiritual truths they need, and so aid in lifting them to a higher plane of Christian activity. We have, however, most excellent Christian workers in preachers and evangelistic workers who for years have been the leading men among our people. They have continued their labors most zealously; and to them, for the most part, is to be attributed the fact that the churches are as prosperous as they are. We heard yesterday of the death of Thra Too Tha, one of our oldest and most devoted pastors. His church has been for years a model to the smaller churches, in the effective work done, and their faithfulness in all branches of working and giving for the Lord. His loss will be greatly felt in all the field.

As I have visited different parts of the field, I have felt that the great need is a work of the Spirit among our Christians, that they may recognize their privileges and responsibilities as Christians in this heathen land. Within two or three months I have realized as never before the amount of work needed among heathen in our field. I had a feeling that the heathen Karens within our borders were few, but now I have come in contact with what seemed large numbers. As I see these needs among the heathen, and especially in our churches, I long for that command of the language which will enable me to present the truth, which, blessed of the Holy Spirit, shall meet these needs, and make our churches what they should be, bright lights in this dark land, and which shall make our Karens a mighty instrument in reaching the Burman heathen among whom they dwell.

Our people have built a house on the compound costing Rs. 8,000; over Rs. 17,000 have been raised for the "Vinton Memorial," besides the support of the village churches, pastors and schools, and the town schools. They are truly giving, and honoring God with their substances; and some, yea, many, are giving out of their poverty to the work of the Lord.

Our town school we hope to make—what it should be—a supplement to the village schools, not their rival. We must provide a high-school education or lose our bright young people, who would go to the government or other schools. While thus furnishing them with the education which they must and will have, we would not forget that our first and primary work is the conversion of our pupils and the training of Christian preachers, teachers, and Bible readers. About twenty-one of our boys and girls were baptized only a few weeks ago, the result, in part, of the year's Bible study and training. A class was provided for four girls, who, after passing to the fourth and fifth standards, wished special Bible study, to prepare for evangelistic work among the heathen near whom they live. Some of these, during the vacations, had done good work of this kind, and we have just sent out two of them together, employed as Bible-women for this vacation. We trust their effort will be rewarded in the turning of souls to Christ.

We enjoy the work. We love the people. We seek their spiritual growth and their highest spiritual and temporal good. Until a sufficient command of the language is gained, we cannot but be greatly hampered in our work, and will constantly find ourselves unable to do much that we would do.

Shan Mission.

Dr. Cushing reports:—

The month of January was spent in the Shan country with Dr. Kirkpatrick. This tour of observation ended February 5. The haste necessary to complete so long a trip as that planned,

precluded engaging extensively in evangelistic work. Nevertheless several thousand Shan and Burman tracts and a good number of Scripture portions were distributed. The journey included the chief principalities of the country west of the Salwen River; viz. Nyaunggywe, Monè, Legya, Maing-Theinni and Thibaw. The latter was chosen by Dr. Kirkpatrick for the establishment of a new mission station.

The work of stereotyping the Shan Scriptures has advanced to the middle of Jeremiah. As the work on the New Testament is finished already, only a few months more are necessary to complete the whole Bible.

The Shan tracts have been thoroughly revised, stereotyped and reprinted.

On my return from the Shan country, I resumed charge of the English-speaking church of Rangoon. Notwithstanding serious hindrances from ill health, I fulfilled the duties of the pastorate until I was relieved by the arrival of the Rev. F. T. Whitman, Oct. 12, 1890. During the year I baptized sixteen, and, notwithstanding other changes, the membership rose from 129 to 146. The financial system employed was so far successful that the church began to support its new pastor on his arrival. The Sunday school numbered 223, and the Young People's Society of Christian Endeavor was in a flourishing condition. This extra work, continued in addition to my regular work for two years and a half, has told seriously upon my health. The work of this church bears an important relation to mission work, not only in this city, but throughout the country, and needs the full attention of a pastor, unhampered by other calls upon his time.

The next cold season I expect to take steps towards the opening of another Shan mission in the Shan country.

The Karen Theological Seminary.

Dr. Smith reports:—

In last year's report of the Karen Theological Seminary, a brief account was given of the removal of the seminary from Rangoon to Insein. I have now to report the results of the first year of our occupation of "Seminary Hill."

Only the new or *fourth* class was received at Insein, the remaining classes continuing on the two compounds in Rangoon. Twenty-four young men applied for admission in May, 1890, and nineteen of these were with us at the close of the year, Jan. 30, 1891, five having dropped out, but all from causes not connected with the location of the seminary.

Rev. B. P. Cross had the exclusive charge of the classes on the old compound. Rev. Shwe Nu and myself, of the classes on the Pwo-Karen compound, and Rev. Saw Te of the entering class on Seminary Hill. This divided condition is adverse to the highest efficiency of the institution, and we shall hail with joy the reuniting once more of all the classes. If, meanwhile, there should be no recurrence of the *beri-beri* in Rangoon (the past year has been entirely free from it), it is hoped that the Trustees will approve in 1892 of the one remaining class on the Pwo-Karen compound coming up to spend their last year on Seminary Hill.

In October a class of six young men graduated with the usual ceremonies, the graduating exercises being held in Ruggles Hall.

The current expenses of the seminary, apart from missionaries' salaries, have been met, with a trifling deficit, as in past years, by the two-anna-a-member contributions of the Karen churches.

A word in closing, as to what has been done towards preparing the new premises at Insein, for the work of the seminary.

In the first place, a strip of waste land, about 150 feet in breadth, which very menacingly interposed between almost the entire front of the compound and the government road, has been obtained as a grant from the government, free from revenue as long as it shall be used for religious or educational purposes. The whole compound, now consisting of fifteen acres, has been fenced with a barbed iron-wire fence; a substantial and well-built dwelling-house has been erected for the missionary in charge; also one native professor's house, four cottage dormitories, a granary and shed for storing and cleaning the paddy, one new well, dry, and this and an old

well curbed with brick, necessary out-buildings and a school infirmary. For the use of this latter, four iron cots have been kindly presented by C. R. Cowie, Esq., a Scotch Presbyterian merchant of Rangoon.

Additional cottage dormitories, to accommodate the new class to enter in May, will soon go up; and the foundations of the new chapel, with its library and lecture rooms, are being laid at the present time. What the superstructure shall be, as to material (brick or wood) and finish and general appearance, will depend upon whether among the living merchant princes of our churches in America, some Ruggles or Brownson or Bucknell may be found, who will, by the gift of \$15,000 or \$20,000, erect a monument on this beautiful hill, which shall be a cause for rejoicing to the generations of living and yet unborn Karen Christians in Asia.

Rangoon Baptist College.

Owing, doubtless, to the confusion caused by Prof. Roach's visit to America to bring his family, no report of this institution has been received. The addition of Prof. and Mrs. Gilmore to the faculty of the college has greatly increased its facilities, and the condition and outlook of the school are more promising than ever before.

Rangoon Baptist School.

Mrs. Bailey writes:—

The work grows in a surprising manner. In five months my school has so increased as to demand increased accommodations in every way; so imperative is the demand that I have been obliged to increase my teaching force, and rent a building for the girls' department, which I opened just a year ago. I have been fortunate in securing a suitable building very near our present building, which is filled to overflowing with boys, for which, of course, it was originally designed.

When I took up the work here, in November, 1889, I found only about half of the dormitory room was needed for the number then in the school; and as I soon discovered there was a crying need for school accommodations for Eurasian girls in this city, I determined to open our doors here to them, although it was in the face of many difficulties, known only to mixed boarding-schools in this country. The sequel proves I was not mistaken in my estimate of the demand for such a work, for now, after a year's experiment, the boys have literally crowded out the girls' department, and it has grown to such proportions as to warrant a building for itself; and all this without an additional dollar of expense to the friends at home. The building was not rented until we were fairly well assured that our income was equal to the necessary outlay.

There is no government school in all Burma for Eurasians, but all government schools for natives are open to Eurasian boys if they choose to attend; the great drawback is, there is so little English teaching done in the government schools, that the Eurasian is at a great disadvantage in them. This is certainly bad enough for Eurasian boys, but there is absolutely no schools established by government for girls, and until quite recently the mission schools of every denomination were for natives only, with two exceptions; namely, the convent school in Rangoon and our Baptist Home school in Maulmein. The Methodists have recently established one here, and the Church of England also has one small one in this city.

Those who were able, among the Eurasians, have been sending their daughters to India for education. Those who were not, have been obliged to suffer them to grow up in ignorance. The heathen are all about us, appealing to our sympathies in a way that cannot be denied; but I am sure if the dear friends at home could see the peculiar need of this class of the community, and the small provision that is made to meet that need, they would acknowledge the exceeding importance of the work. The Lord is certainly blessing this work. In these schools we are training up men and women who are to be the future teachers of the peoples all about them. In their native climate, acquainted with the habits and language of the natives, they can reach them most effectually when they, themselves, have been taught the way more perfectly.

Ten of our number were baptized in December—nine pupils and one teacher. This makes us a truly Christian household, as all but two of the older pupils have professed Christ, and the little ones seem eager to learn to love the Saviour. Our morning and evening worship are seasons of blessed refreshment to my own soul. The pupils have a Saturday evening prayer meeting which they conduct in turn, and which they seem to enjoy very much.

Baptist Mission Press.

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‡ Stereotyped and printed.

F. D. PHINNEY, *on leave.*

Rev. E. J. MILLER, *Supt. in charge.*

MAUBIN.

Rev. WALTER BUSHELL and wife, Miss CARRIE E. PUTNAM.

This is the station for the mission among the Pwo Karens in the Rangoon district. In addition to his own work, Mr. Bushell has also had the care of a part of the Bassein Burman work, embracing the school and Christian work at Wakema, to

which reference is made in the report of Dr. Rose of Rangoon. We regret that, for some reason, Mr. Bushell's report of his very interesting and prosperous work has not come to hand.

THONGZE.

Mrs. M. B. INGALLS, Miss KATE F. EVANS, Miss C. M. BATTERSON.

Miss Evans has been alone in charge of the work at this station for two years during Mrs. Ingalls' absence in America. Mrs. Ingalls has now returned to Burma. Miss Evans reports :—

When I wrote the report of the general work last year, I did not suppose that I would have to do it again this year. I have had the same workers and followed the same methods as last year. During the whole of the dry season and the greater part of the rains, there was so much sickness that the preachers were not able to go about as much as usual during the travelling season.

Throughout the year, as far as possible, Oo Kyai has kept up the work at the railway station. MOUNG BAH has been a semi-invalid nearly the whole of the year, but has been at work in the vicinity pretty regularly.

During the year there have been nine deaths, among them the old woman who befriended Mrs. Judson; she left here with a daughter just before Mrs. Ingalls' return to America. I have been unable to ascertain the exact date or circumstances of her death. She had almost entirely lost her mind before she left Thongze.

This has been a year of weeding out; thirteen members of the church here and four from Letpadan have been excluded. Of these, ten had gone back to Buddhism, two to the Roman Catholics—an unusual record. These exclusions, with the deaths, have reduced our ranks. The regular Sabbath and week-night services, women's prayer meetings, etc., have been fairly well attended.

The Ministers' Conference connected with the Tharrawaddy Association met with us in September and was interesting, and I hope profitable to all who attended.

At Letpadan the event of the year has been the building of a new chapel by a Christian Myoke, MOUNG HPO KAH, formerly a pupil in this school. It is a neat, substantial building; it is not quite completed, but will be in time for the meeting of the Tharrawaddy Association in February.

Personally, I have not been able to give even as much attention to the general work as I did last year. I have had very little strength, and my eyes have given me even more trouble than usual.

This field needs a strong, active worker, to do justice to it. We are all looking forward anxiously to Mrs. Ingalls' return. I do not feel that I can even "hold the fort" alone much longer. I believe that frequent jungle trips would bring in many who are *partially* persuaded; but this is a part of the work which I cannot possibly do. Excepting by the preachers, absolutely nothing has been done in this line since Mrs. Ingalls left, and this will account in a great measure for the small number of additions to the church.

I have been thankful to have another quiet year of "freedom from dacoits and fires." When Mrs. Ingalls comes back she will find the district open for travel as it has not been for several years.

PEGU.

Miss EMILY H. PAYNE.

The work at this station, under the sole care of Miss Payne, is very prosperous. All races are gathered in one church, which is a constant illustration to the heathen that in the religion of Jesus Christ "there is neither Jew nor Greek," but in His

church all races are one in Him. In the amount of money raised for religious and educational purposes in proportion to church membership the field stands among the first in Burma.

SHWEGYIN.

BURMAN DEPARTMENT. — Rev. HENRY W. HALE and wife.

KAREN DEPARTMENT. — Mrs. N. HARRIS in America.

Burman Department.

Mr. Hale writes:—

The Lord has blessed us with fruit. Our little church has nearly doubled. We had eighteen members a year ago; now there are thirty. Two of the ten baptized were my own sons, for which we thank God. We also praise Him that five of the ten were from the district; that in four new localities the light of Jesus Christ now shines. My helpers are the same in number as last year. One preacher has left me, and I have secured another in his place whose labors the Lord has already blessed, two having been baptized at and near Deiku, where he is stationed. The former preacher had been located at Pyuntaza, but it seemed best to station him at D'yehmi, near the railroad station of Deiku, as there were some disciples belonging to the Pegu church there already, and there seemed to be a better disposition to listen to the truth than at Pyuntaza.

As the weather became hotter, the number of scholars attending fell off; some also moved away; the teacher, too, wished for more pay, so at the end of March the school was discontinued. The principal supporter soon after moved away, and for lack of funds and other reasons I did not start it up again in the rainy season.

Two of the church members were members of Dr. Rose's theological class during the rains. One had been active in preaching at his own home in Kadut, and I hope that he is called of the Lord to preach His word. The other was our school teacher, and is now studying in the college, and will, I trust, be a useful Christian, although he may not feel called to be a preacher.

Owing to insufficient means, my touring was much less last year than usual. I made five trips to D'yehmi, Kadut and neighboring villages, stopping at D'yehmi also on my return from the Association at Henzada. I also sent the town preacher, MOUNG PO, several times to Kadut and to Kyaik Gyi and other villages where there were hopeful inquirers.

Mr. Aaron, having resigned the pastorate of the Tamil and Telugu church at Rangoon, has been visiting these people in Shwegyin nearly every month for about six months, and purposes to do so (D. V.) in the future. He has found people ready to listen, but there have been no conversions. By the help of the municipal engineer he has had congregations of fifteen to thirty week-day evenings, although they have not been willing to attend on Sundays. I have been very glad to have Mr. Aaron come here, and wish it were possible to have a Tamil and Telugu preacher here all the time.

During the past quarter, I have made but two short tours to the district. The first was with Mr. Aaron to Kyaikto, in the south-eastern part of the district, a part of the field that has been seldom visited by missionary or preacher, having been less accessible than other parts. I found some good listeners, but the stay was too short to produce much results. I hope to go again soon. The other tour was to D'yehmi, Kadut and near villages. The preacher, MOUNG SAN THU, wrote that ten people wished to be baptized. For various reasons I saw only six of them. Two were accepted and baptized; the other four were deferred. Some half a dozen or more others asked for baptism during the year, but for lack of knowledge or other evidence were deferred.

Two painful cases requiring discipline have happened recently. One man has had difficulty in getting a wife, presumably because he was a Christian. His last efforts in this direction having failed for this reason, and because I and other Christians did not exert ourselves to get him a wife as he thought proper, he has left us and gone back to Buddhism. It has not seemed to me

to be a part of a missionary's duty to provide husbands and wives for the needy members of the church.

There has been an increase in contributions for the past year. Rs. 60 were from two individuals for building the new chapel. Other amounts have been promised, but are not yet paid. One promised Rs. 100, but has since lost his position, and may not be able to fulfil his promise. The building of this chapel without American money takes a good deal of my time which might be spent in preaching otherwise, and I am sometimes in doubt if I am doing the best way. But I must do so under present circumstances, and do it with many prayers for the greater upbuilding of God's spiritual temple in this district, which the Lord is hearing and blessing.

TOUNGOO.

BURMAN DEPARTMENT. — Rev. HENRY P. COCHRANE and wife.

PAKU-KAREN DEPARTMENT. — Rev. E. B. CROSS, D.D., and wife, Miss ELMA R. SIMONS. Miss FRANCES E. PALMER in America.

BGHAI-KAREN DEPARTMENT. — Rev. ALONZO BUNKER, D.D., Rev. TRUMAN JOHNSON, M.D., and wife, Miss EMMA O. AMBROSE, Miss JOANNA ANDERSON. In America, Mrs. BUNKER, Miss HARRIET N. EASTMAN.

RED-KAREN DEPARTMENT. — Rev. A. V. B. CRUMB and wife.

SHAN DEPARTMENT. — Mrs. H. W. MIX in America.

Burman Department.

Mr. Cochrane has had the care of the Burman and the Shan work. He reports: —

Some progress may be noted over reports of the previous year. No report can fairly set forth the present condition of the mission. Changes are being slowly brought about, results of which will appear at the close of the coming year. This is a transitional period in the Toungoo Mission. At the close of the coming year, I shall no doubt be able to report the Burman and Shan work as consolidated. This I believe to be essential to success in this mission. On the whole, the work is encouraging. Native preachers are taking hold with increasing zeal and earnestness. Five have been baptized during the year. Other inquirers have requested baptism, some of whom will be baptized next month. The new jungle organ is now an important factor in the work. The old chapel has been demolished. We hope to complete the new one this cool season, also the new building for school and chapel at Pyinmana. We thank the Lord for providing means with which to build.

Paku-Karen Department.

Dr. Cross writes: —

The meeting of the Paku Association began on the 18th of February and continued until the 20th. Nearly all the villages were suffering from *La Grippe*. Many of the people were unable to come, either on their own account or on account of those suffering from the disease in their own families. But the attendance at the meeting was much larger than we had reason to expect, though it was much smaller, on account of the sickness, than it would otherwise have been.

A marked peculiarity of the meeting was that it was mostly composed of young people. This may have been because the elders were more affected by the epidemic, either as sufferers or nurses of the sick. But what we see is, that the younger people are taking hold with greater earnestness, and are soon to be the leaders of a better progress.

There were present at the meeting, as reported by the committee, 566; of these, 267 were women, 256 were men, besides the ministers and teachers.

All the churches have been thoroughly visited, and are found to be in a very good condition. Of the great numbers who went over to the Society for the Propagation of the Gospel, under

the influence of Mrs. Mason, many live in the same village with our people or in villages near. They are a great temptation to the members of the churches. They are worse, perhaps, than the heathen Karens, in the way of drunkenness. This many of themselves acknowledge to be true. It is exceedingly difficult for the churches to keep themselves pure with these people cooking their whiskey under their noses, and offering it for sale to children as well as grown people. Many have not been able to bear the temptation, and have fallen into sin; but the instances have been far less than there is reason to expect.

Bghai-Karen Department.

Dr. Bunker reports:—

The progress of this mission for the past year has given the workers in it great cause for gratitude and praise to God. There has been a healthy growth in every department. Strict discipline has been maintained in all the churches, and great care exercised in the reception of members, or our increase in numbers would be much more rapid than it is. Death has also taken away from our numbers nearly 100. The increase among the heathen in population is a very low per cent, owing to their high death rate, and it also hinders our church advancement, having regard to the visible rather than the invisible. There have been 227 baptisms as against 190 of last year. The increase of baptisms comes largely from among the heathen. Two important centres of work have been occupied among this class for some time, and are now yielding a harvest. That among the Brec tribe of Karens is most promising at present. After many efforts to get access to that tribe, the Holy Spirit has thrown open to us a wide door. In one very large village which a few years ago lived by dacoity and robbery, and which was a terror to all the region about it, there have been over forty baptisms this year. Owing to the interference of God, in answer to prayer, in the deliverance of captives seized from Christian villages by the heathen last year, our God has a great name among the heathen, and fifteen villages have asked for teachers, and six or more of them have been supplied. Among these fifteen villages is one of eighty houses and very wealthy, also a very important centre. If this village, which has now a teacher at the request of the people, remains firm, it will bring the gospel to many more villages, and also bring us close up to the Red Karen border. We regard this as a most important advance. This large village, in asking for a teacher, set free two captives which they had recently taken, thus showing their good faith. This movement among the Brecs is very promising. Farther north among the Padoung Karens the work moves more slowly, yet it moves forward. A church was organized by Dr. Johnson, in the extreme eastern part of that tribe, with three members, the first of this month. Other villages occupied last year among this tribe are still held, and the work of instruction in schools, in chapel and from house to house is kept up vigorously. At Yahdo, the first village occupied among this people, there has been a good work, and fifteen have been baptized. The single ladies of the mission are doing most excellent service there now as evangelists. There is very much hope for the future of our work among the Padoungs, if we are only able to push it forward.

Self-support among all the churches has been pushed to the fullest extent possible. Only about a third of the pastors of churches are aided, and the remaining two thirds of the churches are practically self-supporting. Evangelists and pastors of churches recently planted, and pastors located among the heathen are and must be aided, or we can make no advance. All or most heathen villages are extremely poor because of their heathen customs and the continual state of war among them. Only the gospel can bring peace and ultimately temporal prosperity.

The two associations met at their appointed times. Rev. Dr. Mabie attended the southern, and seemed much pleased with what he saw. His presence and addresses were a great inspiration to the native Christians. Nearly one thousand were present at the southern, and about six hundred at the northern, association. Though Dr. Mabie and several other visitors left the southern association at the end of the first day, the interest of the meetings did not seem to decrease.

One pastor was ordained at this meeting, making our number of ordained pastors nineteen. The meetings at both associations were harmonious, helpful and inspiring, and showed a good degree of growth among the native ministry, which is a precious promise for the future of our work.

The organization continues the same as in past years, and works admirably. Every effort is put forward by the whole mission staff to bring up an efficient native agency. We must depend very largely on our native agency in so large a mission as this. Misses Ambrose and Anderson have done admirable service as evangelists among the women of the churches during several months of the dry season. Their efforts cannot be estimated too highly. My colleague, who has been indefatigable in his work, will report on that work.

Dr. Johnson writes:—

The construction of several buildings has occupied much time the past year. The enlargement of the chapel is now completed, and gives us an audience room of eighty by thirty feet, and also eleven recitation rooms of good size. This meets a long-felt want. We were formerly obliged to have classes in our own rooms and on our verandas. A new dormitory for the girls, and a new dwelling-house for the young ladies of the mission are also approaching completion.

Medical Work.—The care of the sick occupies a large part of our time. The Karens have very largely become accustomed to use our medicines, and it must all be obtained through the missionary. Many cases that they do not understand how to treat, are brought to town for consultation and treatment. In a large school, there are many cases of sickness. We have not room as yet to build a suitable building for a hospital, so cannot receive as many cases for prolonged treatment as we wish to do; but we hope soon to be able to render aid to all who require it. The medical work is very important, not only as a means of relieving suffering, but of reaching the hearts of the people.

Schools.—The school work of the mission for the year presents many encouraging features. The town training school has never been more successful. Portions of the new school building were available for class-rooms during the year. This enabled us to admit a larger number of pupils than ever before, there being about 250 in attendance at the beginning of the year. As we had less sickness than usual during the year, this number was fairly well maintained. Earnest work was done by both teachers and scholars, and good results were attained in studies. But that which has rejoiced our hearts more than this prosperity, is the marked interest in spiritual matters which has been manifest during the year. The scholars, as a rule, have been deeply interested in the daily Bible study, and have been faithful in the prayer meetings. A marked religious feeling has prevailed throughout the year, and a manifest desire on the part of many to do something for the Master. As a result of this, through the blessing of the Spirit, there have been several conversions. We were permitted to see seventeen of our scholars baptized during the year, and several others have united with the church since returning to their mountain homes. On this school greatly depend the success and advancement of our mission in the future. It is among these scholars we must look for teachers for the villages that are now asking for the light. We missionaries cannot reach them. We are never able to visit all our villages in one year, and in those we do visit we can stay but one or two days at most. When we speak to the people it must often be through an interpreter, for we speak but one of the *twelve* dialects spoken in our field. Very often the words we speak make far less impression on the people than does the fact of the white teacher's visit, the way he looked, the way he dressed, the food he ate, etc. But these scholars who become teachers go to stay. They soon acquire the dialect of the village. Thus our influence is multiplied. They become our representatives, and in so far as we have been able to impress them with the truths and spirit of Christ while in school, in so far they become His representatives. The prospect is that we shall have a still larger number of scholars next year, as the new buildings will attract new scholars. We are planning to add an industrial

department to our school, and we hope this will eventually result in the improvement of the homes and social condition of the people on the hills.

The jungle schools are steadily improving in efficiency as well as increasing in numbers. These schools are especially useful in starting new interests. The children are brought together and taught to read and sing; and the parents, while listening to these exercises, hear some word of truth which leads them to the light. The jungle schools are entirely self-supporting, and the Karens contribute generously toward the support of the town school; but they have not been able to increase their contributions in proportion to the increase of the number of scholars. This support comes mainly from the old-established churches, and they are now trying in every case to support their own pastors, so that all mission money may be used for evangelistic work. Among the heathen they are not yet able to increase their contributions to the town school, so we must still look for help from America.

Red-Karen Department.

Mr. Crumb carries on his work among the Red Karens chiefly by annual visits to the mountainous and somewhat turbulent districts of that people. Churches are being established on the borders of the Red-Karen country, and the gospel is gradually penetrating to the interior of Karenni. Of his observations, Mr. Crumb writes:—

During my last journey to the hills I was absent from home eighty days, and visited fifteen heathen and thirty-seven Christian villages. In the Southern Brec country we located native pastors in two heathen villages. In a large Brec village where we located a pastor last year, a small church has been organized, and the school is doing a good work. We remained one day at a large heathen village in the Wee-Wa tribe, and found all the people in the village except three elders were desirous to build a chapel and receive a native pastor. These three elders were men of influence, so had power to keep the truth from the people. Special effort will be made to bring the gospel to this people. The chief of a small village in Southern Karenni is very desirous that we should send a pastor to his village. I hope we shall soon be able to find a good man for him.

The people in Southern Karenni were more ready to hear the gospel than they were last year. We went up through Central Karenni, and visited several large villages. There was not anything of interest except in the chief's village and in Dauterdah, a large village located about fifteen miles farther north. Po-Kay, who, during the past year, has been made the chief of Western Karenni, is a middle-aged man, and very friendly to the missionaries. He was determined that we should not leave him until arrangements were made for locating a native preacher in his village. We remained two days with him, and arranged to leave two young preachers with him. On account of the failure of the rice crop this season, we are to assume half the support of these two men for this year. The work in this village is in a much more hopeful condition than it has ever been before. It is the most important location in Karenni. If the people of that village accept the gospel, many other villages will accept it also.

Dauterdah is a large place, located on the edge of a plain. We were received with great kindness in this village. The people gave good attention to the preaching of the gospel, the elders remained until late in the evening, asking questions concerning the "new religion." The elders promised to build a chapel and call a native pastor.

The village of Playlay, in Western Karenni, seemed to be much interested in the gospel, and promised to build a chapel and call a preacher. It is in an important location, and we have a man to send to them if they conclude to receive one.

The churches east of the British frontier, all except one, have pastors, and are united and doing a good work. They have harvested a very small crop of rice, which means much suffering and distress during the past rainy season. They will have to subsist for three or four months on wild leaves and roots that they gather in the mountains.

I visited twenty-five churches in the Paku field. I found some who had to be excluded from the churches. There has been a good number of baptisms in some of these churches during the year. There is a great need of more pastors in this field, and we cannot expect very much improvement until they can be furnished with pastors.

I am arranging to have the pastors visit the churches in their neighborhood that have no pastors, and thus give every village a frequent opportunity to hear the gospel. We need more ordained men, and we are hoping that three or four men will be ordained at the meetings next week. There is a spirit of loyalty in all the churches, and they are ready to unite with us in anything that is for their good. In all the churches I visited I brought before them the importance of increasing their contributions, in order that we might employ a better grade of teachers in the town school, and that we might have more funds with which to help the native pastors. They received this request cheerfully, and more than doubled their contributions. One church that contributed Rs. 106 last year, gave me Rs. 436 while I was in the village.

The disciples in this district are poor, but they have good hearts, and are willing to make real sacrifices for the cause of Christ when they are met in the right spirit.

There are five or six young men who are arranging to attend the Karen Theological Seminary next year. The four who came up from the seminary last week, immediately set out for a preaching tour among the heathen Karens in Southern Karenni and the Northern Pahun district, intending to continue their work until the next term commences. All the scholars in the higher classes in the town school are off teaching and preaching in all parts of the district.

Nearly all the pastors in the district are spending a part of the dry season in preaching among the heathen. Several are travelling in the Western Yomas, and are bringing good reports of the work in that part of the field. Take the work as a whole, it is full of promise and encouragement.

BASSEIN.

BURMAN DEPARTMENT. — Rev. MELVIN JAMESON, D.D., and wife in America.

SGAU-KAREN DEPARTMENT. — Rev. CHARLES A. NICHOLS, Miss A. B. HARRIS, Miss HARRIET E. HAWKES. In America, Mrs. NICHOLS, Miss ISABEL WATSON. Miss MARY C. FOWLER, M.D., under appointment.

PWO-KAREN DEPARTMENT. — Rev. LEONARD W. CRONKHITE, Miss SALLIE J. HIGBY, Miss LILLIAN R. BLACK. In America, Mrs. CRONKHITE, Miss LOUISE E. TSCHIRCH.

Burman Department.

In Dr. Jameson's absence in America, the past year, the care of the Burman work has been divided between Mr. Nichols of Bassein, Mr. Bushell of Maubin and Mr. Cummings of Henzada, each taking the localities reached most conveniently by them. References to the work will be found in their reports. Mr. Tribolet of Tavoy has now been requested to assume the care of this field.

Sgau-Karen Department.

Mr. Nichols reports :—

Our Home and Foreign Mission Work. — This work is carried on by our societies organized and supported for this purpose. The work among the Kachins, under the superintendence of Mr. Roberts and the other missionaries of the Union at Bhamo, has been carried on from the beginning through Karen evangelists, nearly all of whom have been supported by contributions from our Bassein churches. This year one of the most cheering features of our associational meetings was the letter from the Kachin Association, which is to so large an extent the spiritual offspring of our churches here. All tidings from that field are, accordingly, especially inspiring

and stimulating to our people, and also tend to give them larger faith in the possibilities of farther results of evangelistic effort.

They have sent out this year another evangelistic exploring expedition to the North-east, in the hope of finding there more of their own people to whom they can carry the gospel. They have a very strong belief that there are still the great bulk of their people somewhere to the north and east of Burma who are still undiscovered. Some have ridiculed this idea as visionary and misleading; still all their traditions point in this direction, and some of the most recent English travellers and explorers lead us, by their reports, to incline somewhat to the same belief. Most of these expeditions have failed in part through the persistent attacks of jungle fever, which the evangelists are almost certain to encounter; yet each expedition has not only added to their knowledge in the line of what they are seeking after, but in every case has been to a greater or less degree successful as an evangelistic tour. All of those thus sent are from the pastors who have their churches here in the district.

As to the Sgau-Karen heathen still remaining in our own district, we all agreed, at our Association last year, that we would this year make a more systematic and determined effort than we had ever done before to lead them out from under the twofold load of heathenism under which they have now become enthralled. The problem has become quite different now from what it was at the time most of the Karen Christians came out. They were then simply *nat*, or demon worshippers—or, more properly, demon appeasers, as they never thought of worshipping, except when sickness or special trouble led them to think that these demons were displeased, and so must be appeased by offerings and ceremonies. They had also their traditions of the one God, and others, running almost parallel to the Bible, but which are now fading out of the minds of this generation. Then, too, as is well known, they were the oppressed subjects of the cruel Burmans, and the liberty of the gospel meant far more to them than now, under the protection of British rule. Now most of them have added to their demon worship the conscience-deadening agnosticism and indifference of Buddhism, as well as the vices which have come in with foreign civilization (?), supplementing those of heathenism. As an offset, however, to these difficulties, we have the witnessing power of our thousands of Christians of their own race, scattered throughout the district. When this witnessing power is of the right sort, as in the great majority of cases it is, it is invaluable; but when it is not, it makes the task wellnigh hopeless. By means of our launch, I have been able to reach a larger number of these villages this year, and we have started schools in eight of them, with an aggregate of nearly 150 pupils. All of the teachers, some from our town school and some from the Theological Seminary at home for vacation, are the most earnest that we could select, and are now teaching the children to read, and are making every effort to gain the attention to the gospel of the parents as well. The success of some of these schools has been surprising. Some of the children have learned to read, and have been through the small catechism, within a month from the time the school was established, besides having learned to sing quite well. This speaks well, not only for them and their teachers, but also for the genius of Dr. Wade, who reduced their language to writing so systematically that this could be possible.

In order to secure permanent results among these people, I have learned that two things are necessary on our part: first, persistent preaching of the gospel, time after time, using all the tact in gaining attention and a friendly attitude on their part towards us,—being persistent almost to the point of compulsion; and then supplementing these efforts by as persistently establishing and keeping up a school among them for their children. In nine cases out of ten, if we wait till we are “well received,” we shall not gain anything among them. In the places where we have had the most success thus far this year, we have literally forced both school and the gospel upon them, yet they are now thankful enough that we did. Of course this will not always be the case. In one of the villages above mentioned, there are now seven households who have asked for baptism and who regularly worship. In nearly all the villages in which we have been working, there are already some who give good evidence of being worthy of receiving baptism,

and for which they are asking; so we are now expecting a successful year among them, far beyond our previous hopes. It is worthy of remark, as well as hope inspiring for the future, that some of these candidates for baptism are Burmans. The effect upon our churches, as well as upon our school, of seeing these hardened Buddhist heathen giving way to the efforts being made to win them over to the gospel has been most beneficial. Six of those now teaching among the heathen are girls from the town school; and they go two by two, at their own request. On my tours I was accompanied by Mr. Ya Ba, one of our Karen teachers, and a former fellow-student at Hamilton, who has unusual musical gifts. We also took with us a dozen of our efficient town church choir. They sing beautifully, and we found that this method opened up the way most effectively in gaining the attention of many whom we could not have otherwise approached.

One of the most interesting and profitable of the lines of work in which I have been engaged during the year has been the month spent with the pastors in study of the life of Christ, making use of every available help in so doing. More than fifty of the pastors were present, and worked intelligently and earnestly throughout the month. Some of the evenings were occupied by lectures on helpful topics, scientific, homiletical and general. Some of these were by competent native brethren and some by Dr. Smith, the President of the Karen Theological Seminary, and by Brother Cronkhite. It was, in the best sense, a revival to all of us, and was a blessing also to the several hundred pupils who are to be the leaders in Christian work in the future. It is now intended to make the "summer school" a permanent institution in our work here. It is not too much to say that the unusual interest in the heathen and the successful work among them this year, in part, at least, have been the outcome of the influence of the Bible meetings.

The Churches this year showed their unity of purpose, as well as their common zeal, by the number who undertook the formidable journey of several days to the place of the association, on the western side of the Yoma Mountains. Nearly 1,600 were present, though many were looking more or less haggard and worn from the long journey on foot. The meetings had something of a historic interest, too, from the fact of its being the first association held in the place since the early days of the mission, and being the place to which most of the early Christians had to flee, with Mr. Abbott, to escape Burman persecution on this side of the mountains. The centre of interest in the meetings this year were the missionary reports and addresses. The statistics show about the normal progress in their church work, as compared with previous years.

Education.—At the last meeting of the Trustees of the town school, one or two important changes were decided upon. Heretofore the school has consisted of two distinct departments: one for those who desire to study English both as a study and as a medium of instruction, as far as possible, and the other wholly vernacular; i.e. Karen and Burmese. Meanwhile the growing tendency has been for all the brightest pupils entering the school to take up the English course, and the remainder to take the other, reinforced by such as dropped out of this course from lack of energy or of ability. The value of an English education, both as a means of discipline and also by reason of its practical benefits, has come to be so widely appreciated that now, even in our jungle schools, no one can get a position as teacher unless he can teach more or less English. Accordingly, so few candidates are now offering for the vernacular course that the Trustees have decided to discontinue it; still, all who may wish to study simply in the vernacular will be able to do so by reciting with other classes in some of the lower grades, who must use Karen and Burmese. All Bible instruction will continue to be given in Karen, though English helps will be used in the higher grades. Again, it has been deemed wise to reopen the high school department, which had not been in operation since my return from America, as it had been hoped that this course might result in more pupils in that grade going to the Rangoon College. However, it has not been found that any more of our higher pupils went than before, but rather often drifted out of study altogether. It is no small task to keep together a good, efficient corps of teachers, with all the demands there are here for educated and trustworthy men, at good salaries, but we still have as able a staff as I think can be found in the country. The government insti-

tions, with all the money they have at their command, compete strongly for the pupils; but the influence of the government "neutral" moral atmosphere is not such as to build up such characters as are needed to keep up the fight with Satan in his ancient stronghold here. Even the government officials have been so impressed by the untrustworthiness of their own products in educated men that they are already urging that morals should be taught in their schools, of course aside from all religious sanctions, and so that course is bound to be of little value. Accordingly, we are bound to lose no opportunity in making all we can of our own institutions, which have already done so much towards giving the Christian faith the status it has gained here.

During the year we have also succeeded in getting our Bassein Education Society legally incorporated,—a matter requiring no little time and patience,—so we now have a legal claim in the large amount of endowment and school property which have heretofore been held without the power to enforce any claim in law.

The Telugu and Tamil work is steadily progressing under the care of the pastor of the church, Rev. Jacob, who was ordained during the year. He is a strong man and a faithful worker.

Miss Hawkes writes:—

The school is large and prospering. Good health prevails, and the pupils are interested in their work. The whole number registered this year has been a little less than last year, while the number of girls enrolled has been the largest in the history of the school. There have been thirty-two baptized this year, eighteen at one time this present month. Some of these eighteen are quite young, but give evidence of a change of heart. There are some twenty unconverted still among our pupils. Besides this interest in the school among and for the unconverted, there is a new interest in many of the heathen villages in the district. Some of our pupils have gone to become teachers where they are calling for schools, and others are preparing to go out as soon as school closes. Some of these dark-minded heathen long refusing to come to a knowledge of the true God, are being enlightened by the Holy Spirit, and by word and life are witnessing of the power of Christ to save from sin.

I have spent two hours daily in the class-room,—the first with a Bible class in Karen, of forty boys and girls, the second with a class in English. To study the Bible with these dear pupils in their own language is indeed a privilege.

Pwo-Karen Department.

Mr. Cronkhite's report is as follows:—

The year has been perhaps the darkest and the brightest of our experience on the field. The intense loneliness of life here, with my family in America, has seemed at times almost insupportable. To this has been added more of illness than I have ever had before, making the mole-hills seem like mountains. Influenza came in also to attack the school, and obliged us to close it for awhile, after it seemed as though the last ounce of strength had been used up in the care of the sick. The heavy losses among the Karens, owing to cattle disease, greatly reduced their contributions during the latter part of the year, and we have suffered financially. It should be remembered that the statistics appended to this report are those brought in at the association in the earlier part of the year.

On the other hand, the Divine blessing has been very manifest in various ways. The interest among the heathen of the district is steadily extending. Our usual attendance at our annual association has been from 400 to 600, chiefly from Christian villages. The association of 1890 showed an attendance of 1,150, of whom about 700 were from heathen localities. This is a marvellous index of the awakened interest. It put new life into our native workers for the whole year. Apparently, larger things are before us. The association was also memorable for the fact that it showed the largest native contributions of any year in the history of this

mission. Stated roundly, the reported giving for all objects for the past six years respectively has been Rs. 5,200, Rs. 5,600, Rs. 5,900, Rs. 6,500, Rs. 9,000, Rs. 11,300. The next total will doubtless show a falling off on account of the cattle murrain, though, as there have been some large contributions for work in the jungle that have not passed through our hands, it may be that last year's figure will be reached. I have made careful calculations, and believe this amount to represent rather more than one tenth the gross income of our people. At this association a new plan of doing our evangelistic work—one which I have been strenuously urging for some years—was adopted, and thus far is well justified by its results.

Though so greatly deranged by the influenza, our town school has shown a somewhat increased attendance. Of about eighty-five pupils presented for examination in December, some seventy passed in all subjects, and most of the remaining fifteen failed in but one. A Christian Endeavor Society formed in June has proved a blessing to the school. Forty to fifty commonly take a part in the meetings, the hour always being more than full. A church has also been organized in town from teachers and pupils of the school. The pupils will thus have continual experience in church work and usage during the years of their stay in town.

One of the most important events of the year with us has been the erection of the new dormitory for our girls, for which we have been preparing for three years. Our purpose has been to meet the cost of this building wholly from money raised in Burma. Government gave a grant of Rs. 2,000 for the building and of Rs. 600 more for furnishing. The balance (about Rs. 6,000) comes from the Karens, of which some Rs. 1,500, besides a small amount for furniture, are yet to be raised. The Karens are now making an earnest effort to clear off all the remaining debt. The building is ninety by thirty-six feet, two stories, all of teak and ironwood, very durable, and, we believe, thoroughly adapted to our work. Will accommodate one hundred girls on the upper floor, with a little crowding, leaving the lower floor for a large school-room, wash-room, etc.

We hope to be able to erect a similar but somewhat larger building for our boys before long. No one not in a similar work can understand how much the possession of these buildings will mean to us and to the people among whom we labor.

My jungle travel was greatly interrupted, both at the beginning and end of the year, by throat trouble; but fifty-two visits to jungle villages, mostly distant, were made during the year. Brother Mabie's visit came in at the very close of the year like a benediction.

HENZADA.

BURMAN DEPARTMENT. — Rev. JOHN E. CUMMINGS and wife, Miss EVA SQUIRES.

KAREN DEPARTMENT. — Rev. WASHINGTON I. PRICE and wife, Miss BITHIA WEPF. Mrs. C. B. THOMAS in America.

Burman Department.

Mr. Cummings writes:—

The year 1890 was an exceedingly busy year. When it opened I was some twenty-five miles away from home on an extended jungle trip to the northern limit of my field, that occupied most of January. We entertained the Pegu-Burman Association in February, held our own little Association, and attended the Henzada Karen Association. The remainder of the time until April was spent chiefly in jungle travel. I found much encouragement in this work; sold nearly five hundred tracts and some portions of Scripture, and was brought into closer contact with the vast amount of work that must be done in this field to win it to Christ.

In April a public reading-room was opened in the town, containing Christian literature and periodicals in the various languages spoken in this place. The expense of fitting up the room was met by collections received from the people of the town to the amount of Rs. 116. A former servant of Mrs. Emily C. Judson—Francis, now old and unable to do hard work—was put in charge, his chief qualifications being that he is a Christian and speaks English, Burmese, Hindustani, Tamil and Telugu. The reading-room has done good service. We have held prayer meetings there

once a month; and during the rains, on several occasions, I gave black-board talks in Burmese upon various subjects to interest the school-boys, and this helped to attract pupils to our school.

I gave the greater part of my time during the rains to getting our town school toned up to the grade mentioned in my last annual report as necessary to a successful mission school; and I have been rewarded by seeing the number of pupils increase from thirty-five to one hundred and twenty-five; the number of government passes obtained this year was twenty, against nine obtained a year ago; the school has become registered as an Anglo-Vernacular Middle School; the school fees have been increased eight times, and out of this increase two new teachers have been added without drawing upon American funds for their support; and finally Miss Squires has come to take up the work thus fairly started, and its permanent success seems assured. All but seven of these pupils have been drawn from the town. At present we have no accommodations for boarders. We need new dormitories and a new school building; the old dormitories, burned by the dacoits in 1885, never having been replaced, and the school having outgrown the old school building, which was erected only as a temporary one. Most of these pupils are heathen, but they have bought twelve English Bibles, and several are considerably interested in our religion. Miss Squires has very wisely taken a class in English Bible, which enables her to begin direct work at once, and in that class are several very hopeful boys. The school, when it is equipped with buildings to enable us to invite from the district pupils who will support themselves, will be in a position to be the help to the general work of the mission that is required in Burma as supplementary to direct evangelistic work.

The statistics of the year show increase in all departments of work, but especially in the line of self-support. Two chapels have been erected in jungle villages by the people there. One preacher's house was contributed. The town church has been entirely self-supporting. We have two jungle schools where we had only one last year. Several new workers have begun work, and we plan to do more in the future in the training of native helpers. We have but 128 Christians, but they gave for various mission objects during the past year an average of nearly ten rupees a member; and leaving out those who gave nothing, or less than one rupee, the average is more than fifteen rupees per member for the year. This high average would be maintained with great difficulty every year.

If the Burmans can only be won to Christ, I see no reason why they should not be exemplary in the amount of their contributions to Christian work. It is they who for the past thousand years have devoted all their earnings and their endeavors to work which they have held to be religious; the pagodas, the idols, kyoungs, thanes, and all the paraphernalia of Buddhism which greet one on every hand in Burma, are their work and their offerings in the name of religion; and the new light of Christianity, supplemented by the lesson which more than three quarters of a century of mission work in Burma has taught, should aid them and us in directing a wise, but no less free, Christian benevolence. There is this great difference, that Buddhistic offerings are pre-eminently selfish, and only the Holy Spirit, whose presence we seek in all our work, can direct in unselfish Christian giving, as it must also be the power in the turning of these people from darkness to light.

Karen Department.

Mr. Price reports:—

In some respects the year 1890 has been most disappointing; in others most encouraging. The disappointments belong along the line of failure to accomplish the work we had hoped and planned to compass.

At the beginning of the year, we planned to complete certain improvements for the better accommodation of our station school. A part only of this work has been accomplished. Then we hoped to do an unusual amount of direct evangelistic work, whereas we have really done much less than usual.

The special cause of these failures has been poor health. In July both Mrs. Price and myself

came down with *La Grippe*. We have neither of us been at all vigorous since the first attack. In September I came down with fever, accompanied with nervous prostration, and was unfitted for all work for more than two months. In October Mrs. Price began to suffer from neuralgia, and since that date she has not had a day of entire freedom from pain. Under these circumstances work has dragged heavily.

New Improvements.—A Girls' Dormitory and School-building has been erected. It is two stories high. The extreme length is eighty-eight feet, and the extreme width sixty-two feet. On the second floor are very pleasant accommodations for two single ladies, or for a mission family, and dormitory accommodations for forty or more girls. On the first floor are a pleasant school-room thirty-six by twenty-six feet; dormitory rooms for twenty girls; girls' eating-room, bath-room and store-room. This building is seventy-five feet from the missionary residence, with which it is connected by a substantial two-story covered walk. The entire cost has been Rs. 9,400. Of this amount, Rs. 3,000 came from the ladies of the Western Society. The government helped us to Rs. 3,000. The balance came from the Karens.

Besides this building we have provided a good eating-room for our boys, and repaired the Boys' Dormitory. This work, costing about Rs. 1,000, was paid for by the Karens.

Evangelistic Work.—The early part of the year was given almost entirely to direct evangelistic work. I spent some time on the Tharrawaddy field, introducing Mr. Calder to his field and work. The interruptions which hindered my personal participation in this most important branch of mission labor during the latter part of the year were not entirely without compensation. The fact I could not take a personal part in the work of preaching the gospel to the heathen seemed to act as a stimulus to some of our native preachers, and they evinced unusual energy in setting themselves at work. As a result, I think the year has been exceptional in the amount of direct evangelistic work done by the Karen preachers.

School Work.—There have been over thirty village schools sustained within the borders of the mission during the year. Some of these are of the most primary character, while others have been efficiently managed, some even attempting the rudiments of English.

These village schools are supported by the Karens. During the year under review, no American money has gone into this work. We wish the Karen Christians not only to feel it their duty and privilege to preach the gospel to the heathen, but also to provide for the education of their own children, that there may be an intelligent teaching and accepting of the "All things whatsoever I have commanded you," which must follow "discipling," if the "commission," is to be carried out.

We planned that the station school should be a school of higher grade, where the brighter and more promising of the pupils from the village schools might enjoy the advantages of a well-managed, efficient school of secondary or even high-school grade. In order that in Henzada there might be something more than mere theory in this matter, our Trustees made a rule that hereafter a pupil, in order to be eligible to admission to our station school, must have passed (or studied to the equivalent of a pass) the lower primary vernacular standard. The enforcement of this rule has considerably reduced the number of new pupils admitted during the year; but this falling off of numbers is more than compensated for in the increased efficiency of the school. The school passed its first Anglo-vernacular examination under government grant-in-aid supervision in August last, and the results have been most gratifying.

As Miss Wepf's knowledge of the language and work increases, the value of her labors for the school enlarges. She has the charge of the girls, and, having them in the same building with herself, where she can have everything under her eye, she has a very exceptional chance to give them the best of care. But her work is not confined to the care of the girls; she has direct school work besides.

Our five native teachers have done faithful work, and we think we can report the entire school work in a very satisfactory condition.

We think the time is near when the Henzada Karens will furnish all the funds for the carrying

forward of the work in their midst, excepting the direct support of the American helpers on the field. It is the end we keep in view, and we feel that the advance made in this direction is most encouraging.

Our greatest present need is a baptism of the Holy Spirit. This baptism is needed for the American representatives on the field as well as for the native Christians. During the year we have preached the gospel to the heathen, but how meagre the results! Oh, for power with God and men! For this power we are praying. Pray for us!

THARRAWADDY.

Rev. WILLIAM C. CALDER and Mrs. O. L. GEORGE in America.

The failure of Mr. Calder's health has compelled his return to America; and the work of this field, formerly a part of the Henzada Mission, is under the care of Mr. Price. Mr. Calder reports:—

The whole of the cold season was spent in visiting the churches and heathen villages in the jungle. Before the beginning of the hot season, except a few of the churches in the mountains, all were visited. I was much pleased with the welcome they gave and the interest the native brethren showed in trying to get their heathen neighbors to accept the gospel.

At our yearly meetings our membership was increased by the coming in of about fifty disciples, organized into two churches, from the Burmese mission in Prome. During the year about fifty more were added by baptism. Our work among the heathen is slowly advancing. Some of those who a year ago said they were debating the question have decided in favor of Christianity.

The increased donation of the Sunday school in Newton, Mass., and also some help from one of the churches in Denver, enabled us to put two new men in the field as missionaries. While it is not long since they began their work, we have every reason to thank the churches who thus aided us. We have been able to send men to needy places, where we trust the Lord will bless their efforts.

At the beginning of the hot season, the headquarters of the mission were moved from Sitkwin to Tharrawaddy, the headquarters of the government. This was found to be a wise step; for the mission compound has become the stopping-place, not only for the Christians, but the heathen also, who come to the station to do court business. They frequently give the mission house a call, and many are thus reached.

At the beginning of the rains a school for advanced pupils was opened in Tharrawaddy. Many applied for admission, but we lacked accommodations, and could receive only eighteen. Almost all of these scholars were preparing themselves for teachers and preachers, to lead their own people. The object of the school is to prepare these young men to take the gospel to the regions beyond; this is ever kept before the pupils. To do this they must not only be Christians, but they must be educated Christians, whose ability the heathen to whom they go will respect, and be willing to listen to the gospel they present. It may not be possible for the Christians of America to send enough missionaries to convert the heathen. It is possible for us to send out men and means enough to prepare those who have accepted the truth, that they in turn may become missionaries, and prepare others to accept and go with the gospel to those who sit in darkness.

In August the government granted to the Tharrawaddy Mission about twelve acres of the best land in the station. At once the native Christians began to make preparations for putting up suitable buildings. They have done nobly, but much remains to be done. They look to their brethren in America to help them—not to carry them—to aid them in a time of great need, that they may help you in helping others. They have done what they could; they are trying to do more. The English government has shown that it recognizes the importance of our work in Tharrawaddy, in its generous grant of land and timber.

The work of the present cold season was opening very promisingly; several jungle trips had

been made, when a sudden and severe attack of fever compelled me to abandon my work in Burma for a time. My coming away when I did has, I trust, made my returning in health surer and more speedy.

Mr. Price has kindly taken upon his already overburdened shoulders what he could of the work in Tharrawaddy, and will do all he can to keep the work moving. The mission is young, but that the Lord has a work for the Baptists of America to do there, is seen in the way He has already blessed your efforts.

SANDOWAY.

BURMAN DEPARTMENT. — Rev. FREDERICK H. EVELETH. Mrs. EVELETH in America.

CHIN DEPARTMENT. — Rev. WILLIS F. THOMAS and wife, Miss MELISSA ALDRICH, Miss MELISSA CARR, Miss JULIA M. ELWIN in America.

Burman Department.

Mr. Eveleth writes: —

I arrived in Sandoway on the 17th of December, where I received a hearty reception at the home of Brother and Sister Thomas. Here I found an abundance of work awaiting me, and at once entered upon the duties before me. We have been examining the map of Arakan with some care, and the wants of this *vast* but *neglected* field impress me more and more. While in Akyab the Christians there besought me to use my influence as far as possible to secure a missionary for that city and section of country. At this season of the year fever is an enemy which they have cause to dread; but by suitable precautions government servants, school teachers and merchants are able to live there. If a man could be found with a strong constitution, willing to undertake that work, he would fill a very important post in this great eastern world. Such a man is greatly needed.

Mr. Thomas has accompanied me on two short jungle trips to the South, and we are about to start on a more extended tour to the North and West. We have found something to encourage us in several of the larger villages. We have several efficient Burman preachers whom we are sending out two by two into several of the more thickly populated districts, thereby carrying the gospel into many places where we could not possibly go this season. I trust we shall be supplied with the funds necessary to support these men.

The past year has been one of marked prosperity in the Burman work here; the number baptized has nearly doubled the membership of the churches, while some of the year's accessions have been converts of prominence in the community, and of marked ability. All this is due under God to the faithful and energetic labors of Brother Thomas and his co-workers.

As to the educational department of the Burman work, the pupils of the day schools have been taught in the Chin classes, an arrangement which will probably answer for the coming year as well. We have every reason to look forward to the future with bright hopes of God's blessing.

Chin Department.

Mr. Thomas reports: —

This has truly been a red-letter year in the history of the Sandoway Mission. Both its trials and consequent successes have been of such a nature as not to be reasonably expected again. Never, however, can we cease to praise the wisdom of Him who signally "made the wrath of man to praise him." Little did we dream what would be the result of the rebellious attack on this town on the fearful night of the 16th of last February, threatening, as it did, the life of the mission and causing a complete halt of four months in all departments of our work. Light, however, began to dawn on the mysterious way in which God was working for us, when one by one the votaries of the late *pongyi* dacoit-leader began to have the courage of their convictions, and cast in their lot with the people of God, until the number of professed Burman Christians in

Arakan was nearly doubled, so that it was our privilege to turn over more than fifty disciples to Brother Eveleth on his arrival in the country. The accession of Brother Eveleth and Miss Carr to our working force forms a significant close to this year "of the right hand of our God," not only encouraging us like the coming of Titus of old, but assuring us that our brethren at home are beginning to recognize the claims of long-neglected Arakan. We cannot, therefore, refrain from echoing the cry of the Burman Baptist Convention for an American missionary for Akyab to superintend their growing work in Northern Arakan, which we can only reach from here at a very great disadvantage. We in Southern Arakan are willing to do what little we can for the far North in addition to the pressing claims of the work around us. Previous to the disturbances early in the year, it was our rare privilege to assist in the ordination of two Chin preachers, the first of their race, marking an important era in the history of the Chin Mission, and adding weight to Brother Carson's appeal, endorsed by the convention, that a Chin missionary be immediately sent to pre-empt the ground on the Chindwin River in Upper Burma, which is evidently the source from which all the Chins in Lower Burma came. During the four months that the disturbed state of the country forbade our doing any mission work in Arakan, it was our privilege to proclaim "the unsearchable riches of Christ" to thousands of the Burman-speaking tribes of Eastern Bengal gathered for their annual Buddhist festival in the Chittagong Hill Tracts; and we still stand ready to furnish our English Baptist brethren with the Burmese workers whom we promised them to carry on work among these peoples, in return for the pioneer work done by that society for Burma before the days of Judson even.

On our return from Chittagong we were employed during the five rainy months in doing what we could to establish in the faith the hundred and more youth and others under instruction in this town, twenty-nine of them devoting themselves exclusively to Bible study, with a view to greater usefulness among their respective peoples. With the valuable accession of Miss Carr in our educational work, and the co-operation of Brother Eveleth in our preachers' classes, may we not hope for still grander results in the future than in the past?

"Not unto us," however, be the glory of the harvest of souls which this remarkable year has produced, as represented in 111 happy converts buried with Christ in baptism, eighty-nine of whom are Chins. Among other hopeful signs of growth we would call attention to the signal increase of jungle schools, whose efficiency has been more than doubled by the consecrated youth whom Miss Aldrich has been enabled to furnish us from the town school, and the fruit of whose faithful labors has only begun to be gathered into our twelve Chin churches. The English-speaking Akyab Baptist Church, which, although not organically connected with the Missionary Union, is waiting to co-operate with the much-needed missionary for Akyab, unites with our churches in forming the Arakan Baptist Association of fifteen churches.

PROME.

Rev. HENRY H. TILBE and wife, Miss JENNIE F. STEWART. Miss ZILLAH A. BUNN in America.

Mr. Tilbe reports:—

I have been unable, for lack of funds, to do the touring or district work I wished to, but did to the extent and even beyond the extent of my provisions. Evangelistic work is certainly the work that needs doing on this field. I rejoice in looking forward to better opportunities in this line this year.

Evangelistic preachers is another need. I have constantly striven to throw the support of the stationed men on the Christians where they are stationed. Besides the pastors supported when I came, the salary of two stationed men and one third that of a third is now provided by bands of Christians, and the salary of our evangelist is provided by the new Prome Association. At the opening of 1891 I am paying but one and two-thirds salaries, and hope to reduce that during this year. But I need men for evangelists, and will have to help them to preparation before taking them on and to support afterwards. Hitherto I have been unable to do this, not having suffi-

cient funds for the work actually in hand. It has been a relief to me to turn the school work over to Miss Bunn and Miss Stewart, and I think a great advantage to that work itself.

We find little need of urging candidates for baptism to wait further. I have constantly urged those "considering" to decide at once and identify themselves with the church. I am confident that I meet ten unbaptized believers to one baptized unbeliever.

The new out-station at Taung-dwin-gyi has already been reported. One such station opened, as at Minan last year and at Taung-dwin-gyi this past year, is certainly ground for encouragement, if not ample return for the year's outlay.

Of her work before leaving Burma Miss Bunn writes:—

About a year ago, being relieved of the charge of the Eurasian Girls' Home in Maulmein by the arrival of Miss Slater, I came to Prome to be associated with Miss Stewart. Mr. Tilbe at once placed all the schools in this and the Zigon fields under my care. I have, during the year, given daily instruction in the Prome school in Bible and English, and made occasional visits to the village schools. We have a very good school at Prome. When the government inspector visited us in August, all the children passed in all the subjects in which they were examined. The school does not increase rapidly in numbers, owing to the prejudice against receiving religious instruction. There is a good government school here, and those who do not wish to study the Bible attend it. Thirteen of the children are boarders, the rest day scholars. Five of the boys from the school have been baptized during the year.

There are two village schools in the Prome district, both successfully carried on by native Christian teachers—two teachers in each school.

There is an excellent field for work at Zigon, but the school carried on there has not been at all satisfactory during the past year. I was obliged to make a change in the teachers at the first of August. Since then it has improved somewhat, but suffers for lack of more direct superintendence than can be given by a missionary residing at Prome.

At Gyobingouk, the next station on the railroad below Zigon, there is an Anglo-vernacular school, under the charge of a very efficient teacher who is doing faithful and painstaking work; but the school is making slow progress, owing to many difficulties in the way.

THAYETMYO.

Rev. ARTHUR E. CARSON and wife.

Mr. Carson writes:—

The title of my report this year might be headed "Cost of Retrenchment in Missions." Not that our funds after Oct. 1, 1890, were inadequate in the main, but that we were so short before that time that bills crowded over into the current year from the past one diminished our "surplus" materially.

From Feb. 1 till Oct. 1 of 1890, we had no school in town. Looking forward we saw this was necessary to do any other work. We began the year (i.e. our associational year) with high hopes. We closed it in great discouragement. We did all we could personally to make up for a lack of workers, but in a great measure in vain. During the rains we held a school of ten weeks, in which the pupils got a taste of systematic and pastoral theology and some solid Bible study.

We have had three preachers in the field ever since the close of that session. During the year I spent seventy days in the jungle myself. We believe the Chins will take the gospel. They do not stand, as did the character of Paul's vision, with outstretched hands and beseeching words, but they do listen when we go to them, and some of them with a saving interest and faith. If we would support them, or even give them food only, we could have one hundred boys and girls in school at once. Over forty promised to come at their own expense, but did not appear at the opening of the school. We do not believe it right to hire them to obtain an education.

Our work does not "boom." But we believe God will make His "presence to go before us," and that on these lines of self-support in missions we will some day see a prosperous mission to the Chins of the Irrawaddy Valley. I am on the eve of an attempt to enter the Chindwin Valley from the back door; i.e. by going by land up the mountain range, thus exploring all the Chin country from here on to their upper habitat.

MYINGYAN.

Rev. JOHN E. CASE and wife.

Mr. Case reports:—

Our work here for the past year has had no specially encouraging or discouraging features. Constant good health has enabled me to do a good deal of preaching. During most of the time I have had the assistance of but one native preacher, but recently two have been with me. During the rains I preached about the city and in neighboring villages, and made two trips to Gwabin and vicinity. Since the cool weather came on, I have been on two long trips in the district—one to the south and the other to the east, reaching many villages never visited before and revisiting many others. I have generally been well received, and have found many attentive listeners to the story of redemption. During this time one of the preachers has been travelling in the north of the district, and reports a favorable reception generally. At Gwabin, eighty miles south of here, where I baptized four men last year, two more recently followed them in the ordinance. The native preacher there has been faithful, and many others seem near to the kingdom of God. The last time I went there, I was more gladly welcomed than ever before.

Here in Myingyan our Sunday services have been constantly well attended, but I have baptized no Burmans, though one or two are now thinking seriously of joining us. My wife has conducted the Sunday services in my absence. The school in Mrs. Case's care has averaged about eighteen, and we have now two earnest, faithful teachers in it. I am very glad to report that money raised by subscription here, with the tuition and government grants, has made the school independent of mission funds this year as last. A temperance society, holding meetings every week, has been started, which many of the scholars and other Burmans and some English soldiers attend, and find profitable, we hope. Many soldiers also have attended meetings at our house this year as last, and several have been brought to the Saviour. One of these I baptized during the rains, and until he left us recently he and others were very earnest in work among their fellows. Recently during my absence, Mrs. Case has been holding many meetings for the soldiers of the new regiment, and a number have turned to the Lord, and others been quickened in spiritual life.

A little one restored to health after lying at death's door, Mrs. Case's recovery from a severe though brief sickness, and my own constant good health after spending over eight years in Burma, are causes for special thanksgiving to God.

SAGAING.

Rev. FREDERICK P. SUTHERLAND and wife. Rev. W. H. S. HASCALL and wife in America.

Mr. Sutherland writes:—

Though the year's experiences present many features in common with those of the last, there are some things that only tend to confirm the already strong confidence in the conversion of Burma. Distrust has yielded to a measure of confidence, thus materially adding to both the pleasure and profitableness of our visits. In earlier trips our effort has been to cover as much territory as possible; latterly we have remained longer in each place, seen more people, and oftener interesting cases were developed, which probably would have escaped us in a more hasty canvass. We are seldom favored with large audiences. We have had to do individual and house to house work almost exclusively, but this simply puts us in possession of the best method. There is

altogether a kindlier feeling in the church, and we are decidedly nearer than ever before the Baptistical scriptural ideal, "One is your Master, even Christ, and all ye are brethren." One has been baptized, and others, we trust, will follow soon. The opening year has brought in a seriousness which has a promise of good things. When at home I have held an English service here and at the railway settlement two miles and a half away. The attendance has been excellent, and there is every indication of good having been accomplished. The midnight service last Wednesday brought out a large attendance of Tamils, Burmese and English, and it was one of the best services of my experience.

MANDALAY.

Rev. ELIAS W. KELLY and wife, Rev. LEE H. MOSIER and wife, Mrs. HELEN W. HANCOCK, Miss INEZ A. ULERY, Miss ANNA M. EDMANDS, Miss ELLEN E. FAY.

Mr. Kelly presents the following report:—

The year has been marked by some advancement in the work. Among other facts the following may be mentioned:—

Judson Memorial Church.—This was completed and dedicated Nov. 2, 1890. It is situated at the corner of 82d and 33d Streets, and has a central location for the densest Burman population of the town. The building measures in the interior ninety-three feet by forty-eight feet, with a small vestry twenty-eight by eighteen. The tower with the spire is 108 feet in height. The building is of brick, and is finished with the brick pointed, the heavy buttresses and trimmings being plastered in imitation of stone. The baptistry, though in use, has not been fully completed because of a defect in the marble ordered. It is constructed by funds from friends in Philadelphia, in memory of Mrs. Sarah Boardman Judson. The bell, not yet in its place, is for the most part a donation from a Christian Burmese woman in Rangoon, and is intended as a memorial to Mrs. Ann H. Judson. The church is at present furnished with about 250 chairs, but can easily be made to accommodate a larger number if necessary. This new and commodious building is a gift of great value to our mission, and calls for sincere gratitude to the many friends who have assisted. The total expenditure will be a little over Rs. 31,000, of which about Rs. 8,000 has been given in Burma. The first and largest donation was by Ma Hinne, a Christian Burmese woman baptized by Dr. Judson.

The Fort Dufferin (Cantonment) Mission House.—The needs of the Bhamo Mission having called Mrs. Hancock away from Mandalay, the oversight of the work on this mission house came to me. The building was so far completed that it was ready for occupation by Rev. L. H. Mosier and wife on their arrival in December, and by Mrs. Hancock also soon after. The building is two storied, with teak framework and thin brick walling, a style of building now finding favor in Mandalay, and one that has apparently special adaptation to the climate. This house is located in Fort Dufferin, the new name for the old walled city, and is beautiful for situation, comfortable and convenient. The plan was furnished to Mrs. Hancock by Count Calderari, who also kindly directed the construction.

School Building.—Nearly three years ago the Ladies' Board of the East gave a grant for building, of which the major portion has never been used till now. The delay was due to the fact that hope was entertained that a grant would be obtained from government. This hope has now been realized in the promise from the government of Rs. 8,000. The building is now under construction, and will be finished in June probably.

Hospital.—The Ladies' Board of the East having given Mrs. Kelly a grant for a building to assist in medical work, a building suitable for the purpose has been erected. It is a teakwood building, thirty-six feet by eighteen feet. It is attached to the mission house by a walk twenty feet long, and stands over ten feet from the ground, and a very small expense will give two good additional rooms in the lower story.

Aungbinlè (Oungpenla) School.—I regret to report that there has been delay in the erection

of this small school building. The postponement has been due to a difficulty about the land. A Buddhist monastery occupies part of the compound of the old prison site, and so near to the remaining portion that I am trying to secure its removal. But there is reasonable ground for expecting that this year will see the building finished and a school opened.

Religious Gatherings.—Mandalay was favored this year with the annual meeting of the Burman Baptist Convention and the Conference connected therewith. The attendance was large, and the assembly of so many Christians in this Buddhist city was timely and helpful. By kind permission of the Convention the dedication of the Judson Memorial Church was given the greater part of the Sabbath. Two services were held. At the morning service the dedicatory sermon was preached by Rev. E. O. Stevens, and prayer of dedication was offered in English, Burmese and Karen by Dr. Cross, Pastor Ko Zangin and Rev. Saw Tè respectively. In the afternoon a memorial service was held, when Rev. D. L. Brayton, Rev. Dr. Bunker, Rev. Dr. Cushing, and Rev. Ko Aing gave addresses on the life and labors of Dr. Judson and his associates. An interesting paper in the same line, prepared by Mrs. E. L. Stevens, was read by Dr. Bunker.

Dr. Mabie's visit on January 1 called together most of our Burman missionaries in Upper Burma and our Christians in Mandalay. His visit gave us help and strength. The meeting of the native Christians on January 2 was blessed to them. Dr. Mabie's address took hold of them, and we felt the quickening impulse of that service through the meetings during the week of prayer, from which there were several baptisms. We should like to enjoy annually such visits from officers of the Union.

Evangelistic Work.—This, the most important and most joyous line of work, has been continued steadily. The gospel is presented to the people through our regular church services. Two preaching services are held every Sunday in the Memorial Church and one at Thayè Emmanuel Chapel. Although the attendance of Buddhists is never very large, except occasionally at out-door baptisms, yet during the year the number that listen to the way of life in our regular services is quite considerable. Still another way of reaching the people is through street preaching and preaching at different points in the city. Miss Fay and Mrs. Hancock, with the helpers, have done much in this way. The same work has been carried on throughout the district by the preachers and a colporter. A large number of villages have been visited. One man was baptized from the village of Kinnai, on the railway. Others asked baptism, but went back and followed not with us. The schools have given opportunity for preaching the Word; and Miss Edmonds and Miss Ulery, in charge of the schools, give emphasis to Bible study and religious work.

Another method, and one that commends itself here as valuable, is to gather a few Buddhists into a class and teach them. I have felt encouraged in this work. The Burmans nearly all read and write. They are not averse to learning about our religion, and the class-room day after day affords the very best opportunity to instil the truth into their minds. The work among the Burmans is so slow and difficult that it comes to be a single-handed conflict—one man at a time. It seems hard to reach the people; they listen courteously enough, but neither the preacher nor the Word seems to get hold of them. One neither reaches head nor heart. They see and do not perceive, they hear and yet do not understand.

We have been encouraged by some additions, and have been pained by cases of discipline. The preachers have striven to be faithful, and no man knows but themselves how very difficult and disheartening it is to be a faithful Burman preacher to the Burmans. Our helpers need prayer and sympathy and encouragement.

Our work among the English, Tamils and Telugus has had less to cheer us than last year, but it seems important to maintain the services, doing what is possible until more can be done.

Mrs. Kelly has not been able to make much advance in her medical department, owing to her health; but her work has been continued as heretofore.

MEIKTILA.

Rev. JOHN PACKER, D.D., and wife.

Dr. Packer writes:—

At last my application for land is only awaiting the sanction of the Secretary of State at Calcutta. I can regard it as assured to me, and act accordingly. We have really lost nothing by waiting, but gained rather. God has planned better for us than we did ourselves, or could. We have the most desirable and healthful location in town. With the ample area of the ground—a little over ten acres—we can never be encroached upon by the native town enough to cause either annoyance or danger, let it increase as it may. Moreover, its situation, on the Myingyan road in the vicinity of the Government Bazaar, affords opportunities for what I may call casual evangelization, particularly on “big bazaar days,” every fifth day. The lot costs us little or nothing; it being a grant “exempt from government revenue, as long as used for educational and other mission purposes.” I am not sure but we shall be glad to use a part of it for a rainy season sanitarium for missionaries of Lower Burma needing a change at that season. Certainly no change, in Burma at least, more convenient or more likely to prove beneficial to such can be found during the last half of June, July and most of August, when, with only occasional showers, we have fresh, cool winds and cloudy skies most of the time. Several English officials, the Chief Commissioner among them, were here the last season, and they one and all speak warmly of the benefit they got from a stay of a week or so.

Although I have not been able to do much touring, the truth has been spread by means of tracts, etc. During the month of July, we had the help of Ko Shway Att, now of Mandalay, formerly one of Mrs. Ingalls' preachers, on a visit to a married daughter living here. Following up Mrs. Packer's Bible work, nearly every family in the place was visited, and the good news of salvation declared unto them. Most of the villages, too, within a morning's walk of the town we visited together. We were nearly everywhere accorded a respectful and, as a rule, an attentive hearing, and in one or two instances at leaving we were asked to come again. The women proved the more sympathetic and interested hearers, if that could be called interest which, with the majority of our hearers, was very likely little more than wondering curiosity at tidings so new and strange. In this tour of the villages we found but two who had ever heard anything concerning Christ.

In the town the work of house to house evangelization has been carried on by Mrs. Packer and her Bible-woman quite steadily. They are almost everywhere courteously received; but none, at least of the old-time residents of the place, it grieves us to have to say, have as yet shown an earnest, personal interest in the truth. In spite of all the opposing influences, one man and his wife have had the courage to own themselves believers in Christ, and they are commonly spoken of by their neighbors and acquaintances as having entered the “new religion.” They are not natives of Meiktila, but came here from Myingyan a year or two ago, where they had learned something of Christianity from the Roman Catholics, but more from our Brother and Sister Case. He has attended our Sabbath morning Burman service pretty regularly for several months; his wife, owing to the hindrance of household duties, but seldom.

Religious services for English-speaking people—either preaching or Bible class, at times both—have been maintained most of the year. For the children of these a little Sunday school has been kept up a good part of the year, and we have thought that one or two of the children have through this means been led to love the Saviour. Our Sunday afternoon Bible class was organized particularly to meet the religious wants of the English soldiers, of whom there are several hundred here, their duties in garrison not permitting them to attend our morning preaching service. We had the cordial aid of their commanding officer in our endeavor to reach them, he announcing the formation of the class in general orders for the day on which we began. The attendance has been small, confined exclusively to soldiers, and those only professing Christians. As there has lately been a large change in the personnel of the garrison, both in officers and men,

among the latter several active, earnest Christians from Toungoo, we shall in time hope for better success for our endeavors in this direction.

BHAMO.

Rev. OLA HANSON and wife, Rev. WILBUR W. COCHRANE, Miss EVA C. STARK, Miss FANNIE D. MANNING. In America, Rev. W. H. ROBERTS and wife, Mrs. COCHRANE.

Mr. and Mrs. Roberts were obliged to return to America early in the year, leaving the work of the station in the care of Miss Manning. All the rest of the missionaries who are now at Bharno reached the station near the close of the year. The work has been greatly broken during the year, but the field is now well supplied with workers.

THIBAW.

Rev. M. B. KIRKPATRICK, M.D., and wife, WILLIAM C. GRIGGS, M.D., and wife.

Dr. Kirkpatrick has spent a considerable portion of the year at Thibaw, and soon expects to remove his family from Toungoo. Dr. and Mrs. Griggs are at Toungoo, but expect to enter the Shan States the next cold season, probably locating at Monè. Reference to the advantages and prospects of the opening work in the Shan country has been made in the introduction to the missions in Burma.

ASSAM.

The missions in Assam have long been needing reinforcement, and three new men have been sent out the past year, of whom two are married. One single lady has also gone forward. Others, who were expected to go, have been detained in this country. While not as fruitful in visible results as other fields, Assam has many features to interest and encourage the missionary laborer. The missions to the Garos and the Kohls, in particular, are exceedingly promising, and compare well with most other missions in absolute results. There is no good reason for discouragement or faltering in the mission work in Assam. Rather should our efforts be increased to overcome the obstacles which oppose the progress of the Redeemer's kingdom in that country.

The Garo Mission.

TURA.

Rev. MARCUS C. MASON and wife, Rev. ELNATHAN G. PHILLIPS and wife, Rev. WILLIAM DRING and wife, Miss ELLA C. BOND, Miss STELLA H. MASON.

Mr. Mason sends a general report:—

The missionaries began the year with several years' wear, and all were feeling the need of relaxation. Miss Mason was on a vacation when the year began, and instead of returning, she followed medical advice, and spent the summer months in Australia, returning in November much improved. Mr. and Mrs. Phillips were obliged to seek a change, and therefore spent about three months at Darjiling, where they seemed to gain about all that could be hoped for. Thus, for a time, Miss Bond, Mrs. Mason and myself had double work at the station, besides the general work of the whole field and the mission treasurership left us by Mr. Moore's departure.

More touring than usual has been accomplished. In February and March I spent about three weeks travelling and preaching under unusually favorable circumstances; and I have just

returned from a tour of about eleven weeks, four of which, however, were spent in company with Mr. Phillips teaching our class of assistants. Mr. Phillips took two or three short trips in the early part of the season, and is now on tour, having been out nearly three weeks. Miss Mason and Miss Bond also spent some time among the churches on the north side. Mr. and Mrs. Dring arrived in December. Mr. Dring is already taking up work that relieves us much, and with his willing hands it will be difficult to find time for learning the language.

The churches, we think, have made progress. They report more baptisms than in any previous year save one, and less than that by only one. One new church has been organized on the south side, which has since almost doubled its membership by baptism. The mother church also shows a net gain over last year. Two churches were so reduced by failure of crops that many of their members had to hunt their living from the jungle. But they have not slackened their church work. Our statistics fail to represent all the labor or money that has been expended.

Two of the older pastors have been called to their better home, one of which was Rev. Ramkhe, one of the first two converts to find Christ, and who has ever since been a faithful, earnest worker, and most of the time the right-hand man of the missionaries. But at our general association, which in many respects was a most encouraging meeting, three younger brethren were ordained. One of them, Brother Thangkan, spent two years, from 1882 to 1884, in America. We hope much from these as well as from other younger brethren.

The Sunday-school work has not grown as we had hoped, mainly because we were unable to give it the attention we expected to, and we have failed to get reports from places where there have been good schools; but I estimate that at present there are about twenty-five schools with about one thousand pupils.

The teachers' class is becoming more appreciated by the teachers, and gives promise of increased usefulness, especially by inspiring to more steady and systematic study of the Word. The attendance this year was largely decreased by the government drafting teachers into the census work; but we were able to introduce changes as to time and place that will, we hope, secure a better attendance, and will be of great advantage in many ways, especially to the missionaries.

The school work continues to be one of our best strongholds. It has been the means of getting a footing in several new villages. Ten of the schools receive but five rupees each per month from us, and this we regard as but their share of the three thousand rupees government grant-in-aid supplied us. The Christians themselves give what extra is necessary for the purpose of sustaining these schools, besides the support of their pastors and the contributions for evangelistic work. Moreover, the churches are attempting to establish a higher grade school, as a feeder to the normal school.

The station schools are, we think, steadily improving. The Bengali head master, mentioned in our last report, did not satisfy our hopes; but he continued through the year, and may yet be further employed. Miss Bond is at the head of the normal school this year, and Miss Mason of the girls' school.

The literary work was continued through the rains so far as possible. The *Garó Magazine* has been published throughout the year as usual. The Sunday-school lessons were also continued with some interruptions. The two arithmetics mentioned in the last report as in press were completed. Acts was also revised and published, and Mr. Phillips made a beginning on the translation of Romans.

The industrial work cannot be said to have advanced, for the pressure of other work prevented. Nevertheless, some new machinery has been paid for, and two or three men have been gaining experience. The arrival of Mr. Dring gives us hopes that the department may have more attention, and that it will soon begin to yield fruits to the glory of God.

On the whole, we feel most hopeful, and praise God for His mercies and for His willingness to work through the weak things of this world.

The government is just now completing the first census of the Garó Hills, which we expect will throw light on the future prospects of the Garó people. But whether this tribe grow into

a nation, or scatter to the four corners of the earth, we expect the people to become beacon lights in Asia's vast darkness. Even now they are beginning to feel their oneness with you and their own responsibility in this work.

Pray for them, and pray for us all; for our days are few, our arms are short.

The Assamese Mission.

GAUHATI.

Rev. CHARLES E. BURDETTE and wife. In America, Mrs. M. R. BRONSON. Rev. ARTHUR A. HALLAM and wife, under appointment.

Mr. Burdette reports:—

The work during the past year has been continued on the same general plan as in the preceding. It has been marked by feebleness and irregularity, but has not been without grateful tokens of God's presence and favor. It has been further narrowed by giving up bazaar preaching in the town. The principle that native helpers should be supported from the field has prevented the employment of competent helpers or the extensive training of new ones on the Mission Press; while sickness diminished, and at last death altogether removed, the help of partly trained boys in Mrs. Burdette's school. From the close of April, the entire care of the church in the station fell upon me. Mrs. Burdette was alarmingly ill in July, and afterwards, though able to go about, showed no signs of returning strength until late in October. The care of the school which we had shared up to that time thus fell into my hands during the latter part of the year. The confusion and crowding of the work in the station consequent on these circumstances compelled very great neglect of the work in the villages. The girls in Mrs. Burdette's school helped us much and in many ways.

The printing of the new Assamese hymn-book was finished early in the year, and books put up to meet the first demands, while enough are bound up ready for the cloth cover to supply the churches for several years. A Mikir hymn-book and a small book of Scripture selections and religious instruction in Mikir were printed and delivered to the missionaries at Nowgong. A substantially framed dormitory for the girls' school was built.

In February the Christians living in villages remote from Gauhati were set off as three new churches, and in May a hasty tour was made of the three principal villages, during which the associational evangelist and two pastors were ordained. In response to a request made the previous year, the evangelist about that time received authority to grant certificates of marriage to native Christians. In November a tour was made among the Kacharis on the north bank. Mrs. Burdette and her school girls worked among the women. Two weeks in December were spent in a small region of Rabha villages, among which we have two small schools.

The number of village schools is only two greater than last year; but the number of pupils brought into the schools during the year, the average daily attendance and more especially the number of months during which all of the schools were in session very considerably exceed any of the preceding five years. Ten Sunday schools were reported.

Though we again report a slight falling off in numbers, there seems to have been real growth among the churches. The number of baptisms exceeded all but one of the last four years, while less than one third of the candidates were of Christian parentage and five were Rabhas and Kacharis. Instead of the open ill feeling noted two years ago, the heathen on the south bank, both Garos and Rabhas, gave distinct tokens of friendliness. The total contributions of the churches again exceeded those of the previous year. Hitherto, the Christian villages have aided us in touring, so that no expense was incurred from the time we left the cartroad until we left the villages to return to Gauhati. This year a part of the contributions of the station church was allowed for touring expenses, so that all the touring on the south bank of the river was provided for by the native churches. At the meeting of the Association, the churches consented to open

a station boys' school, to be maintained by funds raised on the field, while a small contribution was again made for Mrs. Burdette's school. A single small class of boys is to be sent in this year as a beginning, with the hope that God will open the way to add another to it next year.

Our four churches are receiving no money from the mission treasury, but there must be years of very hard, patient work to make them in any comprehensive sense independent churches of Christ.

NOWGONG.

Rev. PITT H. MOORE and wife, Rev. PENN E. MOORE, Miss CHARLOTTE E. PURSELL, Miss LAURA A. AMY.

The work on this field, during the absence of Mr. P. H. Moore in America, has been in charge of Miss PurSELL, who sends the following report:—

The forty-ninth year of mission work in Nowgong has just closed. We have gained in numbers. In January the church was reorganized. Only those who were jealous for its honor, and who were willing to try to attain a higher standard of Christian living were to have been admitted to the new organization. Thirty names were enrolled. If the number had been six or seven instead of thirty, the church would have been purer and stronger. During the year, three of the former members have been received into the fellowship of the new church, and four others have been baptized, making the present membership thirty-seven.

The younger members have been the real support of the church. They have done the preaching, conducted the prayer meetings and Sunday school, and have been the leaders in preaching to the heathen. The four received by baptism are young people. They seem to have higher and truer ideas of Christ's church than their fathers have.

The contributions of the church for all purposes have been about three fifths what they were in 1889.

The little church at Udmari, organized in December, 1889, with five constituent members, has increased to fifteen. Their leader died of cholera in March, since which time until January, 1891, Bapuram has preached to them on Sundays. The work among these people is hopeful. They seem ready to receive the gospel, but there is no one to preach it to them. Among the converts to Christianity there is not one, I believe, who can read the Bible intelligently. They are begging for a teacher, but we have none to give them. They have done little or nothing toward the support of Bapuram, claiming that they are too poor to give anything.

In April Mr. Moore made over the charge of the general work to me, and went to the United States for his much-needed vacation. I have tried to carry out his plans—or at least to do nothing that would conflict with them. The three evangelists have done their work as usual. They have nothing encouraging to report. The heathen listen to them, but show no particular interest in their message.

The village schools have been kept up as heretofore. These schools might become a powerful evangelizing agency if we had Christian teachers to put into them.

The Sunday school has been well attended the greater part of the year. Our especial need in this department is competent consecrated teachers.

SIBSAGOR.

ASSAMESE.—Rev. ALBANUS K. GURNEY and wife.

KOHLs.—Rev. C. E. PETRICK and wife.

Mr. Gurney reports:—

My last year's work requires but brief report, since my whole time, with exception of Sunday work, was devoted to the completion of the Assamese Bible. The church greatly needs a native

pastor, but we are unable to find the right man. Therefore much preaching and teaching have fallen on me on the Sabbath, — more than my hard desk work through the week would otherwise justify. The chapel services have been kept up throughout the year. There has been improvement in attendance. The Sunday school has kept up a regular course of study, till just now we are obliged to discontinue the Bengali leaflets on Kings, as we have not this book in Assamese yet. Spiritual condition about the same as last year. One prominent member was expelled for persistent rumselling. Another prominent man, and former preacher, who was expelled for gross sin three years ago, has confessed his sin before the church, and gives good evidence of repentance. I have been obliged to drop nearly all pastoral work, in order to make ready my translation for the press at the end of the year. Only eight books now remain to be revised. I look forward, if health permit, to having the Old Testament ready for printing next November or December. By the time the Old Testament is printed, I expect the New Testament will be ready for the press.

Mr. Petrick writes : —

The Lord has blessed what we have done in weakness. I was allowed to do a great deal of travelling during the year. At the beginning of the year I was accompanied by my wife. We both were out in the district for three months, without going back to the station, till fever compelled us to do so. March and April, October and half of November were also spent in touring.

We had the great joy of baptizing sixty-four believers in different places. All of them are Kohls but five, of whom four were Hindus from Northern India and one is a Santal. I am thankful to have got an opening among this promising tribe.

I organized two new churches — one at Naga Dhooli, where one of the members acts as preacher, and one near Dolbegau, where the Christians have formed a new village. So we have now four Kohl churches in this district. Half the number of members of the Assamese church at Sibsagor are also Kohls.

The members are much scattered. We have native Christians in twenty-nine different places, gardens and villages. To visit them and preach to the heathen also, I employ two evangelists. One of them acts as a preacher for the church at Bebejia, and gets half his salary from that church. One of the evangelists works in south-western parts of the district, the other in the north-eastern. Both have done good, faithful work.

All Christians have been urged to contribute their share for the Lord's work. Weekly collections have been adopted in all churches. The contributions consisted in money and rice. The church at Bebejia has done remarkably well. The people there are building now a new, roomy chapel, the old one getting too small for the increasing congregation. The church bears all the expenses for the new house of worship.

At Halwating the manager of the Amguri tea estate has built a small chapel for quite a number of promising converts, who will soon be baptized.

In connection with all the churches we have Sunday schools. Both children and grown-up people attend them. During the rains from May to the end of September, I had again my Bible school in the station, in which were seven young men. The weekly prayer meetings and the Sunday school gave the students opportunity for practical work. Some of them accompanied me in October to different places.

Besides the Bible school we have three schools in the district and one in the station. These four schools are attended by boys and girls. The station school was opened in July, through the kind help we received from the Woman's Baptist Missionary Society. The Assam Company kindly allowed the use of a small bungalow for a schoolhouse. It is our aim to give to the children a sound Christian education. My wife taught sewing and arithmetic. School work is of great importance among the Kohls. I wish a greater desire for the education of their children might be found among the parents.

I have also tried this year to do as much as time and strength allowed for colportage. Our

people have been willing to buy Scriptures and other Christian books. We have a great variety of them in the Hindi language. I sold a large number of Bibles, more than two hundred hymn-books, and many other books and tracts. Even a life of Adoniram Judson we have in Hindi. The work of colportage has been entirely self-supporting; no mission money has been spent for it. Wherever I go I take a bundle of books with me, and very seldom did I bring any back again.

We close this year with thankful hearts, and trust the Lord has still richer blessings for us in store.

MOLUNG.

Rev. EDWARD W. CLARK and wife, Rev. FRED. W. KLEIN and wife.

Mr. and Mrs. Klein are at Gauhati, not having yet arranged to live in the Naga Hills. Mr. Clark reports:—

The changes on this mission field for the past year are slight. Of the Molung church, two have been excluded, one has been baptized, present number fifty-nine. Of the Yazang church, one has been excluded, leaving eight members. Of Merangkong church one has died, leaving five members. The faithful lives and faithful preaching of the few at Merangkong are beginning to exercise a decided influence over that village, which is now desirous of having a school teacher, and there are several converts there, who will probably be baptized soon. In fact, the new field as a whole never, I think, looked so promising as now.

There have been in eight villages nine schools, which have been generously aided by the government of India; the average attendance is about 130. These and some others usually attend the Sunday schools.

An Ao Grammar, with a vocabulary and illustrative sentences, has been prepared, mostly by Mrs. Clark, and is in the government printers' hands. It is to be printed free of expense to the mission.

On the destitution about Upper Assam I prepared a paper for Dr. Mabie, as requested by him on his visit to Assam.

KOHIMA.

Rev. SIDNEY W. RIVENBURG and wife.

Mr. Rivenburg writes:—

Another year of life at Kohima has ended. It has been a continuation of preparation and seed time; no harvest, no earing, no flower, not even germination as far as I can see. But the germination takes place down in the ground, below the sight of man. Considerable advance has been made when it becomes visible. Possibly there is even now more progress than proof.

For us personally the year has been filled with blessing. Our health has been remarkably good. With the exception of a little intermission for influenza, the sick bed had been unused. Mrs. Rivenburg's low fever has not left her, but it has been much lower than formerly. Our little one has been very well, thus relieving us of much work and worry.

The work of the year has been more varied than formerly. Although I have spent only one week in camp, I have given much time to preaching in Kohima and villages near. November and December have been wholly given to this work. I have explained the way to many or to few—wherever I found men, women or children at leisure, and willing to listen to me. I have had no appointed times or fixed preaching-places excepting the three Sunday services in my house. These, attended by a few, have been regular throughout the year. The Lord has been very near me while at this work, but no heathen has been drawn near to Him.

Since August I have been giving out medicine, and this has afforded many opportunities for introducing the great Healer. In dispensing medicine I have been singularly successful; certainly not from personal knowledge and skill, but by His guidance.

Something has been accomplished with the pen. A primer and the Gospel of Matthew have been gotten through the press; also John to the 13th chapter. These are the first books in Angami. I have gotten an arithmetic for beginners ready for the press, and translated fifteen chapters of Acts and fifty hymns. The hymn-book, consisting of sixty-two hymns, is now in the hands of the printer.

Slowly but surely, we trust, the foundation is being laid for an aggressive Christian church. When it shall be an accomplished fact, we must leave to the Master Builder.

WOKHA.

Rev. W. E. WITTER and wife in America.

In the continued absence of Mr. Witter in America, mission work at Wokha is wholly suspended.

THE TELUGU MISSION.

“The history of the Christian Church furnishes no parallel to the marvellous growth of the American Baptist Telugu Mission since the primitive times immediately following the Day of Pentecost.” This is the judgment of one of the most widely informed and most careful students of missions, who has many years of practical experience in the direction of missionary operations, and this opinion must be the conviction of every one who has carefully observed the progress of Christianity.

In the Annual Report of the Missionary Union for 1866, the statistics of the whole Telugu Mission are briefly given, “Baptized eleven, died one, excluded one, restored one, present number thirty-eight.” At that time Nellore was the only station. During that year Mr. Clough began work at Ongole. From that time began the rapid growth of the mission. At the end of 1877 there were 4,517 members in the Telugu churches. In 1878 the baptisms numbered 10,601, of which 2,222 were on July 3. Since that time the work of the mission, about Ongole as a centre, has been a continuous and remarkable ingathering, and in the Report for 1890 the whole number of church members in the mission was given at 33,838.

Large as have been the additions during the years since 1878, the report of the baptism of 1,671 at Ongole on one day, Dec. 28, 1890, and of great blessings on the work at other stations, have prepared us to expect greater things for the year 1890. We marvel, therefore, but are not surprised, to find that the complete statistics for the past year give the number of baptisms in the mission at more than *six thousand*, and the total number of church members at more than *forty thousand*.

In the presence of such displays of grace, we can only stand with bowed heads and humble hearts before the Lord, and give Him all the praise and glory of the great ingathering. The progress of the Telugu Mission in twenty-five years, from thirty-eight to forty thousand converts, has not been due to the extraordinary amount of labor and money expended on the work, for they have not been greater than upon other fields. God in His great mercy has chosen to favor the Telugu people with a special and amazing out-pouring of the Holy Spirit, and He has brought this great result.

Inquiries will be sure to arise as to the genuineness and the stability of the con-

verts who have been gathered into the Telugu churches in such large numbers. It can only be said that the examinations preceding baptism are carefully conducted ; and while the converts are generally, and of necessity, as yet ignorant of many things belonging to a true Christian life, they give every evidence of a change of heart and sincere trust in Jesus Christ, and on the scriptural basis are fit subjects for Christian baptism. It may also be said that out of the multitudes who have been added to the churches the number who have fallen away is remarkably small. Steadfastness is the rule, and has but few exceptions.

The glory and power of the work among the Telugus have been in the faithful and efficient labors of the native preachers and Bible-women. This is the testimony of all the missionaries. The recent great ingathering calls for a large addition to the working force of the mission, and at the same time supplies a great number of those who may be trained into valuable helpers. The Theological Seminary at Ramapatam, the high school at Ongole, and all other schools where preachers, teachers and Bible-women may be prepared for the work of leading the converts into a larger Christian life must be liberally supported and efficiently conducted. At the same time it is the purpose of the Executive Committee to send out the coming autumn a considerable addition to the missionary force among the Telugus. American missionaries are needed to supervise the native helpers, and lead them in wise and effective labors. Several new men are already under appointment to the Telugu Mission, and others will be added. This enlargement of the working force will considerably increase the expenditures of the mission, but it would be unjustifiable before God and man to withhold the means to carry forward a work which has been so abundantly successful. The Christians in America are confidently relied on to furnish the means to do all that is necessary to preserve and push forward this grandly prosperous mission.

The following reports from the various stations will give an account of the work of the year in detail. They cannot be read without a deep impression of the remarkable blessing which has been granted to the Baptists of America in having the privilege of sharing in so great a work.

MADRAS.

Rev. DANIEL H. DRAKE and wife, Rev. CHARLES HADLEY and wife, Mrs. LAVINIA P. PEARCE, Miss JOHANNA SCHUFF. In America, Rev. LYMAN JEWETT, D.D., and wife, Miss MARY M. DAY.

Mr. Drake reports : —

The past year has been one of varied and rich experiences. It began while I was in company with Dr. Ashmore on a tour of the mission. Afterwards I was compelled to take a rest of four weeks. By this time I found that I could not go to Kurnool, as I had planned ; therefore I made arrangements with N. Henry Kanakiah to go and open a school in the mission compound for young married men and their wives, that these might be in course of preparation for some kind of mission work. Soon after his arrival in Kurnool, he had a school organized with fifteen pupils. These continued earnest and faithful in their studies, and made such progress that Mr. Thomssen sent a number of them to the seminary, on his arrival in December. The work in Madras has been carried on as formerly ; perhaps in some respects advance has been made. I have not been able to keep up the Bible-class instruction this year, but Mrs. Drake meets the preachers and teachers once a week in this department of work.

Mrs. Pearce and Miss Schuff have done a similar work in connection with the church at Tondiarpetta, giving instruction to the preachers and teachers on Saturday mornings, in addition to special lessons given at the weekly prayer meeting. Mrs. Pearce has superintended the meetings in the chapel and compound during the year, and published a short history of the Baptists in Telugu. Their own work, zenana and school, has indicated encouraging progress, and promises well as an evangelizing agency for the future. The girls' boarding-school in the compound is giving satisfaction, and has already proved itself as an important branch of mission work. I think that the Woman's Society has every reason to be encouraged by the present character and condition of the work in Tondiarpetta.

Zenana work in connection with the Perambore station was begun in July, by Mrs. Drake employing a Telugu woman to ascertain how many families in certain sections would like their girls to be taught. In a little over one month seventeen houses were opened and twenty-three girls receiving instruction. This work is carried on by a woman whom Miss Menke employed while she was in Madras for the same kind of work. Several houses have also been opened in another place where we have a mixed caste school.

This work promises increase in such a manner that a single lady would find sufficient to do in this and the superintendence of the palem schools. One new school has been opened this year in a palem near the mission compound, making four schools under the direction of the mission.

The touring work during the past year in the villages outside has been carried on entirely by Rev. T. Rungiah and other preachers. The work of every missionary to-day is a far more responsible one than that of any missionary twenty-five years ago. The care for all the churches requires grace and wisdom exceeding that of preaching the gospel to the heathen. The present converts must be trained in the principles of the gospel, that we may, through them, reach others with the Word of life. It is therefore very satisfactory to feel that one has now come who can devote all his time to this work. Mr. Hadley has made rapid progress in the study of Telugu, and will doubtless be able to take charge of the whole work in October.

I was invited by the Baptist Chapel in Vepery, early in April, to address them on the question of becoming connected with the Missionary Union. After this address to the church, I went directly to Ootacamund with Dr. Clough for a rest of three months. On my return on the 1st of July a committee from the church called upon me and requested that I confer with them in regard to the best course to pursue. After I had stated to them what would be required on their part and the possibility of a pastor being sent if they complied with these conditions, I was requested by this committee, on behalf of the church, to act temporarily as their pastor until we could hear from the society at home. I have only to report that six months' experience in connection with this church has proved very satisfactory, and we enter upon the new year full of expectation and hope that great good will be accomplished and advancement made in the various departments of work.

NELLORE.

Rev. DAVID DOWNIE, D.D., Miss JANE E. WAYTE. Mrs. DOWNIE in America.

Dr. Downie reports: —

On the 9th of March, 1890, the Nellore station celebrated its jubilee, and entered upon its fifty-first year. It was a fitting time for "looking backward." We did so with gratitude to God for all His loving kindness and tender mercies.

The chapel services have been continued without interruption. They consist of Sunday school at eight, preaching at nine, prayer meeting at three, and English service at six. An English Sunday school is held in a separate building at the same time as the Telugu school. An English prayer meeting is held Thursday evenings, and a Telugu on Friday evenings. On Sunday evenings the preachers, teachers and others go out to the bazaars and near villages to preach.

The compound schools, under the efficient management of Miss Wayte, continue to prosper. The Bible is systematically taught, and besides the daily morning prayers, each school has a daily prayer meeting in its own quarters. A number of the pupils have been converted during the year. Our young people have organized a Total Abstinence Society, which holds regular quarterly meetings and has fifty-eight members. The Young People's Missionary Society has been converted into a Christian Endeavor Society, which meets every fortnight. Both of these societies are doing much in developing the young people in all sorts of good work. A library and reading-room is soon to be added. Mr. Heinrichs has been most helpful in this work among the young people and also in training the boys in gymnastics. He has also conducted the English prayer meetings throughout the year, and preached Sunday evenings during my absence. Mrs. Martyn continues the faithful matron of the girls' school.

The Bucknell industrial school, notwithstanding the absence of Mrs. Downie, who gave it so much of her time, has had a fairly prosperous year. Miss Walter has faithfully stuck to her post, and has proved herself a competent person for the position. Miss Wayte and Mrs. Heinrichs have given it a general oversight, and aided where aid was needed. The net earnings of the school are Rs. 581-9-9.

Allur. — The Christians of this field are still praying for and expecting a missionary. We trust the Lord will some day reward their faith. Subbiah is doing faithful work there, and with encouraging success. The Sunday congregations are well kept up. I have visited them as often as I could spare the time. Mr. Heinrichs made his first missionary tour to Allur and vicinity, and was very favorably impressed with both the field and the work. After a long struggle the people have succeeded in completing a good brick and thatch schoolhouse in the palem, where there is now a good school and where prayer meetings are held.

Murripaud. — This centre is in the north-west corner of our field. Early in the year we made an extensive tour over this section. At Murripaud we baptized five converts, organized a church of twenty-nine members, and dedicated a chapel which cost Rs. 250 — no part of which came from mission funds. The Nellore church, however, aided them to some extent.

Atmakur. — This out-station has for several years been in the charge of Mr. Burditt. It is thirty miles west of Nellore, and the same distance east of Udayagiri. On some accounts it more naturally belongs to the Nellore field; and as the Udayagiri work has developed more towards the north, Mr. Burditt offered to return the Atmakur section of the field to me. I accepted the offer, although the field was already large enough to occupy the time of two or three men. As Mr. Stone was anxious to get into field work, I placed him in charge at Atmakur. Mr. Burditt had just erected a neat little bungalow, which, with a few slight additions, was soon made ready for occupancy; and in November Mr. and Mrs. Stone removed to Atmakur, where we trust they will do a good work.

South Side. — There is nothing on this part of the field worthy the name of out-station. A preacher is stationed near Surveypullu, where a good deal of work has been done; but so far it has proved very unproductive soil. Mr. Heinrichs accompanied me in a tour over this section; and although densely populated, we met but one Christian in a circle of a hundred miles, except the preacher and his wife. Schools were in great demand, but a readiness to aid in supporting them was not so apparent.

Personal. — Owing to continued ill health, Mrs. Downie was compelled to return home in March, taking with her our daughter Alice, who had reached the age when both health and education made a longer stay in India undesirable. Miss Wayte has stuck faithfully at her post throughout the year. Mr. and Mrs. Heinrichs have remained here. My own health has been good most of the time. The absence of my family has been a sore trial. Even with God's grace and in so good a cause, it is hard to bear, and my prayer is that it may not be very long continued.

UDAYAGIRI.

Rev. WILLIAM R. MANLEY and wife. In America, Rev. JOHN F. BURDITT and wife.

Mr. Burditt, who has been in charge of the work on this field for several years past, has started for America since the beginning of the year, and Mr. Manley has now the care of the field, which is remote from the railways, but contains a large population. The past year has been the most encouraging since the station was established. Twenty-one were baptized at the monthly meeting in December, and the prospects are bright for a large ingathering during the coming year.

RAMAPATAM.

Rev. WILLIAM B. BOGGS, D.D., and wife, Prof. WM. E. BOGGS and wife, Miss EMMA J. CUMMINGS, M.D.

Dr. Boggs writes:—

Our report for the past year may appropriately begin with the words, “Having therefore obtained help of God, I continue unto this day.” Although at times, during the year, our health has not been good, and we have had fears that we might not be able to remain at our work, yet, through the great mercy of God, we have not only continued our labors, but have come to this time with wonderfully improved health and brightened hope.

At the beginning of the seminary vacation, May 1, we went to Bangalore in search of health, and also with the hope of finding a suitable school for our boys. Both these purposes were realized to a certain extent. We remained there three months, a part of which time I spent working at a church history, in Telugu, for the use of the seminary classes.

While we were at Bangalore Dr. Cummings, who had planned to remain at Ramapatam until July 1, became very ill early in June, and in an exceedingly weak state was removed to Nellore, and after resting there for some time went on to Coonoor. After passing through much suffering there, she has been mercifully restored to health, and has been able to return to her work with a good prospect of continuing in it.

On the 3d of October our happy home was made still happier by the birth of a little daughter, and on December 15 we had the privilege of welcoming our own son and his wife as co-laborers in the mission work.

Having been thus richly blessed during the year, our faith is strengthened to trust more fully for the time to come.

THE SEMINARY.

I am still ably assisted by the same faithful men who have so steadily and for so many years worked as teachers in the seminary. They are six in number. They are good, reliable, industrious, a great help and comfort to me.

The number of students in the seminary during the year has been 113; viz. eighty-one men and thirty-two women (wives of students). Nine men and two women completed the course in December, and went forth to their life work. We have done what we could for them. We have endeavored to keep constantly before them the true ideal of the Christian ministry, and have sought to awaken in them a true and worthy ambition. We have very frequently directed their attention to the great and responsible work that lay before them, and have urged them, by the most solemn considerations, to regard it, and prepare for it, and enter upon it, as a work for God and for eternity.

We still have the same difficulties to contend with that we have referred to before, viz. mental feebleness on the part of some and insufficient previous preparation on the part of others, but we are cheered and encouraged by the progress that some are making.

We long most earnestly to see more evidence of genuine piety and a clear call to the ministry. With scarcely any exceptions the deportment of the students is correct, and they conform to all

the rules, and many are satisfactory in their studies. We are thankful for this, but we long to see them deeply moved by the Holy Spirit. For this we look to the source of all spiritual power, and to this end we are bending our efforts.

The only addition made to the text-books of the seminary during the year is one containing the "Outlines of Church History," covering the Third Period; viz. A.D. 313-590, forty pages. This I prepared at Bangalore during the vacation. It is my purpose to continue this work as fast as I can find opportunity.

The Primary School.

This school has gone on as usual. The number of the pupils on the roll at the close of the year was sixty-three; viz. thirty-eight boys and twenty-five girls. The annual government examination took place in August, and a grant of Rs. 124-6-0 was obtained as the result.

The Mission Press.

At the end of 1889 the Press was closed, as I was unable any longer to bear the burden of its management. I represented the case fully to the Executive Committee, and asked for instructions as to the disposal of the Press. In the schedule of appropriations for the current year, an appropriation for the Press is included, from which I understand that it is the wish of the Executive Committee that it should be put in operation again. Regular work will therefore commence at the Press from the 1st of January, 1891. A competent foreman has been engaged, and we hope to be able to turn out good work. If all who can prepare tracts and books for the instruction and improvement of our Telugu people will do so, and send them to Ramapatam to be printed, the Press may be made a useful mission agency.

The Church.

The church continues to grow steadily in numbers, and, we trust, also in Christian character, knowledge, ability and spiritual life. Forty-nine persons have been baptized and added to the membership, and a number of backsliders restored to fellowship during the year. All the regular services are well maintained, and grow in interest. The prayer meetings become more interesting, the congregations are larger, and more of the members from the outside villages come in to the monthly communion. We see some plain evidences of the work of the Holy Spirit among us, but oh, for a fulness of blessing!

The church members who live at the station contribute freely of their means, the collections amounting to about Rs. 27 monthly. A beautiful communion service has been obtained from America during the year. In the Sunday school there are usually eleven teachers, and the average attendance at the school is one hundred and ten. A teachers' meeting is held on Saturday afternoons.

The Field.

The senior students have continued their visits to the villages regularly, and several of the teachers have gone frequently. It is a great joy to me that the teachers need no urging to do this work. It is their desire and joy to go out as often as they can, often walking ten or twelve miles on Friday, after school hours, and returning on Sunday evening in time for meeting.

In the early part of the year I was able to make a number of short tours, Mrs. Boggs and the children going with me. This work of visiting the villages is greatly needed. It is the work which gives direct and happy results. The Christians are aroused and encouraged, things that have been declining take a fresh start, the heathen hear the gospel with new interest, inquiry is awakened, and fruit is almost always gathered. We found the Christians in some of the villages in a good state, holding on well in spite of difficulties, maintaining the worship of God, and walking regularly. Other parts of the field are barren, and cause sorrow. In some places the Christians are returning from a backslidden condition, and are again following the Lord.

Dr. Cummings writes of her medical work : —

The record for 1890 is one of broken work and interrupted plans, but one of exceeding mercy. The first few months were spent in a quiet routine of work in the dispensary and with the Bible-women. In the medical department the work has steadily increased. I found that the effort to make that branch self-supporting was interfering with the evangelical work, as the small fee required kept many from coming to me at all. So in January, by Dr. Ashmore's advice, I requested funds from home to make it free to all except those who were really able to pay. The request was kindly granted, and the appropriation made; but as I did not receive the reply until the beginning of the hot season, we all thought that the change had better not be made until after my vacation, fearing the strain on my health of the additional work involved. Owing to my long illness, the change was not really made until November; notwithstanding this, however, in the seven months that I was on duty I treated more than twice as many patients as in the twelve months of 1889.

The work has been carried on in the same line as before, with a Bible-woman always in attendance, and the dispensary opened with prayer. Every one who has come has heard the gospel; and as no Hindu woman ever comes out alone, a few patients often represent a large audience. My assistant is also one of our best Bible-women, and the medical work is held entirely subservient to the religious. In my own building I treat only women and children, but have a male assistant, well versed in Hindu drugs, who cares for the men. I am trying to teach him, as rapidly as possible, homœopathy, and of course he is at perfect liberty to ask advice at any time. He is an exceedingly earnest, humble Christian, working wholly in dependence on God, and giving Him all the glory when he is successful. I know that wherever he goes Christ will be preached earnestly and lovingly.

There have been many very interesting cases, and many who have been almost persuaded to come out boldly for Christ, but who have been held back by fear of loss of caste and opposition. Some have been so much interested that their friends interposed, refusing to allow them to come to us, even though their cure was not completed, and refusing us admittance when we tried to go to them. For such we can only pray that the Spirit may continue His work, and may in some way guide them into the way everlasting.

With the Bible-women Mrs. Boggs and I worked together. For about six weeks we held daily meetings with them, and part of that time we met twice a day. Our chief aim was to impress them with a sense of their need, and their dependence on the Spirit. We had some solemn meetings; and while the result was not all that we had hoped, it was evident that our effort was accepted, and in some of the women there has been a marked change ever since. As often as strength permitted, I went out with the women, which encouraged them and enabled me to see where they especially needed instruction, and the peculiar difficulties they met.

In February I spent ten days in tent, out in the villages, among Christians and heathen.

So four months glided swiftly by; and in May, while Dr. and Mrs. Boggs sought rest in Bangalore, I stayed alone, intending to take my vacation later. It was too hot for outside work, and my time was divided between the dispensary and the munshi. But in the middle of May *La Grippe* broke out, and soon my hands were full, with fifty cases in the compound and a great many from the villages all about. The anxiety was great and the strain severe; the heat was fierce, and when in June I was attacked there was no power to resist the disease. The natives were most devoted and faithful, but there was no one to take the responsibility or to give me the kind of care I needed. When I was at death's door, and thought I caught a glimpse of the "land that is fairer than day," I sent word to Nellore, and Miss Wayte hastened to me. She nursed me like a sister; and to her tender care, under God, I owe my life. As soon as possible I went to Coonoor. It was a weary struggle, and many times my heart failed, and I feared a speedy return to my native land. But God was very gracious, and at just the time when there seemed no hope of further work in this land, He spoke the word of healing, and like the woman

of old I knew in my body that I was healed. As soon as possible I returned to my own place, and on the 18th of November, with a heart overflowing with praise and solemn joy, came back to the work so dear to me.

The rest of the year was spent in picking up the dropped and tangled threads, and I joyfully enter on another year, trusting to receive day by day strength for the duties given into my hands.

ONGOLE.

Rev. JACOB HEINRICHS and wife, Rev. PHILIP M. JOHNSON and wife, Mrs. ELLEN KELLY, Miss SARAH KELLY, Miss AMELIA DESSA. In America, Rev. JOHN E. CLOUGH, D.D., and wife, Miss EMMA RAUSCHENBUSCH.

On account of the coming of Dr. Clough to America and Mr. Johnson's want of acquaintance with the language, Mr. Heinrichs, who was originally designated to Vinukonda, has been requested to remove to Ongole. Dr. Clough sends the report for the year.

During the year 1890, the blessings of God upon the Ongole station were many and great, and often our hearts were made to rejoice. But with this happiness we also had bitter sorrow. Brother Kelly, my devoted and efficient assistant, who was indeed like a right hand to me, was called away September 14. God makes no mistakes, and we do not complain; but Brother Kelly's place will be difficult to fill, for but few missionaries in India had brighter prospects of usefulness before them than Brother Edward Alexander Kelly. I need say no more of him whom we all loved so well.

December 5, we had the pleasure of welcoming Brother and Sister Johnson to our station, and a few days later they were hard at studying Telugu.

Personal.

My health was such, that I was not able, in addition to the superintendence and management of the high school and Vinukonda station, to do much evangelistic work. But I did all I could, and most of the year I was able to work ten or twelve hours a day in interviewing delegations and committees from all parts of the Ongole Mission field and the Vinukonda Mission, and thus, by letters to preachers, teachers, Bible-women, etc., and by our quarterly meetings, I kept the direction of affairs in my own hands. The actual work was left largely to the young lady missionaries, to Brother Kelly, while with us, to Brother Kiernan and the native preachers, teachers and Bible-women. All of them have ever done their best, never sparing themselves until they had done all they could to help me. But as it is and ever has been our policy to make every convert a worker, and to feel a personal responsibility for the work of his new Master, who has redeemed him, success is the more easily assured. Thus, day by day we did what we could, and God graciously did the rest, and with the result that all branches of the work under my care are in a thrifty, growing state, and are running, not only without any friction, but also with the best of good feeling and brotherly love.

About the first of April, I went away to Ootacamund to rest for a time. I thus not only escaped the most trying weeks of the hot weather here, but also got some strength to use after my return, which was in the early part of June. I wanted a few more weeks on the hills; but Mr. Martyn, the head master of the high school, very unexpectedly resigned his place, and thus made my return to Ongole at once a necessity.

Miss Kelly and her mother have continued their work with the same unselfish earnestness and zeal as in years gone by; and I am glad and thankful that Miss Kelly's long and efficient services have been recognized by the Woman's Foreign Missionary Society of the West, and that she has been appointed a missionary of the American Baptist Missionary Union.

Mrs. Ellen Kelly, widow of Brother Kelly, who uniformly shared the camp life and evangelistic work with her husband, was also appointed by the Woman's Foreign Missionary Society of

the West as a missionary, and since October 1 has been doing efficient work in the caste girls' schools, and in the Christian hamlet day schools of Ongole and the adjacent villages.

In October the services of Miss Amelia Dessa were secured to superintend the boys' primary boarding-school, and with the further view of more efficient work in the zenanas, and among caste women of Ongole in the near future.

High School.

Mr. Martyn, to our surprise at the time, resigned his place as head master early in June; but Rev. J. Heinrichs of Nellore kindly and promptly came to our assistance, and took charge of the school for several weeks, until we secured, through the efficient aid of A. A. Hall, Esq., B.A., Principal of the Government Teachers' College, Madras, the services of Mr. K. Venkataswar Ayar, B.A., L.T., as head master. Thus Mr. Heinrichs helped us to successfully bridge over a critical time in the history of our high school.

The number of students at present attending the school is 190. Of these, 119 are Christians, and 5 of them are from Madras, 12 from Nellore, 12 from Ramapatam, 20 from Cumbum, 1 from Vinukonda, 1 from Nursaravapetta, and the other 68 are from the Ongole field.

For further particulars about the high school, please see the head master's report, as follows:—

"In October of this year the school was inspected by Mr. Bickle, Inspector of Schools, and he seemed pleased with the work he saw and the school as a whole.

"During 1890 various changes took place in the teaching staff of the school. About February Mr. Ponnayya Nadar, B.A., resigned his place, and no one was put in his stead. After the first term was over, Mr. Martyn, for reasons known to himself, resigned his place as head master, and for the space of nearly two months the work of the school was conducted by the remaining teachers, the work of supervision being looked after by Rev. J. Heinrichs, who kindly consented to assist at the critical moment. The undersigned was appointed head master, on the recommendation of the principal of the teachers' college, on the 21st of July; and Mr. Wood, who was recommended by Drs. Boggs and Downie, was appointed first assistant on the 4th of August.

"A gymnasium was put up at a considerable cost, and a trained gymnastic instructor was secured from Madras, through the kindness of the principal of the teachers' college, to train the boys, a work commenced, much to the credit of the school, by Mr. Heinrichs. The gymnastic instructor joined us in September last.

"Under the circumstances detailed above, it could hardly be expected the school would produce good results. Nevertheless, the results of the school annual examinations for the various classes showed considerable advancement and were satisfactory.

"In the middle school examination fourteen boys passed, of whom five were Christian boys. But the results of the late matriculation examination showed clearly that that class suffered much by the lack of teachers, as only two boys came out successful.

"The new year, by the help of God, has dawned brighter, and our prospects are much better. The number of students has increased, and our collections of fees have also increased. By dint of hard work we shall produce better results in 1891."

Native Preachers.

The number of native preachers is now 38. Of these, 19 are ordained and 19 are unordained. The number of helpers or lay preachers is 63. This uneducated but influential body of assistants is efficient as in the past, and is an important arm of the evangelistic service. All of them have been faithful; and a more devoted, zealous corps of men would be hard to find.

Boys' School.

The boys' primary school, as in years past, continues to give us real pleasure. There has been no change in the staff of teachers, and they had the same desire and determination to excel as in former years, and they have not tried in vain.

Mr. Kelly up to September, and Miss Kelly and myself up to October, often visited the school and the boys out of school hours; went to their prayer meetings, advised them, cared for the sick, etc. The demeanor of all the boys has been good, and no one has been seriously disciplined or expelled from the school during the year.

In October the services of Miss Amelia Dessa were secured, and she was placed in charge of the school as superintendent; she also teaches an hour or two a day. The school will now, we believe, be efficiently superintended. The teachers in the school are seven. Of these, three are Christians, and live in the school compound, and render the boys out of school hours, under the direction of Miss Dessa, all needed assistance. The number of boys attending the school at the close of the year was 112. The average daily attendance for the whole year was 83.5. Of the 112 boys, 83 were boarders and 29 day scholars. During the year 34 graduated. Of these, 15 passed the government fourth standard, and 19 passed the government primary school examination. Of these, 12 went to the high school, 4 went to the seminary at Ramapatam, 4 joined the government normal school, Ongole, and one has returned for the present to his old and poor parents.

Girls' School.

The mission boarding-school, in charge of Miss Kelly, still continues to be very interesting. Much might be written about it, but a few facts from Miss Kelly's report must suffice.

During the year 1890 35 new girls were admitted into the school and 33 left it. Of these who left, 17 were married. Thirteen of the 17 married village school teachers; 1 married a student in the seminary at Ramapatam; another married an ordained evangelist; another a blind lay preacher, who a few years ago took a full course of study at the seminary at Ramapatam; and the other married a student in the high school. This one now teaches a nice school in one of the hamlets of Ongole, and the one who married the blind preacher teaches a school of 35 scholars in a village four miles from Ongole. In fact, as heretofore, almost every girl who goes from this school starts a school in some needy village.

Two girls from the Nursaravapetta station having finished the course of study, i. e. passed the fifth standard examination, at their parents' and Mr. Powell's request were sent to that station. Three married women went with their husbands in July to the seminary at Ramapatam, and the remainder went to their homes at their parents' request. The number of girls in the school at the close of 1890 was 132.

Village Schools.

The village schools aggregate 230, and are in as many different villages and hamlets. The teachers are all Christians; and the scholars are, with few exceptions, the children of Christians.

Some of the village school teachers are very efficient, and have taken a full course of study at the seminary at Ramapatam, and are practically the acting pastors of the congregations where the schools are located, but are too young and inexperienced to make preaching their first work.

We have during the year made some progress in this branch of our work, but much remains yet to be done. We now have one supervisor of schools, a Christian young man who has passed through our boys' school and the seminary at Ramapatam, and the government normal school, Ongole, who is paid jointly by the government and the mission. We feel that this is a move in the right direction, but we need several more in order to make the village schools approximate to what they should be.

Caste Girls' Schools.

Since October Mrs. Ellen Kelly has had charge of these schools as superintendent. She has done efficient work in them and for them. There are three of these schools, and the attendance is about 250. This branch of our work could be greatly enlarged to advantage, and it is to be hoped that Mrs. Kelly will find ways and means for an advance movement at no distant day.

Bible-Women.

The lives of the Bible-women have all been spared, and they are becoming more and more efficient. They continue to labor as in years gone by. The Lord has blessed them, and hundreds of women and children, and not a few men, have been led to Jesus by their untiring efforts. They have been earnestly pleading with Jesus, and with Miss Rauschenbusch for her to return to encourage, direct and teach them and others to tell the "Old, Old Story of Jesus and His love." Although they have had to wait long for her health to be restored, yet their faith does not fail. In the meantime Miss Kelly is doing for them what she can; and as might be expected, the Lord Jesus, in His own way, supplies all their real needs.

The number of Bible-women, including assistants, at the close of the year is thirty-six. Three of these labor in and about Ongole, and the others in villages from ten to sixty miles distant.

Colporters.

As last year, we still have four regular colporters at work all the time, and most of the preachers and village teachers also have a supply of tracts by them, issued at every quarterly meeting. Some of them they sell for a nominal price, and the others are distributed to interested and worthy people gratuitously.

Station Services.

In Ongole we have Sunday school every Sunday morning. The usual attendance is about six hundred. This is followed by a sermon. At three P.M. we have a workers' prayer meeting, and after this all who want to try to do something for Jesus go out by twos to hold some kind of a service in the bazaars and hamlets of Ongole, or to the many villages within five miles of the mission-house. Thus the gospel is preached, often feebly, no doubt, yet it is preached in some twenty different places every Sunday afternoon.

VINUKONDA.

This field is for the present carried on in connection with Ongole, and has no resident missionary. Dr. Clough sends the following report from Mr. Kiernan, who has been laboring there under his direction :—

The whole of this year has been to us a season of much rejoicing, as we have been permitted to labor another year in the Master's service. At times we felt quite unable to do the work that was before us, for to teach the people to live for all eternity needs something more than human strength. Through His almighty power, by waiting on Him at all times, we are refreshed and encouraged to go right on pointing sinners to the Lamb of God that taketh away the sins of the world.

In and about Vinukonda there are about six thousand Christians. The work we are here engaged in is, first to build up the Christians to become a holy church, to have a closer communion with Jesus, the author and finisher of our faith. We have the sick ones to comfort and soothe, the weak ones to cheer up and encourage, and the fallen ones to lift up and help until they can stand and quit themselves like men, and become brave soldiers of the cross. The Lord has enabled us to be so useful this year that we are led to rejoice in and feel what He has said, "I am with you alway." Looking over the months of the year, we are thankful to say we feel we were engaged in one of the grandest occupations ever given to men.

This day the churches everywhere in our Telugu fields are healthy, and the individual Christians, wherever I meet them, appear bright and happy. Hundreds of people in our palems, who for days together have had little or nothing to eat, made it their special duty to wait on the Lord in prayer. Men, women and children may be seen bowing before Him who has said, "Call upon me in the day of trouble, and I will deliver thee."

It has been asserted that unless the higher castes in India are converted, the citadel of heathendom is intact. This is a mistake; for look at these people, who were once steeped in the gross superstition of this idolatrous land, now alive to the truths of the gospel! Look at the hill-tops and plains of India's ruined temples! All I have visited are stamped with decay and ruin.

Preaching to the heathen is another work we do and enjoy. We preach in the bazaars at festivals, both by day and night. We never fail to attract large numbers of men and women of all castes, and we have had very attentive hearers for hours together. This part of our work is very much like casting bread upon the waters, for it is lost to sight, and nothing appears on the surface; nevertheless, the seed lies there, and according to God's promise it shall appear in His own good time. Thus in the past, by the foolishness of preaching, the gospel has so worked upon the people of India that the ruined temples here and there are a standing witness that they are tired of heathenism, and are reaching out their hands for something better. Hence we take courage and say as Paul said, "A necessity is laid on me, and woe is me if I preach not the gospel."

Village Schools.—We have thirty-five village schools. Some are taught in houses and others under trees in the open air. The registers kept by the teachers show a very fair attendance. Considering the circumstances of our very poor Christians, the sending of their children to our schools is no small sacrifice. I very much wish that every palem had its own teachers; but I think this would be premature, and so we must do the best we can with the teachers we have. The children are all progressing fairly in their studies, as the report of the Government Inspector of Schools shows. We have no boarding-schools at Vinukonda at present, but I would like to start one for boys and one for girls; at present we have no suitable dormitories for the purpose. All our village teachers are doing very well. When I am out in the villages I make it my special duty to examine the children in their studies, and I must say they have generally given me satisfaction. In the Pulnad Taluq we have very few teachers; this is owing to the difficulty of getting competent men to go and settle down there.

Thus in all that we have undertaken to do in the past, the Lord has truly helped us to do His will and to do His good pleasure. May all praise and glory be to His holy name!

CUMBUM.

Mr. JOHN NEWCOMB and wife.

Mr. Newcomb writes:—

In reporting on the work for 1890 I wish I could make the year's work pass in panorama, and let you see how much we were obliged to leave undone. Of the three or four hundred thousand people on this field, thousands know nothing of Christ; they live in darkness. Many who have heard a little about His precious name long for the light, but live on in the beginning of the dawn for want of instruction. Five thousand of them have come into the light after many years' labor. Are we unthankful? No, we thank God for so great blessings. Five thousand and seventy members and eight hundred children in forty-five schools, with one thousand two hundred and six baptisms for the year, make us glad and thankful; but when we look upon the ripening fields and upon our facilities for gathering the sheaves, and when we know what could be done if our brethren would only come over and help us or send us more help, and when we think that thousands must perish soon if we do not give them the bread of life, and know we cannot do it unless we are reinforced, we are made to feel sad. Could the American Baptists only spend one week on this field, and see it as I do now, I feel sure that God's coffers for the foreign field would soon be full of money, and that many who have the ability would obey the King's marching orders and "go."

Station Work.—The meetings in the church, Sunday services, week-day prayer meetings, Sunday-school teachers' lessons and Sunday school were conducted as usual. Bazaar preaching, the keeping of the mission accounts, letter-writing and the usual executive work fully occupied

my time while in the station. The station school made the usual progress during the year, and the children did themselves honor at the examination.

Village Schools. — There are forty-four schools, with about seven hundred and fifty on the rolls. They have done well. The village schools, the station schools, the high school and the seminary are the channels through which our best preachers and helpers have passed and must pass till this land is taken for Christ. Lasting gospel work is done in the schools.

Touring. — I have made several tours during the year to different parts of the field, but many places I could not visit at all. The baptisms might have been many more had there been another missionary on the field with a Telugu tongue. I believe that the Sudras will come in soon. We now count ten converts from among them, so we are gathering the first fruits. The preachers and teachers have been faithful. Mr. Peacock, my efficient assistant, has rendered valuable assistance both to the mission and myself during the year. He spent about three months helping Mr. Maplesden of Secunderabad, for which service Brother Maplesden sent me a check for 20,000 blessings. He is now supervising the building of the much-needed mission-house. Mr. Peacock is a young man of no ordinary ability as a mission assistant, and I trust that he may spend his life in the mission. Two of our efficient men have volunteered to the work at Secunderabad, and are now with Brother Maplesden. Two others have been on the Palmur field for four or five years, and yet another is on the Kurnool field. It makes me both glad and sorry when they go. Glad because they obey Christ, and go to the most needy fields, and sorry because we would like to have their help here. The Rev. Annumiah, the senior ordained preacher in the mission, continues to be my faithful helper in the work. In conclusion, I thank the society for the help it has bestowed upon us, and especially for the money for the mission-house. We have lived in a temporary mud house for five years, but are now thankful for the society's kindness in helping us to erect a nice, comfortable house.

NURSARAVAPETTA.

Rev. WILLIAM POWELL and wife.

Mr. Powell reports: —

The work of this year has been characterized by activity and encouraging results. Most of our workers have labored faithfully throughout the year, and their efforts have been blest in the addition of many members to our mission.

Evangelistic Work. — Great attention has been paid to this part of our work this year, so that all the people within forty and fifty miles around us might have the opportunity of hearing the gospel of Christ. I believe that our preachers, evangelists, colporters, Bible-women and the missionary have preached the Word of God in every town, village and hamlet throughout this field during 1890, and many people listened gladly to the glad tidings of salvation; while others showed their prejudice and hatred to Christianity by endeavoring to disturb our services in various ways, such as by laughing, talking, asking silly questions, and occasionally driving the preachers away from the bazaars. In spite of all these hindrances, the truth has been faithfully proclaimed.

Pastoral Work. — I am happy to state that considerable progress has been made in this department. After we divided the mission into separate churches and placed pastors in charge of them, we allowed them (the pastors) to administer the ordinances of Baptism and the Lord's Supper to their members. Out of 903 persons immersed this year, over 600 of them were baptized by our native pastors. The Lord's Supper was administered by them about once a quarter in each of the churches, and I am pleased to find that this plan is working well. The members show much more respect for and confidence in their pastors, and the pastors are inspired and encouraged by the confidence placed in them by their people and missionary. Some of our brethren have charge of two churches with hundreds of members, and they make it their aim to visit them once or more a month. We have now fifteen separate churches, and hope to have a few more soon. It is our policy to put as much responsibility as possible upon our pastors and other workers, in

order to prepare them to take entire charge of the work here. It is very difficult indeed to convince our people that it is their duty to support their pastors and teachers and erect their meeting-houses. Our preachers and others believe that they should receive everything from the mission and give nothing in return, and their example has not had a good influence among the people. We are trying to eradicate this idea from the minds of our members, and to teach them the principle of God's Word upon this important matter, and are glad to notice some improvement.

Educational Work.—This branch of our work has not proved as satisfactory as we would wish, more especially in regard to the village schools. Considerable attention has been paid to this department, and much encouragement has been given to our Christians to educate themselves and their children; but they are very reluctant in availing themselves of the privileges at their disposal. They expect their children to be fed and clothed, and some have actually asked for payment for sending their children to the village schools. As I do not consider that help to this extent is necessary, I do not encourage them to entertain such ideas; hence the reason for the desired success not achieved. It is hoped that by constant perseverance our people will see the real value of education in the near future. The boarding-school has been in session throughout the year, and I am pleased to report favorably of the recent examination which took place in November last. Several of the children attending this school were immersed during the year. Our caste girls' school in the town is progressing favorably, and its prospects are bright for the future.

We have laid the basement of our new chapel, and hope to proceed with the superstructure about February 1, and hope (D.V.) to complete it this year.

BAPATLA.

Rev. EDWIN BULLARD and wife.

Mr. Bullard reports:—

In the early part of the year we were favored with a visit from Dr. Ashmore, who visited Bapatla on his way to Ongole, coming from Sezwada, the northern extremity of our field, to Guntur by train, and, after spending a day with our church there, travelling by bullock coach two nights and two days throughout the entire length of our field on his way. We had already introduced a systematic form of weekly collections in our churches, and Dr. Ashmore witnessed it in its first working. I am glad to say that the result for 1890 has been that we have received in money from the Christians on this field just about Rs. 400. This is much more than we ever collected before; and the method, having once been adopted, bids fair to secure larger and larger collections every year, until by the time our members number a reasonable proportion to the rest of the population our churches will certainly be self-supporting.

The number of baptisms for the year are four hundred and ninety-three; this also is more than double the number of baptisms in any one year since the opening of this station. We are glad to add that the interest is still increasing, over two hundred candidates and baptisms having been reported for January, 1891.

Our great wants are unquestionably more missionary workers and a few good native pastors. The field has three natural divisions, according to the three countries—Bapatla, Reipalli and Guntur—which it comprises. Each of these is an ample field for any missionary which the Missionary Union can send, and each of these will probably contain more than one thousand church members before such families can come to occupy it. We need lady workers as well as missionary families. Mrs. Bullard has long been pleading for a medical lady doctor and a lady for the school and zenana work. In the former case there is every reason to believe that a doctor would receive the highest encouragement from both the government and the public generally, and in the latter case the government provides for a liberal grant towards the passage out as well as the support of any lady graduate. Our churches—seventeen in number—need very much com-

petent men for pastors who shall be able to do the full and legitimate work of pastors, leading the members of all classes into Christian life and doctrine, and gathering unto the Lord's side the many who are doubtless near the kingdom, from the caste people as well as the outcast.

Over-activity, probably, as well as exposure to the sun, has, I regret to say, impaired my health to so great an extent during the last month that we have felt it our duty to leave our station for a short time and take a respite at the hills. We hope to spend the months of March, April and May at Ootacamund, praying and believing that the Lord will permit us to return to our work in June sufficiently renewed in strength to go on with the work for the rest of this year.

KURNOOL.

Rev. GEORGE N. THOMSSSEN and wife.

Mr. Thomssen reached Kurnool near the close of the year, and has submitted no report. The work of the field during the year until Mr. Thomssen's arrival was under the direction of Rev. D. H. Drake, and reference to it will be found in his report under the head of "Madras."

PALMUR.

Rev. ELBERT CHUTE and wife, Miss LEONI CHUTE.

Mr. Chute reports: —

During the past year the gospel has been preached extensively in different parts of this field. Although neither the amount of work that has been accomplished nor the benefit resulting from it cannot be judged by the number gathered into the church, we trust that much seed has been sown, from which we shall reap an abundant harvest in the near future. The outlook is very encouraging. We have toured extensively and visited hundreds of villages hitherto unvisited by any missionary. Thousands have had the privilege of listening for the first time to the sound of the gospel. "The harvest truly is great, and the laborers are few." My sister, with her Bible-woman, has accompanied me on all my tours, and has been a great help in the work. The people everywhere listened with respect and much interest; and as in the days of Christ, so now the fields seem to be white and ready for the harvest. We could have received many who professed to believe while touring; but fearing lest they should be like the stony ground hearers, we thought it better for them to wait a while and consider the subject more deeply.

Crowds of people have continued to visit us at the bungalow during the year, to whom, while at the station, we have endeavored to give the bread of life. The gospel has had a wonderful effect in weakening the confidence of the people in idolatry, and causing them to seek for something better. Many have come to us from near and far to be healed of their diseases. Even the Atmakur king sent to us from forty miles distant for medicine for his sick child. A lady doctor is much needed in this station. We have continued the giving of medicine to the destitute, and have in this way been able to relieve much suffering.

The simple-minded people have such confidence in us, that they think we can cure all kinds of diseases, coming to us with incurable diseases, or diseases for which we have no remedies on hand. They will say, "Give us medicine give us any kind of medicine! If it comes from your hand we will surely get well." After winning their confidence they are likely to go to the other extreme, and regard us with a superstitious reverence. For example, a man came to me desiring me to give him some young mango trees for his garden. I told him that he could get hundreds of such in the jungle where I found mine. "I know it," he replied; "but if I receive them from your hand they will be sure to succeed, and because of them my whole garden will prosper." Another man wished me to come and walk across his garden, saying that the evil spirits would after that give him no more trouble, and that all that he planted in his garden would prosper. It is more difficult to convince them of the error of such superstitions than of the errors of idolatry.

During the rainy season, when we are not able to tour to advantage, I called the preachers and helpers into the station for three months, and spent several hours daily in teaching them the Bible and theology, in this way fitting them for their work in the seasons fit for more active service.

Good and faithful work has been done in the school during the year. Our former teacher, a Brahman, having refused to conform to certain rules of the school with respect to the conducting of the worship morning and evening, left the school, and after leaving did all that he could to break it up by intimidating the parents of the children with respect to caste prejudices. He succeeded in drawing off all the village children, who are now attending the government school. We have secured the services of a well-educated and faithful Christian teacher, who is doing well with the school. People from many other villages have applied to us to establish schools in their villages. We hope to be able soon to establish schools in some of these villages, for we believe them to be valuable auxiliaries to the preaching of the gospel in the evangelization of the heathen.

The Sabbath and other church services have been conducted regularly and with interest during the year. Many of those baptized came from among the high-caste people. The caste people in several villages seem to be awakened to the importance of their salvation, and are earnestly considering the subject. We expect many others of this class to receive baptism soon.

Our chapel is fast approaching completion. We hope to be able to occupy it within two months. We look forward with joyful anticipation to the time when we shall be able to hold our services in this airy, clean and commodious building; but we have no provision for seats for it. Will not some brother who is able to spare a few dollars for charitable objects send us a little help to procure seats and lamps for our chapel?

SECUNDERABAD.

Rev. R. MAPLEDEN and wife. In America, Rev. W. W. CAMPBELL and wife.

Mr. Maplesden reports:—

We have to record another year of blessing and health. The past year has been one of mingled trial and encouragement. Our time and strength have been divided between Secunderabad, Nalgonda and Hanamaconda, and consequently our own field has not been so thoroughly cared for as it deserves, yet we can thankfully record progress. The most cheering incident of the year has been the opening of the new Nalgonda station by our Brother and Sister Friesen in October last. This progressive step greatly strengthens our work in the Deccan, is full of promise for still greater developments, and lifts a heavy burden from the shoulders of the Secunderabad missionary. Yet until Hanamaconda is reinforced and our work at Secunderabad strengthened, we cannot hope to establish a strong mission at this important centre.

Nevertheless, in this we do rejoice — right in the heart of the Nizam's dominions, this stronghold of Mohammedanism and heathenism, the gospel is preached. Mingled with the daily call of the Mohammedan priest to prayer, and the weird strains of Hindu temple music, is heard the sweet sound of the gospel of Jesus. In the bazaars, right under the walls of the masjid and heathen temple, the gospel is daily preached.

The beginning of the year found us in the delightful work of reaping the whitened harvest of the Nalgonda field. We also toured around Bhonagheer and nearer Secunderabad. The month of October we spent in touring and working around Hanamaconda. In the eastern portion of our field there is good prospect of an ingathering ere long. Many of the poor Madagas are seeking the truth. We believe that this year will witness the beginning of a work of grace in the Secunderabad field similar to that which has been seen during the past year around Hanamaconda and Nalgonda.

Of the little church at Secunderabad we write hopefully and thankfully. During the past year it has passed through great trials and difficulties.

Our church roll has been largely decreased by the transfer by letter of 129 members to Nalgonda, to form the new mission there. There have also been erasures, but most of these relate to soldier brethren who have returned with their regiments to England and to native helpers who have returned to their homes in the Ongole field.

Throughout the year divine services, Sabbath schools (both for heathen and Christian children), tract distribution, the selling of Scriptures, the bazaar and village preaching, have been well maintained. Our boarding-school at Secunderabad is doing good work in training up native helpers. A service for beggars, attended upon an average by about thirty or forty persons, among whom were the blind, the lame, the leprous, has formed an interesting feature of Sunday services throughout the year.

With gratitude we record our conviction that the gospel is making real progress in the Nizam's dominions. Never was the prospect brighter nor the outlook more cheering. On the east, the west, the north, the south, we see and hear of large accessions to the various missions. Even in the great Mohammedan city of Hyderabad the light has entered. At the peril of his life one of my native preachers sold, right within the city walls, more than a hundred portions of the Scriptures. The moral pressure of Christian opinion is being felt by all classes, and, better still, some precious souls are being brought into the kingdom of God.

HANAMAConDA.

In America, Rev. A. A. NEWHALL and wife. Miss BERTHA MENKE in Germany. Mr. JOHN MCGUIRE under appointment.

In the absence of a resident missionary, the work on this field is under the care of Mr. Maplesden of Secunderabad, who reports:—

From the month of February this important and promising station has been without a resident missionary. Thoroughly broken down in health, Mr. and Mrs. Newhall and Miss Menke were compelled to return home, and since then the care of this station has rested upon us. We have given it what time and strength we could spare from Secunderabad. From the first we were impressed with the fact that a great spiritual work is to be wrought at Hanamaconda. After long years of patient toil, the people are ripe for the reception of the gospel. In the villages immediately around Hanamaconda, we found large and attentive audiences; and during the month of October it was our joy to baptize into the Church of Christ eighteen rejoicing believers. Many others will probably follow. In this hitherto disappointing and difficult field, the spirit of God is working; and when a missionary family is resident there again, we may look for large ingatherings. Of the little church there, we write with joy. United, fervent in spirit, instant in prayer, it has stood well during the absence of a missionary. It was touching to hear their simple prayers, week after week, that God would send another missionary family to Hanamaconda. The three native helpers have done faithful work throughout the year, and much credit is due to Mr. Peacock of Cumbum for the good work accomplished by him during his stay at Hanamaconda.

We plead earnestly for the immediate reinforcement of this place. The comfortable and admirably located mission bungalow, the rapidly rising town, the large, promising field, the whitened harvest, all plead for the presence of a live American missionary.

NALGONDA.

Rev. A. FRIESEN and wife.

Mr. Friesen writes:—

With gratitude and thankfulness we look back over our first year in India. God has been very merciful to us, both in regard to bodily health and spiritual blessings, and our hearts feel like saying, "O, give thanks unto the Lord for he is good: for his mercy endureth forever"

The first month after our arrival in Secunderabad was spent in touring in the Nalgonda district with Mr. and Mrs. Maplesden. Although it may not be advisable on the whole for a new missionary to go on tour in the first year, Mr. Maplesden thought it to be the best for the work in Nalgonda to introduce us at once to the work, and to select a fresh site for the future mission bungalow and compound. All the other time of the year was devoted to the study of the language. We had the care of the Secunderabad station for three months, while Mr. Maplesden and family had a most-needed rest during the hot weather at Bandora, near Bombay.

In July I was again obliged to make a three weeks' tour in the Nalgonda field, in order to adjust some troubles among our Christians. At the same time I had the pleasure of baptizing eight new converts.

Now, since the end of October, we are settled entirely at Nalgonda. Of course, as it is a new station, plenty of work is to be done, both in building and evangelistic work. Besides improving the present little bungalow for our temporary residence, and besides building shelters for our preachers and teachers, we do all we can in visiting our beloved Christians, and preaching the gospel in the station and district. Just before the end of the year I completed a fifteen days' trip in company with Mr. I. Friesen, my father, who came from South Russia to see us. During the last month of the year we received forty-seven new converts into the Church of Christ. The prospects are good for a still larger ingathering in the near future. The most important thing we want is a station school for our Christian children. We pray God to grant us the necessary means for a school as soon as possible.

Although only a few months in the work, we realize that there are many difficulties and obstacles we have to fight with; but not in vain Jesus says, just after having given the great commission to his disciples: "And lo! I am with you always, even unto the end of the world." Jesus is on our side, and we must have the victory!

CHINA.

"Forty-five new missionaries last year, but not a man for China," writes one of the missionaries in his annual report. Certainly this can hardly be considered as measuring the full responsibility of the constituency of the Missionary Union towards that vast empire, which holds under one firm, paternal government one quarter of the human race, using one written language, though in many spoken dialects. In the past other Asiatic nations have attracted the attention of the civilized world in a greater degree than China, owing to special and temporary causes; but as the whole of the East is becoming better known, and the real character of its various peoples more correctly understood, it is acknowledged that China dominates the East, and the conversion of China means the triumph of Christianity in Asia. The reason for this lies not only in the immense size of the country and the almost inconceivable multitude of the people, in the strength of their intellectual and moral character, and in their indefatigable industry, but also in the fact that they are making a peaceful invasion of all the other countries of Asia, and by their superior ability and industry capturing the commercial and industrial activities of those countries from the nerveless hands of the natives. The business of Siam is almost wholly in the hands of the Chinese. The same is largely true of the Straits Settlements and adjacent islands, and they are becoming increasingly influential every year in Burma, India and even in Japan.

It is saying very little to observe that the evangelization of the Chinese is more important than that of any other race. As far as all human standards are concerned,

they are so far beyond any other heathen nation that there is no comparison to be made. This great people deserve more consideration from this society than they have yet received.

BANGKOK, SIAM.

Rev. LEWIS A. EATON.

The mission in Bangkok is at present wholly among the Chinese residents of the country, and is accordingly classed under Chinese Missions. Mr. Eaton has been sorely bereaved by the death of his wife, and is now on a trip to this country to bring his motherless children, after which he will return to Bangkok. It is probably owing to his affliction and absence from the field, that the customary report has not been received.

Rev. Samuel J. Smith, who was formerly connected with the Union as a missionary printer, and who has continued in business in Bangkok since the dissolution of his relations to the Society, has made important overtures to the Union for the resumption of missionary work among the Siamese. It is hoped that these arrangements will be consummated within a few months.

SWATOW, CHINA.

Rev. WILLIAM ASHMORE, D.D., and wife, Rev. JOHN M. FOSTER and wife, Rev. J. W. CARLIN, D.D., and wife, Mrs. ANNA K. SCOTT, M.D., Miss MARY DUNWIDDIE, Miss MARY K. SCOTT. In America, Rev. SYLVESTER B. PARTRIDGE and wife, Rev. WILLIAM ASHMORE, Jr., and wife, Miss C. H. DANIELLS, M.D., Miss MINNIE A. BUZZELL.

Mr. Foster furnishes the report of the mission as follows :—

When the last annual report was written, there were but one family and a lady physician, just arrived, in the Tie Chiu mission, and in the native church were forces at work that gave us no little anxiety; but the year has passed without serious trouble, and with constant tokens of God's love and care.

The reinforcements have been larger than in any previous year. Early in March Rev. J. W. Carlin, D.D., and family arrived, and have been working hard at the language, expecting, in the course of another year, to assume the care of a portion of the field.

The Japan mission had the benefit of Dr. Ashmore's aid and counsel during the summer, but reciprocated by giving him a helpmeet and this mission another experienced helper. We welcomed Dr. and Mrs. Ashmore in October. They are giving a large portion of the time to touring in the country, leading the native helpers to do more earnest, aggressive evangelizing among the myriads of heathen all about them. In November Miss Dunwiddie and Miss Scott came to work among the women, and Miss Campbell, for similar service, among the Hakkas in her brother's field. We are indeed thankful to God for thus answering our prayers, and we wish to thank the Executive Committee that, with all the calls upon them, they have remembered this field and designated these able consecrated workers to Tie Chiu.

As to the past year, what has been done may be classified locally as compound work and country work.

The former is largely educational. The boarding-school for boys and that for the girls have been full, and judging from the examinations both teachers and pupils have labored faithfully. Nine from the boys' school and four of the girls have been baptized during the year. The class for women has been open, and the usual instruction in the Bible given to them. Mrs. Foster feels encouraged at the signs of increased interest in study, and in going out to neighboring villages to teach others also.

The class of men in the Bible-training school has been a source of joy and hope. The number in attendance has varied from seven to ten, the majority being men with little learning, though two have been Chinese school teachers and are quite well versed in their own books. They have studied the Old Testament from Genesis to 2 Kings, thoroughly learning the narrative, and have read several books in the New Testament. Discussion is encouraged, and the delivery of the Old Testament narrative gives excellent practice in speaking, besides furnishing the best of "homiletical material." These men go out to neighboring chapels on Sunday, and we expect soon to employ several as evangelists.

The Sunday school has been sustained, and two concert exercises were heartily entered into and enjoyed. Across the bay in Swatow City a Sunday school was started in August. Hua Lim, head teacher of the boys' school, goes over every Sunday afternoon to act as superintendent. He is clever at drawing, and prepares two blackboard exercises—one for this school and one for Swatow, where he says many heathen come in to see it, which gives a good opportunity to preach the gospel to them. This Swatow chapel is one of the best in China as a place to scatter the seed. All about in the country we meet men who say they have heard preaching there. The doors have been opened as much of the time as we could detail men to preach there.

The hospital has been open to out-patients during the year, and a number of in-patients have been successfully treated. The old building has been enlarged and another building secured, which, with some repairs, will serve as a temporary lodging for male patients. Several opium smokers have given up the drug under Dr. Scott's treatment, and there is prospect of more applying.

The medical work has been of very great help in caring for the health of the school children, and indeed of all those living in the compound. This first year has been fruitful, and gives promise of still greater results in the future. At communion season each quarter there has been great demand for medical treatment.

The attendance at these quarterly gatherings has been good, and the exercises, we trust, profitable. In April Dr. Ashmore was present, and took the lead; at the three other sessions we were alone, but the native helpers have been truly helpful, and we have taken up some important subjects.

A valuable gift has been received through Dr. Carlin—a map of Bible-lands, eight by nine feet, in oils, made and presented by a former parishioner of his at Carlisle, Ky., Dr. Fritts, a man seventy-four years of age.

In October two good men were chosen by the church and ordained as elders, one of the pleasantest services of the year. The harmony among our native helpers and their hearty co-operation are causes of great thankfulness.

In the country the efforts put forth have been along the line of policy adopted sometime since; viz. to lead the Christians to care for themselves as far as possible, so that the missionaries and paid native agents can go and preach to the heathen. At seven of the out-stations are unpaid men, who conduct the regular Sunday services, and at as many more are others who are able to do the same when occasion requires. The six country school teachers assist on Sunday, and exercise such pastoral oversight as their circumstances permit, where they are stationed. The members at two stations ten miles apart contributed the larger part of a man's salary the latter half of the year, that he might divide his time between them. The result appears to be good. The number of preaching-stations is no larger, but two chapels have been rebuilt and several others repaired, for which \$116 of mission funds were used and the balance raised here. We have also made small loans or gifts to a few who want a room in their own villages where they can meet for worship at any time. To such they give the name, "A place where prayer is wont to be made" (*Khí-táú só*), *cf.* Acts xvi. 13.

The native evangelists are usually at some chapel on Sunday, but during the week are directed to go out among the heathen. In April, during Dr. Ashmore's stay in Swatow, we took a trip in company with four of these men, and preached in many villages. This, besides the direct good

done, was a stimulus to the men, and we feel assured they have done much faithful witnessing during the year. Two of them have lived in a boat fully six months, going about to villages where the gospel is but little known, if at all. During the three months of summer when the schools were closed, members of the students' class were employed as colporters to accompany the older men. The sale of tracts, leaflets and Scripture portions has been larger than usual.

The year has been favorable for country travel—cool, and much fair weather. I have been able to spend seventy-eight days, including thirteen Sundays, in trips inland, besides six Sundays at chapels a few miles distant. Dr. Carlin has accompanied me on several trips, and on two occasions Mrs. Foster and Dr. Scott went also to the country, and had plenty of work talking to the women and attending to the sick. The Bible-women have been employed as usual, and one or two bring in exceptionally good reports. As Mrs. Foster has had both Miss Fielde's former work and the girls' school upon her hands, the task has been no light one, but she feels there has been no retrogression. The prospect for the coming year is hopeful.

We stand firm against taking cases of persecution to the Consul for his help, though ready to co-operate with the Christians in treating with their own people. In two instances good has resulted from going with them to interview their village elders. This course, and throwing the native church upon their own resources, sometimes disappoints the Chinese, and they charge us with a lack of "love." It may, too, prevent large and sudden additions to the church roll; on the other hand, it helps to avoid unsafe progress.

During the past year thirteen have been baptized at three different out-stations and twenty-four here, which, deducting ten deceased and five excluded, gives a net gain of twenty-two; not large, but nearly fifty per cent more baptisms and more than twice the net gain of the previous year. It would be a pleasure to report more decided gains; but the more we dwell upon the events of the past year, the more devoutly thankful do we feel to God, who has shielded us, guided us, and removed hindrance after hindrance from the way. We wait upon Him for that which we deeply need—a baptism of the Holy Spirit.

Schools.

The boarding-schools have been carried on as usual under the care of Hua-Lim and Ma-Ka, the two native teachers. There have been a great many applications for entrance, more than we could accommodate. The tuition fee has been charged except in a few special cases. The regular course of study, wholly in Chinese and chiefly biblical, has been followed. The annual and semi-annual examinations passed off creditably to both teachers and scholars, and the teacher says the boys are working hard now to get on fast.

Country schools have been opened at six stations, one more than the previous year; next year there will be five, and another sustained by native Christians without our aid. The teachers of these schools preach on Sunday and do what they can for the native church. At a few places they have started Sunday schools. At present there are seventeen Christians among the boys, nine of whom were baptized during the year. We made a careful examination of the records, and find that fully one half of all the pupils that have attended the boarding-school have united with the church. One of our best preachers and eight present teachers were also pupils.

The boys here get knowledge they could not gain in a Chinese school, and Bible instruction that can make them better Christians; but this does not better fit them to struggle for existence, and it is a struggle in this densely populated region. They do not learn classics enough to teach in a heathen school, and are not inured to hard labor as they would have been if living with their parents. In short, it is the same problem as at home, an education fitting boys to win as well as to know. We do not feel certain yet what is the best course, but hope to provide manual training and give each boy a course, such that he may get skill enough to earn his bread at home. The few Chinese consulted on the subject are much pleased at such a prospect. At present no plans are matured, but during the coming year we hope to make a beginning. Chinese carpentry, tailoring, and such trades would be useful, and later other avenues may open.

Girls' School.—In reviewing the school year, we find, as in other departments, many reasons for thankfulness. For one thing, the school has been full throughout the year. There is room for but twenty-four pupils, and at no time have there been less than twenty-three. It would have been an easy matter to have over thirty; but that would have made the expense greater than the appropriation, and for other reasons it did not seem best to accept more applicants. By adhering to the rules that only children of twelve years and over shall be admitted, we can accommodate a large proportion of the girls in the church whose parents wish them to come; and the desire to have them come to the schools is increasing. Christianity makes these people care more for their daughters. The scholars have been faithful, and the examinations called forth words of approval from many of the Chinese. They recite with wonderful ease, and so fast one can hardly follow them. Two of the girls, one older and one younger, prepare the meals, and two others "pound" the rice, cleaning it from the chaff or hulls. Each girl takes her turn of a week at these duties. They lose thus about an hour a day from study, but always make up the loss and keep up with the others. They learn all the details of spinning and weaving, and whenever they have any leisure seem to busy themselves sewing or knitting.

All the girls have been well; a few have been ill for a day or two, and there has been annoyance from skin troubles, but now they are well over that; and the cases of bad eyes and granulated lids have yielded to Dr. Scott's treatment.

The school year really closed with the examinations the first week in July. Four girls then finished the six years' course. They are bright, nice girls, and we trust will make good, noble women, who will do more to help the heathen sisters upwards than they could have done without the advantages of these years of study.

Dr. Scott reports of her medical work:—

This first year of my stay in China has been crowned with many blessings. The delightful location of our mission compound, the uninterrupted good health which I have enjoyed, the helpful and delightful companionship with missionary associates, the welcoming of five new workers, one of whom was my own daughter, and the harmony and success of the work have all been sources of real enjoyment, for which I trust I am sincerely grateful to the Father of all Mercies.

I have made four trips in the country during the year, and at each time have been daily thronged with patients. My only regret, with reference to this department of my work, is that the people are so much more eager for the healing of the body than for the divine healing of the soul. I begin to use Scripture texts with some facility, and the one I use more than all others is John iii. 16. This text seems to cover much of the gospel, and awakens thought and interest in the heathen mind. I long to be able to talk this language as well as I could the Assamese.

In the hospital I make it a point to have my good Bible-woman, "Speed," see each patient alone, as they come for individual treatment, and tell them personally of their need of a Saviour's redeeming love, and in my own "stammering, faltering" Chinese I have endeavored to enforce all she says. Good results already begin to appear from this personal religious work among the patients.

I have treated during the year 4,015 patients. These, however, are not all individual cases, some being treated several times in succession. I opened the Kak Chieh Dispensary very soon after I arrived, and it has been kept open throughout the year except when I have been in the country. I have recently opened the woman's hospital, and have arrangements completed for opening a dispensary in Kit-Ie, a large heathen city which is soon to be brought within four hours of Swatow by a new line of river steamers. I hope also to open one at Tie-Ie at no distant day.

I have had a small addition made to the hospital building, thus affording waiting-rooms for both men and women and accommodation for six more patients. At half-past eight each

dispensary day, one of our native preachers conducts worship and gives a short exposition of the Scriptures, to which the patients listen attentively and often express their approbation.

I have planned in all this work to make it as far as possible self-supporting, and am very glad that the Chinese are beginning to show a willingness to buy their medicines and to pay for their medical treatment.

One interesting feature of my work is the desire of so many of the Chinese men to be cured of the opium habit, and I have been greatly pleased with the results of work in this department. I commenced it with little faith of any permanent good to this class of people. I find the Chinese show great strength and decision of character. They seem to rise above the force of habit more easily than Western nations.

The restoration to health of a number of our church members who had been considered incurable, and who are now engaged again in active work, is another encouraging fact with reference to my year's work.

I trust that another year may show that many darkened souls have, through the medical missionary work, been brought to Him who is the light of the world. This is the end and aim of all our efforts.

MUNKEULIANG.

Rev. J. S. NORVELL and wife.

Mr. and Mrs. Norvell have occupied this station and superintended the work among the Hakka people, but no report has been received of their labors aside from the usual statistics.

KAYIN.

Rev. GEORGE CAMPBELL and wife, Miss ELIA CAMPBELL.

Mr. Campbell, after much travel and several efforts, has succeeded in establishing himself and family at Kayin, a populous city in the centre of the Hakka country. He writes:—

In January I was at a Chinese inn in Ts'ung-k'eu, with abundant opportunities of preaching the gospel to the guests I met there and also to the people of the place. In February the chief event was the securing of the house in which we are at present living. It is a shop on the principal street. During March and April I was travelling through Fuhkien and Kiangsi provinces. May I spent at Shanghai in attendance on the Conference. In June I made an ineffectual attempt to come up here, being baffled by the heavy rains and consequent high water. July passed while I was still at Swatow, but August was spent in Kayin or on the way thither. During September and October I made a long trip into Fuhkien, which was singularly successful in the way of tract distribution. During November I was in Swatow awaiting the arrival of my sister, and meeting Dr. Mabie when he came.

The results of the year's work were chiefly the opening up of centres for work, and the exploration of sections hitherto unvisited by missionaries. Three cities were visited which will, I hope, soon be occupied by our mission; viz. Shonghong and Tingchow, in Fuhkien, and Fui-ch'ong, in Kiangsi province. Shonghong has been visited twice.

NINGPO.

Rev. JOSIAH R. GODDARD, J. S. GRANT, M.D., and wife, Miss EMMA INVEEN, Miss ELIZABETH STEWART, Miss HELEN L. CORBIN, Miss EMILY A. PARKER. In America, S. P. BARCHET, M.D., and wife, Mrs. L. A. KNOWLTON, Mrs. GODDARD.

Mr. Goddard presents the following report:—

It is with profound gratitude to God that I close the record of another year. It has been a year of unusual and impressive experiences. The great Conference at Shanghai, in preparation

for which, as Secretary of the Committee of Arrangements, a great deal of time and labor had been expended by me, was an event which will always be remembered with liveliest interest. The acquaintances formed there with so many fellow-workers from all parts of China, and the opportunities for interchange of views and experiences, will be an inspiration and a help for years to come. Then the parting, which followed immediately, from wife and children, leaving me lonely and crippled in my work, has inflicted a pain which time intensifies rather than alleviates. Yet I am thankful for the mercy which has taken them in safety to their home and kept us all in health up to the present time. An unusually large number of missionaries, most of whom I met at the Conference, have since died, but our mission has been spared, and we are all in usual health at the present time.

There has been much to encourage us. Our usual methods have been pursued in city and country stations alike, but with greater diligence and zeal on the part of the preachers, and greater attention and interest on the part of the hearers. The heaven is working, slowly but surely. Now is the time to put in all the work possible, and we are looking anxiously — but thus far in vain — for the reinforcements which will enable us to concentrate our efforts in certain directions to meet the present need. Of the twenty-five baptisms reported, ten were in connection with the North Gate church, seven with the West Gate church, four at Nyíng-kông-gyiao, two at Kông-keo and two at Chusan. Si-u and Jib-y-kông were the only churches which had no additions by baptism; but there are inquirers at the former place whom we hope to receive this year. One of the women recently baptized at Ning-kông-gyiao applied for baptism *thirty* years ago, but gave way to the opposition and threats of her sons and neighbors. She has attended service pretty regularly all this time. Lately two of her sons have died, and her neighbors have been scattered by a fire which burned their houses. The remaining son withdraws his opposition, and the long-cherished desire of her heart is at last gratified.

Three young men from the senior class of the boarding-school were sent to the theological school at Shaoing a year ago. Four others from the same class were sent to four out-stations to teach schools for a year or two, and at the same time to do what preaching they could on Sundays. Three of the latter have done fairly well, and rendered considerable help to the preacher in charge at their station. The fourth has not been so successful. I intend to try them this year again, and if all goes well hope to send them to the theological school next year.

Dr. Grant thinks he will be able to take charge of a part of the out-stations next March. If he does this, it will give me more time for the rest of them, which I shall try to turn to good account.

The labors of Miss Inveen and Miss Stewart among the women in the various churches have been very helpful. Those under their instruction become more intelligent, and are able to exert a greater influence upon their neighbors. The women of China, if they can be instructed, will be powerful auxiliaries in carrying on our work.

So with courage and hope we enter on a new year. May its results far surpass those of all previous years!

Miss Inveen writes of her work during the year in Ningpo: —

The year has been divided between city and country work. While in the city I have spent Monday and Friday afternoons in examining girls' day schools and holding women's meetings. The school was begun in June, and has an average attendance of seven girls. Several women come in to recite verses which they have been taught by the teacher. The South Gate school numbers seven also; faithful work is being done, but with little apparent promise. The woman's meeting, which follows, is attended chiefly by Christian women, who are studying the Psalms with some profit, many of which they have committed to memory.

Tuesday afternoons have been spent in going out with Bible-women to sow the seed broadcast. Wednesday a weekly class for the North Gate women meets at the chapel. A class of men in the study of Romans, a woman's prayer meeting, and a large Sunday-school class have made the

Sabbath days very full. Three women, the fruit of Bible-women's work, were baptized into the North Gate church in October.

The woman's Bible school is at present in session. The three months' course will close in a few days. There is an attendance of seventeen women, representing our city and country churches. Three of these are regularly employed Bible-women, the remainder Christian women who have come in to learn to read and to study their Bibles. They will return, we hope, to become more active Christians and brighter lights among their people. Occasionally I have taken several of the women to the near villages to "talk the doctrine" to their heathen sisters.

A part of my study time has been given to the preparation of Sunday-school lessons in I Samuel for the coming year. They are now in press.

Country Work.—I have made two trips to T'iu-dong, one each to Đông-ao, Kông-k'io, Nying-kông-gyiao and Da-tsia, and two to Si-u. During these visits the Christian women were instructed, the heathen visited and the seed sown in hope.

Bible-women.—Mrs. Li has spent about four months at T'iu-dong, a new station, patiently preaching and teaching the Word to all who were willing to listen. We have hope that a few have received the truth into glad hearts.

Mrs. Zi, who was employed in August, has spent some weeks in Da-laen-saen, and in company with Miss Stewart in Chusan and En-en has given two or three months to the work in Đông-ao, Kông-ki'o and Da-tsia. All have done faithful work, the record of which is on high.

A new feature of the year has been the Preachers' Wives' Conference, which met in April. Including some of the old school girls, there were between fifteen and twenty women, not counting the children. The meetings, which lasted five days, consisted of prayer services, study of the first epistle of John, and familiar talks by the lady members of the mission.

My heart goes out in gratitude to my Father for blessings of health and opportunities of service, for encouragement in the work, for helpful companionship, and for the prayers and interest of friends in the home-land.

Miss Stewart writes of her work :—

Thank God, it takes no great stretch of faith to see China a Christian nation, and that at no very distant day. The past year has been one of blessing and encouragement. In it we were permitted to see not a few confess Christ in baptism, and know of others who are within the kingdom, or very near it. Bible-women after our own heart are not plentiful in this region, and I have been and am crippled for the want of them. But there are some half a dozen women in the city church who are always ready and willing to go with me for a day or two, or even a week, "talking the doctrine"; and that is the kind of service that tells among the heathen in this mercenary land. My motto is, "Every Christian woman a Bible-woman," and I am working towards that. Our pastor's wife, Mrs. Yiao, is a noble worker, both in the church and outside of it. During the past year she visited several of our country stations with me, staying a week or more in each place, and now the people keep asking me when she is coming again. If we had more such women scattered throughout this plain, we foreigners would soon be useless, and could move off into another province. God give us such!

Country work is our hope; and while it means "eating more bitterness" (a Chinese phrase), it is always attended with more apparent blessing. To tell the number of miles travelled, visits made, etc., would or could give no idea of the actual work done, "for we wrestle not against flesh and blood." But I rejoice to say that God's Holy Spirit is visibly present at some of our country stations, and has blessed our feeble efforts, permitting us to see baptisms.

Another feature of the work that pleases me much is the women's willingness to study their Bible and the pleasure they find therein. Instead of an autumn class, as usual, I have had a weekly Bible class, with an average of six members; and they have done remarkably well, especially in memorizing, some getting from fifteen to twenty psalms by heart, and not short

ones, either. And this wave of memorizing psalms is passing over all the Christian women who can read, both in the city and country.

Mrs. Goddard's West Gate girls' day school has kept its old scholars, and done as well as could be expected. The girls who have studied there can never become heathen, even if they leave us early and go to work, as they so often do. Four of the oldest girls have a good head knowledge of the plan of salvation, and I have hopes that even now two of the four are within the fold. They have even expressed a wish for baptism, but they are young (thirteen), and we want to make very sure that they are really Christ's before taking any steps to have them confess Him publicly. Their teacher, Mrs. Bao, is faithful about the souls of her pupils as well as desirous of her school's reputation. The school has an average of sixteen, varying in age from six to fifteen years. Miss Inveen and I are working to have girls' day schools at all our country stations, with good results.

Miss Corbin writes : —

Thirty-seven girls have been enrolled in the girls' boarding-school during the year just closed, two of whom are new pupils, clothed by their parents, and paying fifty cents per month toward board. Two have left us to become wives of preachers at outlying stations, and two have been called to their heavenly home. Early in April five girls were received into the North Gate church, Rev. Mr. Goddard baptizing them in the canal near by; and now five others have expressed their desire and determination to follow our Master and Lord, and I think two others are also very near the kingdom.

The change from a charity school to the basis of self-supporting, or partially self-supporting, is necessarily slow, as are all movements in China; but it seems as though some progress is being made, and we are hoping the time may come when less foreign money and much more native money shall be employed in carrying on the school; but by far the greater proportion of our native Christians about Ningpo are so poor that they are absolutely unable to pay the actual cost of helping their girls in the school. Were the girls at home, they would be earning something towards their support. We daily see little girls, as young as eight years, helping to earn the family rice by making stocking-soles for shops, braiding coarse straw hats, making tape, or helping to make chop-sticks.

Both the North Gate day school and the one within the city have prospered during the year, and we have faith to believe that the earnest teaching of these faithful teachers will not be without its due reward in seeing some of their pupils reclaimed from the ruler of darkness; and may their prayers and ours be heard, that *all* may be saved, that not one may perish. We feel our hands greatly strengthened by Miss Parker's arrival.

SHAOHING.

Rev. HORACE JENKINS and wife, Rev. LOUIS A. GOULD and wife.

Mr. Jenkins reports : —

Theological School. — With the exception of two brief visits to the out-stations, I have given the whole year exclusively to educational work. First of all, study in the Scriptures has been maintained for eight months. The year opened with ten pupils; it closes with seven. In March four young men who had completed the three years' course left the school to engage in direct missionary work. Each of these four has now his special field of labor. Early in September two pupils, who had been with me nearly two years and a half, returned to Kinwha to strengthen Brother Adams' hands. Work in that district had so increased as to seemingly justify their leaving school before the completion of the prescribed course.

At the opening of the summer term, which is also the commencement of the three years' course, three new pupils joined the school from Ningpo. Two of these are graduates from the Ningpo boarding-school, under the care of Brother Goddard. The third is the son of a mason, and is a

thoroughly self-made and persistent student. Three others came in from Kinwha. Our own field furnished one pupil.

The course of study has been purely exegetical, as hitherto, chiefly in the New Testament Scriptures, but joined with the first five chapters of Genesis and the Messianic passages of the Old Testament. During the summer term Mr. Gould gave the pupils weekly exercises in singing and the training of the voice and ear, and has also through the year arranged for the services of the pupils at our city chapels on Sabbath afternoons, or taken two or three with him for public preaching on the street.

Aside from term duties, I have been more than busy during the two vacations of the year, toiling even with my own hands to hasten the completion of our enlarged school accommodations, which we shall occupy in the spring. The school will hereafter be known as the Baptist Theological School of the Cheh-kiang Province.

It is with pain that I am able to send only a few formal lines of the work among the masses, whose sad spiritual plight is so distressing to a lover of the gospel; yet I feel confident that in this city, at least, our limited forces are rightly distributed, and that their activity is not a whit inferior to those employed by associate missions, and with no more encouraging results. It is not that the Word is not preached, and that by carefully instructed men, nor is it for lack of listeners; but the masses are unsympathetic, and their stolidity is a chilling presence to the men who would reach the heart with the benign truths of the gospel.

Mr. Gould writes of his work:—

Study, preaching, touring, teaching,—that, as usual, has been the work of the year. The Shanghai Conference of all missionaries in China came in as a great source of information and stimulus to aggressiveness. In Shaohing (Zowshing) during the year two new preaching-rooms have been opened in quarters of the city not previously occupied. Two recent graduates from the biblical school have been in charge. Two old men and one young man have professed discipleship, and will, we hope, become members of the church during the coming year. The interest has not been wide-spread. The neighbors attend when the strange missionary is present, or their curiosity is aroused to see the interior of the new chapel. Subsequently attendance diminishes unless the work is prosecuted with vigor. One of the revelations of labor on the foreign field is that the gospel must be taken directly to the people, as well as placed where they can obtain it if they so desire. Thousands of heathen do not care to hear it. I hope during the present year to supplement the chapel work by house to house and shop to shop visitation. During the summer the preaching-rooms were opened during the evening in preference to the hot afternoon, with good result so far as attendance is concerned.

Trips into the country have not been neglected. Sometimes they have been made to a neighboring crowded temple or market town, sometimes in a week's tour to towns and villages where the gospel is almost unknown. As a result of one of these tours we are hoping to open a station in a town among the hills, removed from the contaminating influences of the city. Hill work has always been promising.

In accordance with the recommendation of the Association, a session of Sunday school has been attempted each Sunday. It resembles the session of the primitive Sunday school. The doors of the church are thrown wide open to the street, two assistants are placed in the entrance to prevent the ingress of grown people, and to invite passing children to enter. A hymn is taught line by line, a passage of Scripture is read, prayer is offered, a Scripture story is explained with the aid of a primary lesson-chart, and picture cards are distributed at the close as a reward. Although the sessions are sometimes boisterous, it is hoped that some seed is sown in that most fruitful of all soils, the child's heart, and some light borne to homes that would not otherwise receive it.

Since the beginning of the winter term of the biblical school, I have renewed my efforts at street preaching. Each Sunday the six available students are divided into three bands; two go

to the first preaching-room, two to the second, and two accompany me to some spot in the city where the public is accessible. The students do not thoroughly enjoy this hand to hand contest; but the discipline is good for them, and some hearers are reached who would not condescend to enter a chapel.

My connection with the educational department of the school has been confined to lessons once a week in singing and the use of the voice, and in Scripture history and geography.

My efforts to secure a building lot for a residence have not been successful. One lot was nearly purchased, the ground was measured, and the price agreed upon; at the last moment, either because there was fraud in the transaction or because the owners feared that money would be extorted from them, they would not go before the officials for the transfer of the deeds.

The work in China is promising, but we long for additional workers to spread the gospel in cities and towns and villages as yet sitting in darkness.

HUCHAU.

Rev. GEORGE L. MASON and wife in America. Rev. WILLIAM H. COSSUM and wife under appointment.

Since Mr. Mason was obliged to come home, the work at Huchau has been in the hands of a native preacher, and under the superintendence of Mr. Jenkins of Shao-hing, who writes:—

The departure of Brother Mason in the spring for the United States left me in charge of the work at Huchau. At the close of the summer session of our school, I visited the city, and was gratified to find the assistant, Pün Sing-yuih, was allowed to continue his work unmolested. If any considerable dislike to foreign influence or any special hatred to the gospel remains in the city, these hitherto hostile elements are providentially held in check. There would seem to be no hindrance to public and persistent evangelistic work. The chapel, though in a somewhat retired spot, is still on a public thoroughfare leading into the country, and enjoys the advantage of being able to disseminate light to the tens of thousands within the city walls, and to the thronged villages of the plain without. The assistant keeps open chapel for week-day preaching, and is cheered on the Sabbath by the presence of three or four professing Christians sojourning in the city, and by two or three natives who give some evidence of special interest in the gospel. The city awaits the return of Brother Mason the coming fall, and the arrival of promised reinforcements.

KINWHA.

Rev. JOSEPH S. ADAMS and wife, Miss ANNIE S. YOUNG, Miss CLARA E. RIGHTER.

Mr. Adams writes:—

I report a year begun in prayer, continued in faith, and ended with praise. There have been troubles which much diminished our joy in service, trials which tested and proved the good and revealed the bad in our work, fruit reaped with much joy; in all, our Master has cared for His work and His servants. To Him be the glory!

The mission-house for our sisters Misses Young and Righter, begun in February, was sufficiently far advanced for the ladies to occupy in June, and was completed about the end of September. It will prove a useful and healthy building, I trust, for many years.

While building the ladies' house, Satan tried to loosen the bricks of the spiritual temple. A preacher, weighing stone, etc., was found to be taking a commission from the contractor. He was removed from his position of trust and an honest man substituted. Our preachers are not permitted to trade. For breaking this rule one man has been suspended from preaching. He had about thirty opium-smoking inquirers at his chapel, whom he tried to cure of the habit. His error lay in the fact that he endeavored to make money out of the transaction, instead of

doing it as a work of charity. As a result he has discouraged the inquirers and the missionary, and the missionary has discouraged him.

A member at Wongtien church has been dismissed from the church. He thrashed his wife because she would not say her prayers! Being publicly rebuked, he has himself ceased to pray, and can now enjoy the luxury of wife beating undisturbed. It is a common thing to hear native brethren say that when a man gets converted, the wife becomes unbearably saucy, being released from the law, and not yet under the influence of the gospel. We have to regret the death of several church members, and of four or five converts not yet baptized. *La Grippe* was the cause in three cases. These all died in the faith, and therefore we can rejoice. Some inquirers have left us from various causes. One, an old man, relapsed into the opium habit; another was led away by Catholic falsehoods; a third, a bright young man, went back because his mother threatened, "If you become a Christian, I won't buy you a wife!" The Devil has many baits for unstable souls.

Turning to brighter things, I have much pleasure in reporting the occupation of Touni. A house has been secured. One of our graduates from Shaohing has been sent there. Inquirers are reported. The cost of the whole has been assumed by the Young People's Society of Christian Endeavor of the North Avenue Baptist Church of Cambridge, Mass., assisted by a generous friend of the congregation, who will pay the rent of the chapel. The Sunday school of the Madison Avenue Church, New York, has continued its aid in support of the work in Tangki-hien.

We can no longer report the Shihmen church as self-supporting. The "hard times" and high prices have greatly impoverished our Christians. The Mexican dollar continues to decline in value; and the copper cash, the ordinary currency of the country, is getting scarce and dear. Still, there are some who give nobly, and compensate for the "lack" of others.

We have had twenty baptisms, the largest number in any one year as yet. Notwithstanding our losses, we have eighty-six members with us; much to be thankful for, but it is likely that we shall have as many suicides in this city during the current month. "A million a month in China" are passing away into eternity.

We continue the old methods of work. We are not among the number of those who seek out new inventions as substitutes for the cross of Christ. The value of "button-hole theology" has been impressed upon the preachers; and we note with satisfaction the usefulness of this application of the truth to every man's conscience. Good audiences fill our chapels, and gain knowledge in a general way; but we find fishing with a hook pays better than with a net, at present.

The colporter has sold about \$30 worth of Gospels and books this year. He reports increasing difficulty in selling. The people all know the gospels in their gay covers of red, blue, yellow and green. Most families have them. How far the books are read and understood, is a different matter. The books are an introduction and excuse for conversation even when no sales are effected. A suitable teacher has been engaged, and building rented opposite our chapel for a boys' day and boarding school. It opens in February after the Chinese New Year. Several parents will send their children as boarders, providing food and clothing. Mrs. Adams' meetings for women have kept up well during the year. Some have asked for baptism, who will probably be received in a few months' time.

Miss Righter reports:—

This year has been a very busy and a very eventful year. Our new home, which was started less than one year ago, is up and we are in it. The building has been hard and tiresome work for all of us, but so far the satisfaction of having a home of our own overbalances all the difficulties we passed through in getting it. We are cozy and happy, and no longer feel that we are crowding the kind friends who shared their home with us so long.

This fall I have been enabled to visit all of our out-stations but one. In each place I tried to

create an interest among the women and girls. Miss Young and I made a stay of some days at each station, and went daily among the homes and villages to spread the gospel. In most of the hamlets and villages we were the first foreign women they had seen, and crowds followed us at every turn.

Since our return I have had meetings on our compound, also in many of the native houses. Much kindness has been shown to me in nearly all the heathen homes. My Bible-woman is doing good service also. We both study forenoons, and hold meetings or visit among the homes in the afternoon. There is interest among those I have worked with. Some have given up their idols and are trying to learn to pray, but the heathen teachings of a lifetime are hard to overcome.

Miss Young writes : —

After China New Year festivities were over, the little day school was reopened, and was kept up till April. Ai-ling, the teacher, left in March, having been ill for quite a while previously. My personal teacher had taught the children some, and then took the teaching entirely till I left to attend conference. After our return, school was not reopened till a few weeks since. Then the house being no longer needed for workmen, we tried the plan of a man teacher for forenoons, and his wife to teach sewing afternoons. But Chinese custom does not permit girls to attend school taught by a man. As some did not come because of that, we thought best to close school till after the great holidays are ended. Then we hope to take a few girls from Christian homes at the out-stations, as boarding-school pupils. Among our Christians here in Kinwha, there is not one girl of suitable age to come to school. There are several whose parents are inquirers.

SUCHAU.

Rev. WILLIAM M. UPCRAFT, Mr. GEORGE WARNER and wife. Under appointment, C. H. FINCH, M.D., and wife, Rev. MAURICE HARRISON, Rev. ROBERT WELLWOOD and wife.

There have been many encouraging features in the work in the Western China Mission. The field is attractive. The province of Szchuan is the most fertile and most prosperous of the eighteen provinces of China proper. The people are intelligent and enterprising, and they seem at the same time less bigoted and more hospitable to the gospel than the Chinese of the coast regions, where they have been more in contact with foreigners in commercial and social relations. Everything about the opening of this new work in the remote region of Western China is encouraging.

Mr. Warner reports : —

We arrived at Sui Fu (the local name for what is known on the maps as Suchau) Dec. 17, 1889. Until after the Chinese New Year the time was spent in securing a suitable house to live in, and a teacher. His services in the study of the language were used until Oct. 23, 1890, when we were summoned by a telegram from the Home Secretary, Dr. Mabie, to meet him in Hankow November 6. To the best of our ability we have assisted in the meetings and medical work. During the absence of our colleague from July to the middle of September, we had charge of the work, with the assistance of our evangelist. We have not as yet made any visits to out-stations.

The meeting with our Home Secretary was a pleasant one. The privilege to talk over the needs of the work with him gave us greater satisfaction than to attempt to write it. This new field to us is a promising one, and we hope the Committee may see their way clear to send us more workers, so that we may open up new and important work.

JAPAN.

The condition of affairs in Japan is one of extreme interest. The reaction against foreign influence which has been manifested by the Japanese people for the last few years still continues, but appears to be losing its unreasoning prejudice, and to be crystallizing into definite purposes. While the thought is still and no less strongly "Japan for the Japanese," the intelligence of the people is manifesting itself in a willingness to again welcome foreign ideas, but with the purpose of clothing them in a Japanese dress. On the whole this must be regarded as not only natural but wise. A few years ago Japan appeared on the road to become an oriental and inferior copy of Germany, England or the United States. At present the more healthful tendency is to adopt such features of Western civilization as may appear advantageous, but to assimilate them with the distinctive elements of Japanese life.

The attitude of the Japanese toward Christianity is the same as toward foreign social and political ideas. The people are not generally opposed to Christianity, but if adopted it must assume a Japanese type. The announced purpose of many of the leading Christians in Japan is to form a Christian Church which shall be different from all others and peculiarly Japanese. "The Church of Christ in Japan," in formulating its creed, drew up a brief statement largely drawn from the Scriptures, and supplemented this with the Apostles' Creed, the most ancient symbol of the Christian Church.

There is a diversity of opinion as to the probable outcome of the present movement in Japan. It has certainly made the carrying on of Christian missions in that country more difficult, and many view the present state of affairs with dread and alarm, and hope for good only in its passing away. On the other hand, many find hopeful indications in the disposition of the Christians in Japan to discard the traditions of the Western churches and draw their doctrines directly from the Bible. Rightly used, this disposition can result only in good; and it would seem that the present is the very time when the Bible and the simple doctrines of Scripture should be most vigorously set before the Japanese people. There is also much encouragement in the readiness of the Japanese to support their own religious institutions, and not to rely largely on foreign aid. Properly directed, these tendencies may be expected to produce a development of Christianity in Japan which shall be an inspiration to its truer growth in all the East.

In addition to his labors in China, Dr. Ashmore, at the request of the Executive Committee, has counselled with the missionaries in Japan regarding the best measures for the future prosecution of the missionary work in that country. His presence and advice have been acknowledged as exceedingly helpful by the missionaries generally. It is the hope of the Committee that he will continue to exercise an advisory relation, not only to the missionaries in Japan, but also to the Committee itself.

On June 30, 1890, a communication was received from the English Baptist Missionary Society offering the work of that Society in Japan, with the property connected with it, to the Missionary Union, as the Society wishes to concentrate and enlarge its work in the older missions, particularly in China, India and Africa. The only missionary in Japan connected with the English Society resigned to enter the service of

the tract societies, and the offer was accepted, and the work placed in the care of those missionaries of the Union by whom it could be most conveniently carried on. By this change a number of Japanese preachers and about two hundred church members were added to our mission in Japan.

YOKOHAMA.

Rev. ALBERT A. BENNETT, Rev. CHARLES K. HARRINGTON and wife, Rev. FREDERICK G. HARRINGTON and wife, Rev. JOHN L. DEARING, Miss NANNA J. WILSON, Miss ELLA R. CHURCH, Miss CLARA A. CONVERSE. In America, Mrs. BENNETT, Miss EVA L. ROLMAN.

Mr. Bennett sends a general report of the work : —

A faithful report of the Yokohama district for the year 1890 must necessarily have discouraging features. The number of baptisms is very small ; and the spiritual condition of some of our congregations is seemingly worse, of few seemingly better, than it was a year ago. Probably some of the causes operating to bring about this sad condition of things are hidden from us ; others that are known were perhaps unavoidable, being themselves the result of the country's political excitement and its attendant evils ; while to understand yet other causes, we have only, we regret to say, to refer to our own lack of faith or faithfulness. Be the causes as they may, the condition itself calls for humiliation and prayer. We are not so foolish as to think we can read in the sombre colors of our retrospect any excuse for diminished zeal or effort for the future, on the part either of the workers or of their supporters. Far from it. The work and ourselves belong to our Lord, and by His blessing the future shall reveal Him in both.

The retrospect, however, is not all dark ; there are many bright things for which to be grateful. The degree of faithfulness evinced by our native workers, amid existing discouragements, is one of these bright things. Another is the fact that some of the converts who have been baptized during the year, have given unusually satisfactory evidence of the Spirit's work, and that their outward profession was the result of an inward change. Another bright thing, particularly noteworthy now when the very air is thought to be permeated with anti-foreign sentiment and disintegrating tendencies, is the well-nigh unalloyed unity and amity, as in the Yokohama church, for instance, manifest not only between the native brethren, but reciprocally between the native and the foreign members.

Work has been carried on in a larger number of localities than before ; and if more people have not heard, it has been because they did not care to hear, not because they could not. Were it possible to number and measure efforts, the past year's showing would probably not fall behind that of other years, and might be found to eclipse them. The writer desires to bear record to the faithfulness of those associated with him in the work in this district. It is his belief that there is not one of these brothers or sisters who does not deserve honorable mention, or who has consciously shirked missionary duty.

There is but little to say of the details of the work. At Omachi, Odawara, Atsugi, Chogo, Haramachida, Mizo, Hodogaya, Kawasaki, and elsewhere outside of Yokohama proper, and at a number of places in Yokohama, work has been carried on with a reasonable degree of regularity, and with varying degrees of seeming success or failure. Meetings have been thinly attended — too often owing to lack of interest, but in many cases to epidemic sickness, the cholera having scarcely abated before *La Grippe* set in with such force that it was the rule to have it, the exception to escape. Yet even in these thinly attended meetings, to which some had come from a long distance, bringing their lunch with them, there was often that earnestness in prayer and exhortation that must convince an attentive listener that a power not of man was working in their hearts. May that heavenly power still work in them until every thought shall have been brought into captivity to the law of Christ !

Miss Wilson writes :—

The past year has been one of great blessing to me. My health has been good, and enabled me to do more than ever before on the mission field. I am thankful I have been permitted to live, and work for Christ among the heathen. One week ago last Thursday I led the women's general meeting for the first time in Japanese, and the next day went nine miles to where we have a Bible-woman stationed, and led a meeting there, using the same preparation. I am so thankful to be able to use a few of the words of this difficult language in speaking for Christ.

Two young women have entered the Bible-training school this month, and the school grows in interest. I enjoy teaching the Bible and things pertaining to the Bible better than teaching secular studies, much as I liked teaching them. The Bible training is more in the direct line of missionary work, though much of the same work is done in the day and boarding schools.

I visit among the heathen families, who send their children to our mission day school, three afternoons a week, with one of my Bible-women. In most cases the Bible reading and explanation is listened to respectfully, and in some cases much interest is manifested.

TOKYO.

Rev. C. H. D. FISHER and wife, Rev. GEORGE W. TAFT, Rev. J. C. BRAND and wife, Miss ANNA H. KIDDER, Miss M. ANTOINETTE WHITMAN, Miss ANNA M. CLAGETT.

Mr. F. G. Harrington, who has now removed to Yokohama, writes :—

It has been a hard and discouraging year, and workers had to be very cautious in their labor. In my opinion, persons are received into the churches much too hastily, as a general rule, before it can be known whether there has been a genuine conversion or change of heart. The Japanese are fond of show and parade. The Baptists travel too slowly for them, and they get impatient at our slow advance. Then, instead of uniting in earnest efforts to win souls and teach them the way of salvation, they blame the missionary or the pastor for not compelling men and women to enter the church. So at present we must go slowly, and pray that the Holy Spirit may make the Japanese Christians more faithful, both in word and work.

I am devoting my time very largely to the book or written language, though endeavoring at the same time to gain sufficient grasp of the colloquial to converse readily, or to talk or preach extemporaneously, when opportunity offers. I can now read the Japanese magazines and newspapers with a fair degree of facility, and am engaged in translating "Evarts' Concise Comments on Baptism." I hope ere very long to be able to translate with comparative facility; and as Baptist literature in Japan is very scanty, some of the best being out of print and not purchasable, I trust a generous allowance will be made for publishing literature in the vernacular.

Miss Kidder reports :—

The tumult of the people has not ceased, but the disciples are doing better. One of our native brethren said, a short time ago, that though many whom they thought believers had proved untrue, the fact that Christianity was true remained; and we feel that this thought is gaining a place in many hearts. We have seen some sorrowful days over the wanderings of these poor, young disciples. Our numbers in almost all branches of the work have decreased, but we have more branches which, I believe, are even now showing signs of fruit.

Two of the Bible-women were for some time in Mito, where, from Mr. Clement's report, they did satisfactory work; these, the remainder of the year, and the other two have worked in Tokyo. Being women of years and experience, they visit and hold meetings alone, taking turns, a month at a time, in each of the four districts where we labor. Whether because so many of the believers proved unfaithful, or for some other reason, the success of former years has not attended their service; but they have been unusually faithful in study, and their improvement in knowledge and grace is very manifest.

In the day and Sunday schools, too, there has been less fruit than in preceding years; yet the Bible classes have been deeply interesting and interested, and the schools on Lord's Day have greatly improved in character. Misses Clagett and Church have each started a new one. In all the Sabbath schools the older Christian girls from the school have regular appointments, which they fill very acceptably.

During the long vacation in the Theological Seminary at Yokohama we were able to have young men who could be trusted as to their teaching to preach for us; and since the school has opened again, different students are sent up, so we keep our evangelizing places—three in number—open all Lord's Day and twice during the week. At the main chapel where we all attend on Lord's Supper days, and all, except those who do special work in the other places, on the Sabbath, we have been blessed in that the disaffection of the past has not turned all the disciples away from the truth; and others who have been faithful are finding strength to speak, where before they kept still and allowed wrong to go unchallenged, so that the work appears in better order, which we hope will lead to fruitage in soul saving.

SENDAI.

Rev. EPHRAIM H. JONES and wife, Rev. SAMUEL W. HAMBLÉN and wife, Miss NELLIE E. FIFE, Miss LAVINIA MEAD, Miss L. ADELE PHILLIPS.

Mr. Jones writes:—

Our work has been increasingly difficult during the year. The ultra-nationalism that has prevailed for the past two years has gradually become more pronounced. While personal insults and violence have been lacking on our field, the unwillingness to listen to foreigners, the hypercritical spirit which has prevailed, has made it almost impossible to work. Our helpers have displayed such a self-sufficient spirit that often the fact that a plan was recommended by the missionary was enough to raise opposition. An unloving spirit so injured the spiritual condition of the church that with much sorrow we saw the meetings grow smaller, and noticed the reduction of power. Notwithstanding, the Lord did not altogether forget to visit His heritage. Five men and five women were added during the year.

Our country work has had to do without personal supervision. The feeling against foreigners, and the readiness to find fault with them, besides the inconsistency of using a passport for health to prosecute Christian work, have been deemed a sufficient reason to give up touring. So no visit has been made to the out-stations, except to those from which we could return on the day of starting. In place of personal visiting we have held two Bible Conferences, to which one brother from each station was called, and for a week they were instructed in the Bible and in ways of carrying on the work.

Hachinohei.—This little church has met a great disappointment in Mr. Halsey not being able to go to help them. The condition of his child's health being such that he was advised by the physician to go south instead of north, the preparation for an aggressive campaign under the leadership of our brother came to naught, and the little band feels its weakness more than ever. As this church has but few members and among them only one or two heads of households, but very little money can be raised, not even enough to pay the monthly rent of the meeting-place. Our Missionary Conference, which met last spring in Yokohama, had a special appeal for a worker to be sent here, to occupy what promises a pretty prompt if not very large return in the near future. Our churches are generally made up of the younger members of Japanese families; and the patriarchal system prevails, one roof often covering four or five generations, and the younger members are by law and by immemorial custom strictly governed by the head, even to the extent of not being able to control their own earnings. Self-support is therefore difficult.

Our work has been greatly helped by our sisters Miss Fife and Miss Phillips, and the arrival in the fall of Miss Mead has given much encouragement to the work. Brother Hamblén has been

with us part of the year, and has been a great encouragement and help. We have felt glad to counsel with him, and hope that when he comes to be able to use the language of the people enough to engage in direct work, the country will have been fully opened,—by the accomplishment of treaty revision,—and the present antipathy to foreigners, growing out of the effort to settle that knotty problem, will have passed, and he will have the joy of seeing scores brought to Christ where we only see one.

Miss Phillips writes:—

My work for the past year has been spent principally on the study of the language. November 1 I opened a Sunday school in the house of one of our believers, with three girls and three boys present. Now there is a regular attendance of about forty-five. There are, as yet, no men who come to listen, and but two or three women, who come and sit awhile listening to the catechism questions taught the children, and to the hymns they have learned to sing. The children are quiet, behave well and listen attentively. On Friday afternoon of each week we meet in the same house to sew and make warm garments, such as stockings, caps and mittens, to give to the little ones whose hands and feet are purple and stiff with the cold. After we have worked an hour or so, all work is put away, and we sing a hymn or two, then listen to a story of our blessed Saviour, read and explained by one of Miss Fife's Bible-women, who goes with me. The work is encouraging; and these dirty, ragged little urchins have crept into my heart, and demand a share of my love in spite of repulsive external appearances. May the Holy Spirit do its work in these little hearts, and early turn them to know and accept their Saviour, Jesus.

MORIOKA.

Rev. THOMAS P. POATE and wife.

Mr. Poate reports:—

The police regulation, which forbids us, without special permission, to spend a night from home, confines us practically to the city and its immediate vicinity. We have, nevertheless, met with encouragement, notably in the fact that our native brethren are bestirring themselves. Two preaching-places were carried on for some time, but the approach of winter made it seem desirable to discontinue one of them and concentrate our efforts at the second. This is at a place called Shinden, nearly two miles from the city. There the people seem teachable, and in addition to the preaching-service a Sunday school, attended by fifty-four scholars, is carried on by two of our brethren. In the city itself we have made a long step in advance. Hitherto all the meetings have been held in the mission-house, but for many reasons this was undesirable. The fact that it was a private house deterred many from attending. Often people would come to the door, and then their hearts would fail them, and they would go away. Again, some of our native brethren are in the habit of coming two or three hours before a meeting commences, and so it sometimes happened that we were at supper in the meeting-room. One zealous brother, who came to us last spring from Nemuro, a spiritual child of Brother Carpenter, was specially concerned about this. He spoke to me first, then brought up the matter in our prayer meeting, and urged all to make special prayer to God for a suitable place of worship. Our prayers were heard; in God's good time the way was opened, and we arose and built. We also prospered, for God was with us. We have now a neat chapel on the mission lot. It is provided with baptistry, dressing-rooms, kitchen, etc., and will seat about two hundred and fifty people. The cost, a little over four hundred dollars, I am glad to say, has been met by the balance of money received from the school, left after defraying cost of the house and lot, and the unexpended balance of the previous year, supplemented by some from my general grant for work. At the opening services, which took place last week, we enjoyed the divine blessing. After the dedication we gathered our Sunday-school children, with the men who had taken part in the building, and gave them a Christmas tree. About two hundred were present, although the weather was not pleasant. The chil-

dren recited in concert the ten commandments, several passages of Scripture, and also gave an interesting consecration exercise. We then had several earnest addresses.

At our first prayer meeting in the new building, a young man asked for baptism, and, having satisfied our brethren as to his experience, was accepted and baptized on the last Sunday of the year. Since then another has also come forward, but we deem it best to test his sincerity.

Our Sunday-school work has increased wonderfully. The average attendance is large, and much knowledge of the Word has been acquired. The children, too, are carrying a measure of light into dark homes, and their parents begin to know something of Christianity.

A new feature in our work is a service at the jail. This is carried on in conjunction with the Presbyterians. The Buddhist chaplain has opposed us bitterly, and, being supported by a number of officials, he has contrived to intimidate by far the greater part of the prisoners and keep them from our meetings. Some eighteen or twenty of them, however, are interested, and it is good to see the interest with which they listen; and the way in which they search the Scriptures would put many in our own lands to shame. We have been allowed to introduce much Christian literature into the jail, and this has met with a ready reception from all. The priest is losing his hold of power, and feels himself insecure. He has just lately resorted to divination, in order to find out what awaits him. A little while ago he printed a tract against Christianity, but it was so scurrilous that the Governor would not allow it to be circulated in the jail. Many of his supporters are falling off, and his downfall is at hand.

To sum up the results of the year, though we have had but few baptisms, the work has grown largely. Our native brethren are becoming much more aggressive. The tendency to be jealous of the foreigner, to put him on one side and get rid of him as soon as possible, renders it a very difficult matter to carry on work; but it is a source of much gratitude to God that our relations continue to be cordial with the natives. They are so anxious to do everything themselves, so loth to call on us for help, that often they undertake tasks for which they are not perhaps quite fitted as yet. They would much prefer to conduct all the Bible classes and do all the preaching themselves. No doubt there is often in this spirit a mixture of evil, of bitter feeling; yet in the main it is, I think, of God. And when I see the excellent work done by some of our native brethren, the liberality of the native churches in the support of pastors when left to themselves, I rejoice that though it is painful, sometimes humiliating, to be put on one side, Christ is preached, the native element in the church grows, and in spite of the hostility of the heathen, the errors of believers, the darkness fades away and the true light shines more and more gloriously.

KOBE.

Rev. HENRY H. RHEES and wife, Rev. ROBERT A. THOMSON and wife, Mr. LEWIS E. MARTIN, Mr. WILLIAM WYND.

Mr. and Mrs. Rhees have now returned to Japan. Mr. Thomson reports of the work the past year:—

While our bright anticipations for the year's work have not been realized as fully as we could have wished, yet we have been enabled to thank God for very many blessings, and have taken courage for the future. Very few of the missions in Japan have been able to report a material advance upon last year. They have been thankful indeed to be able to hold their own. Without any question this has been a very trying year for all kinds of Christian work, the principal reason being an evident hostility to foreigners, and even among the missions the spirit of opposition has shown itself. The great political excitement this year has been the means of drawing away the attention of the people from the gospel, while many of those who started well in the Christian life have gone back. From this cause we have had no reason to complain, though with other missions we have felt the strong adverse tide of reaction.

Being entirely alone on this field during the past year, I have not been able to open any new work outside of Kobe. Last spring we opened a new station in a thickly populated district

which has already been fruitful in a number of interesting cases of conversion. I have visited all the stations regularly once a month, and in addition have gone to Osaka once a week to conduct a Bible class. The work has been encouraging there.

I have given a good deal of attention to the evening school in Kobe, as I consider it a most important work. Last spring I had a little assistance from missionaries staying in Kobe. They took two evenings a week, while Mrs. Thomson and I went three evenings. Then we had an attendance of seventy young men, and the work was pleasant and interesting. This fall the whole work devolved upon our hands again, and we were only able to give it four nights a week. The attendance has decreased to forty. This is partly owing to the fact that two other missions have opened evening schools in Kobe since we opened ours, and partly to having less help. I cannot give as much time to this branch as others can who have it as their special work. In our school we have Bible instruction every evening in addition to a Bible class on Sunday. Great interest is shown in all the classes by the young men; and while Dr. Mabie was here he was exceedingly interested and pleased with the work, and encouraged us to go on, assuring us that help would come.

I want very much to open a Young Men's Institute in Kobe, where we will be able to have classes every evening, lectures, library and reading-room. If we had such a place here, it would be of great influence and the means of much good. Nothing of this sort has yet been done for the young men, and it is sorely needed, specially for those who are in business all day, and have no place to go in the evenings. I wish God might put it into the heart of one of His stewards to supply the means to put up such an institute as would be a blessing to this city! We are praying for this and looking for it soon.

Two churches have been organized from the Kobe church during the past year—one at Shimonoseki, under the care of Mr. Halsey, and one at Chofu, under the care of Mr. Shoemaker.

I expect soon to organize two other churches also from the Kobe church—one at Osaka, to be handed over to the care of the Southern brethren, and one at Hemeji, which will continue under our own care. The incessant worry and care involved in the oversight of this work is no easy burden, yet we have proved that the Lord does give strength and help in time of need.

SHIMONOSEKI.

Rev. RICHARD L. HALSEY and wife, Rev. THOMAS E. SHOEMAKER and wife, Miss HARRIET M. BROWNE, Miss OLIVE M. BLUNT, Mrs. ELLEN SHARLAND.

Mr. Halsey reports:—

During the last year, in the providence of God, it became necessary for me to come to the South. In the important matter of the location of my station, I count myself happy in the choice which was made after consultation with my brethren, and feel that in being led to Shimonoseki, the Lord has brought us to a place where a wide and effectual door is open to us.

Our arrival preceded that of our brethren, so that for three months we were alone. During this time the cholera raged in the city and province. However, I was able to visit the portion of the work that fell to my charge and also to go over the field, and by the help of the native brethren to open new out-stations. Our members are scattered throughout the towns of the province. In no place have we over twenty resident members; but we trust that we may be helpful to these little companies, scattered here and there, and that they may, growing with the growth of God, increase and be multiplied.

With us it is but the beginning of days, yet ever do we hope and pray that the Lord our God may give us the early and the latter rain, that here we may be permitted to live and labor, and come to enter upon the weeks appointed for that harvest which He shall gather in. We rejoice in cordial and fraternal relations with our native brethren, and trust that the wave of independence may not, as it sweeps over the country, strike us ere they are able to intelligently carry on the work themselves.

Our hearts have been cheered by some additions, and scarcely a day passes in which we are not permitted to tell some one of the way out of darkness into life and light and love.

We are pleased as we observe the Japanese adopting the ways of modern civilization, for which they are peculiarly prepared by having brought feudalism to its highest point. Materialism is making great inroads — the natural result of the long nurture of an atheistic Buddhism. Would that the Word of God might occupy the same prominence here that it did in Europe when the new learning dawned upon her waking peoples! As there, so here, the printing-press is an important and powerful factor. This black missionary should play no small part in our work, for looking beneath the surface of all this progress we see sin and all her foul progeny. The refined vice of modern civilization is also creeping in, and in a nation without any recognized basis of morals will certainly do its awful work. The harsh lines in the prospect tell clearly that there can be no humanity without divinity. In the darkness of this night there must be the constant reiteration, "Ye must be born again, ye must be born again."

In the midst of this self-sufficient people we feel most keenly how difficult it is to make man realize that there can be no stable blessedness in this life, nor in that to come, save as to human activity there is added divine power. With God's help we will make the endeavor, and do most sincerely bespeak your prayers in our behalf.

Mr. Shoemaker is located at Chofu, a suburb of Shimonoseki, where there is a church and the school for girls: —

This year has been one of combined language study and field work. The language is exceedingly difficult. In June Brother R. L. Halsey moved to Shimonoseki, and took off my hands the work in Shimonoseki and Tokuyama, leaving me the work in Chofu, Hagi and Yamaguchi, which last we opened during this year. Having thus divided the work about the middle of the year, it seemed best to send in a combined report of statistics for this year. In this letter, however, I will speak only of the stations now under my supervision.

The churches here have always been branches of the Kobe church, but last September the Chofu church wrote for letters, and on November 10 was recognized as an independent body. Brother Suzuki, an ordained preacher of earnest piety and zeal, is our evangelist here. We rented a hotel and held two meetings at the time of the recognition, and had audiences of one hundred to one hundred and seventy-five persons, who listened attentively for two hours each evening. We have since had another meeting of about one hundred and seventy-five persons in the same room. We have opened up one station, and expect also to open one or two more as the Lord may direct, to be worked from Chofu.

The Hagi field moves very slowly. It is very difficult. The city has dwindled from sixty thousand to about twenty-five thousand population, and so our people move away. There is persecution also reported, sometimes extending even to stoning. It is a strong Buddhist centre. I hope to open up one or two stations next month, to be worked by our evangelist from Hagi. Yamaguchi is, I think, more promising. One of the brethren there is assisting the evangelist, and thus we have services in two places in Yamaguchi, and in three out-stations worked from Yamaguchi. In addition to these regular stations and out-stations, we are earnestly planning and endeavoring, with God's help, to have the blessed gospel proclaimed as often as we can in as many other towns as possible, so that many people may hear of Christ and also learn where they may hear more. We are greatly hampered by the passport regulations, being unable to get to some of the towns at all, and cannot go with all the workers as we would desire; and still more are we hindered by this difficult language, in which I cannot preach. But with God's blessing we hope and pray that something may be done for His glory. We are just beginning this work, and earnestly request your prayers for it.

With the help of Mrs. Sharland, I have here an evening school of English, which has just begun and now numbers about forty young men. We hope that we may win them to Christ and to efficient work for Him among their own people.

Our force is all here at last — Mrs. Sharland, Miss Browne and Miss Blunt of the Woman's Board of the West, all full of zeal and energy; and we have reason to hope that some effective work will be done, and that if God but adds His blessing there will be results to His glory. For this we all are praying and working, striving to trust God.

Our missionary force is exceedingly small for the work it has to do. We can touch but a small part of it, and yet it is now or never for the Baptists in Japan. There may be truth in what some of the oldest missionaries are saying; i.e. that a few years (ten or fifteen perhaps) will end it all up here so far as missionaries are concerned, and that after that the native church will do the work.

NEMURO.

Rev. W. B. PARSHLEY and wife, Mrs. C. H. CARPENTER, Miss LOUISA CUMMINGS.

The independent mission established at Nemuro, on the island of Yezo, by Mr. and Mrs. Carpenter is now enrolled among the missions of the Union, and will report through its periodicals; but it continues to be supported and directed by Mrs. Carpenter. A church has been organized, and a self-supporting evening school is carried on. Much interest is shown in the meetings, and the school, the financial management of which the natives have taken on themselves. No special report of the work has yet come to hand.

AFRICA.

The missionary work on the Congo during the past year has shown a gratifying advance in the ease and smoothness with which the mission has been carried on. Since the Congo Mission was adopted by the Missionary Union, there have been difficulties in its practical workings, due chiefly to the unsettled condition of affairs in the country, and somewhat, also, to the fact that a large portion of the missionaries had never become acquainted with the Committee and were unfamiliar with the methods of work adopted by this Society. These difficulties have been gradually overcome, so that the work is now in a better condition than ever before. The facilities for living on the Congo are improving year by year, and of the forty-six missionaries connected with the mission all except sixteen have either gone out from America or visited this country, and so become familiar with our ideas and methods of work. Those who have not yet visited us have become so well acquainted with the aims of the Society through correspondence that practical unity of effort is secured throughout the mission. The visit of Rev. Henry Richards to this country in the winter, during which he spoke one hundred and five times to churches and gatherings in many of our principal cities, did great service in drawing the Congo Mission nearer to the sympathies of our people. He was everywhere warmly received, and his account of his remarkable experience in the work at Banza Manteke excited great interest. A stenographic report of his address has been printed and widely circulated.

The missionary work has proceeded with diligence and earnestness on the part of the missionaries, and with an encouraging amount of success. The chief centres of ingathering are at Banza Manteke and Lukunga. The church at the former station has been severely afflicted by the mysterious "sleeping sickness"; and as all the work has devolved upon Mr. and Mrs. Ingham, during the absence of Mr. and Mrs. Richards, the church has not grown. With the return of Mr. and Mrs. Richards to

assume some of the burdens, better reports may be hoped for. At Lukunga a very cheering progress has been made under the devoted labors of Mr. Hoste and his associates. Three new stations have been established, at Irebu, Kinjila and Matadi. The natives at many of the places where missionary work has been recently begun are beginning to listen to the gospel with interest, but it is perhaps too soon to look for a harvest from such recent sowing.

MUKIMVIKA.

Mr. J. M. LEWIS, Mr. RICHARD D. JONES.

The work of the year has been largely preparatory for the industrial work, but evangelistic work has not been neglected. Mr. Lewis writes:—

The station has assumed quite a different appearance since some of the old buildings have fallen and new ones taken their places. We have the finest house in Congo and one that will last for many years. The "Evangel" is very convenient now since it was enlarged with a nice cabin, which adds much to the comfort of passengers. I went to Banana last week, and brought over three tons of cargo with perfect safety. I ran it with the help of two of our station boys—one at the wheel, the other for fireman. My last trip to Tunduwa was made with the same number. I left Tunduwa at six A.M., and arrived at Mukimvika at six P.M. of the same day. I think another season we ought to cover the bottom with copper up to the water line. Our machine shop is a perfect success, and as soon as we can run it regularly will be a great advantage to us.

We are now in the midst of a famine, so that our agricultural plans for this year are a perfect failure. There has been no rain for ten months save two small showers; those came up early, and we thought we were going to have early rains, but have been waiting to the present with no signs of rain. The country all around us is like a desert, and the people are suffering for food, and there is a great amount of sickness among them. I have quite a number of patients, and am glad to say that the knowledge of medicine I gained while at home has been of untold value. I have had some very bad cases, and have been wonderfully successful.

A very bad case of fever came to my notice when on one of my mission rounds. I had him brought to the station, and he is now perfectly well. When he came he had a string of birds' claws around his body, to drive away the disease. I took out my pocket-knife and removed the charm, against his wish; but he now has to acknowledge the white man's medicine cured him.

We work from early morn till time for bed, and are glad that the Lord has blessed us with health to do it. Mr. Jones is one of the best of workers and a fine scholar. He has acquired a wonderful command of the language, and now preaches in Fiot every Sabbath. We have our school in the evening, attended by boys only, who have made good progress.

Among other things we have dug a well, and have now a good supply of pure, clean water. All the water previously used on the station was carried a mile and obtained from a mud-hole, where the people from three towns came for water. We now get it from our own well, which is two hundred rods away, and beside our factory. The people laughed at the idea of our trying to get water, but they are now glad to avail themselves of the opportunity of coming to our well.

So far as our work goes, we are greatly cheered and encouraged. The boys who came to us with lead and silver rings in their ears have all removed them, and are ready and willing to be taught.

MATADI.

Rev. WILLIAM A. HALL.

This is the starting point of the Congo Railway, and has now become a busy place. Formerly the caravans which took the missionary goods up river started from Palabala, but now they start directly from the store at Matadi. Mr. Hall has therefore

removed to Matadi to superintend this work. He also holds services with the natives who come down in caravans, and with the workmen on the railroad. He reports of his work at Palabala and Matadi:—

The past year has not been without its difficulties and trials, but thanks to a merciful providence, "The Lord of hosts has been with us, and the God of Jacob has been our refuge." Since the month of October last, the Good Master has added seven souls to our little church at Palabala, and there is another that is now ready for baptism. These are all scholars of our Sabbath and day schools.

During the year, I have been compelled to devote most of my time to the heavy and absorbing duties of transport work, which is so absolutely necessary for the maintenance of the up-river stations. I have, however, amid the above and other pressing duties, been able to pay several visits to the neighboring towns while at Palabala, and spared no pains in offering the gospel of our blessed Lord, which alone is able to ennoble, to comfort, and to bless.

Having discharged the young man that was in charge of our store at Tunduwa, it became necessary for us to have some one there who has special interest in the work at this place; and after prayerful consideration I felt it my duty to leave Palabala and take up my abode here at Matadi, where I can look after the receiving and forwarding of our goods, until some one can be secured for the work here, while brother Hyde remains at Palabala and attends to other duties connected with the treasury. Since the month of September, I have been able to receive all our goods here, and forward them from this place to the upper stations.

Our transport work is moving successfully on. As people from all parts of the coast come here in large numbers to work on the railway, there is a fine opportunity for the preaching of the gospel on Sabbath days. I usually hold three services on Sundays—one in the morning among the crew boys, when they are not at work, one at three P.M. in my dwelling, with Lagos, Sierra Leone and Accra men, many of whom are earnest Christians, and another between the hours of four and five P.M. with native carriers. This is indeed a great privilege, and although lonely in this very trying clime, yet I am happy in my work. "Praise the Lord!"

PALABALA.

Rev. J. CHESTER HYDE, Mr. CHARLES W. MARKHAM and wife, Miss NORA A. GORDON. Absent from the field, Rev. JOSEPH CLARK and wife, Miss LULU C. FLEMING. Mr. THEO. A. LEGER and wife under appointment.

Mr. Hyde reports:—

A new station has been built at Matadi, first under my own care, but now under the care of Rev. Wm. A. Hall. Under him there are eleven Accras, four carpenters preparing suitable buildings, one assistant, six strong boatmen and seven Congo common laborers. A twenty-one by twenty-six foot building over a store of the same size is surrounded by a veranda eight feet wide, supported on iron pillars. The situation commands a beautiful view of the river, and ocean steamers are in sight one-half hour before reaching the pier—five minutes' walk from the house. The railroad is constructed across our land near the beach. Our boat has to be manned carefully by experts in landing our goods at the shore, and I am glad to say that when our cargo comes to Matadi directly from Liverpool, the same crew can do the work of landing our goods quite as easily as now. The captains of some vessels say they would even put a boat over themselves to assist us.

Here at Palabala Mr. Markham has put a new iron-roof on one side of Miss Fleming's house, and made other repairs; and now his advice in putting up the piazza at Matadi is making the work easier, even though he is at Palabala. He now proposes a series of Bible studies with the boys, which has already commenced.

Palabala is not the scene of loading caravans, as before. A system of completely ignoring the claims of chiefs and kings for dashes and presents is followed, only making presents where favors

have been truly received as to men. We have gone from the chiefs to the people, and where the laws could settle disputes we deferred judgment. In the case of Kinkela Mavinga and his brother, the highest chief of the country centering at Palabala Noso, his going to the State for protection when his brother sought his life, at last led him to come out freely and boldly for Christ. Then a backslider, his brother-in-law, was reinstated, and our cook and three boys were baptized. Mr. Clark, returning to the station just in time to assist me in baptizing the boys above named, discovered a seriousness in his own personal boy, who followed in baptism.

A seriousness, aided by good teaching at the hands of Misses Gordon and Fleming, now characterizes the study of the Bible conducted by Mr. Markham and occasionally supplemented by remarks from me. The mission is in a flourishing state.

Miss Fleming has been compelled to leave the Congo, to seek restoration of health and strength in America. Of her work during the year she writes:—

My work has been a pleasure to me this year in a higher degree than in any previous year, though I have not been very well. I have not been able to go away on evangelistic tours, but have faithfully visited, when able, the towns about Palabala, eight in all, breaking to them the bread of life and caring for the sick and dying. My town school has taken my morning hours, while I have spent my afternoons in visiting. The walking has used up my strength very much, but I have daily gained soul strength in proportion to the diminution of the physical.

The work at Palabala has known its hardest trial this past year and also its greatest blessing. More people have been reached, and some have turned from sin and darkness into light. One little boy in my school took a stand for Christ and began to grow bold for Christ. His master, a backslider, learning of this, took the dear little fellow out of school, away to a distant town, and compelled him to enter a temple to become a fetch boy. How my heart has followed this dear young disciple, you can never know till you are bound in spirit with some poor soul who suffers persecution for the kingdom of God's sake. I have been with him in all the bonds that bind him to that unholy temple with all its unseemly images, and suffered with him all the insults thrown into his face, because of the hope he has in Christ. All this has been in soul, but the suffering has been as real as has been his who suffers in body.

And now comes the painful task of telling you that I must put down my loved work, for a time at least, and seek rest in my home-land. I have been fearing this for a long time, as my strength has been so fast declining. Both of our doctors have advised me, and I feel it my duty to obey.

BANZA MANTEKE.

Rev. HENRY RICHARDS and wife, Mr. CHARLES E. INGHAM and wife, Rev. EDWIN SMALL, M.D. Mrs. SMALL in England.

In the absence of Mr. Richards in England and America, the work at this station has been in the care of Mr. Ingham, who reports:—

We must send in some respects a rather sorrowful report. Our membership at the close of the year is less than at the beginning. The sleeping sickness has literally decimated the church, and has apparently been a great hindrance to our work, especially as regards extension. We are thankful for the way in which the church has stood the repeated trials of faith. It is difficult to estimate the loss we have sustained altogether. Paul and Barnabas, who were faithful evangelists, Mandombi, who was sent to England, David, who helped Mr. Richards translate Luke's gospel, and many others—evangelists, teachers and scholars have died, and we are still losing them. People are insane and dying around us at this present time; numbers of the little children in the school are doomed. The attendance for worship has not fallen off, in fact, rather increased, but we have few outsiders come to the meetings. The school attendance has increased, and the children's Sunday service is very popular.

We are hoping to increase the number of out-schools this year, but we do not wish to open more than we can visit and superintend. Two schools are closed temporarily. In one six men had learned to read, and at the other school the teacher, a boy, had apparently slackened in his duties. We are much tried by irregular attendance on account of shortness of food. Thousands of carriers from up country buy up all the food the people can be induced to sell, and scholars go off hunting as a consequence. We have very few boys on the station, nearly all our attendance being voluntary.

Before I knew that Mr. Richards was going to America, I took up with the transport, and have had to give much time to it. However, it is a very necessary thing to do, as Lukunga cannot do all the transport. During the last four months we have got up 1,117 loads; 893 have been sent on to Lukunga; 1,173 were for this place; the remainder are on the way.

LUKUNGA.

Rev. THEODORE H. HOSTE, Mr. J. E. RICKETTS and wife, Mrs. MARION A. WHITE, Miss LENORE HAMILTON, Miss CLARA A. HOWARD, Mrs. BELLA CLAFLIN. In America, Miss LINA FAULKNER, Miss BERNICE ROYAL, Miss RACHEL LEIDY.

Mr. Hoste reports 110 baptisms during the year, and writes:—

I am sure there is reason for thankfulness to God for His goodness. He has not only given increase in all departments, but also has enabled us to develop or begin to develop a regular system, by which we hope, by the blessing of God, to fill this district with detached centres, manned by native Christians under foreign supervision, at which points churches and schools will be established as God enables us.

We began the year with a comparatively small staff, consisting of Miss Faulkner, Mr. Ricketts and myself. We have during the year been reinforced by the addition of Mrs. White, Miss Howard and, quite recently, Mrs. Ricketts. During the year 110 members have been added to us, five new schools have been opened, two old schools resuscitated. One new evangelistic centre has been opened.

We find the church numbers just about two hundred members. Since the church was founded, in 1887, seventeen members have died, one withdrew, three left for other districts, six have been expelled, and two have been suspended.

We have four outposts. Saunna, about twelve miles to the east of us, has twelve church members, and a school established and superintended by Miss Faulkner; native school teacher and evangelist Kimbembe. Mayata, who is chief of the town, also does good evangelist work, and can read. A state official told me, that in the course of his travels, undertaken in the way of duty, he happened to light on this town to sleep in. At about eight P.M. he heard a drum being beaten in the town, and presently, to his surprise, the chief came and told him it was time for worshipping God, and invited him to come, which he did.

The second out-station is at Kinkamba, about ten miles due north of us. Here are ten church members. Mrs. White has lately established a school there; native school teacher Nsumbu, who also conducts services there, in conjunction with Wumunu, native evangelist.

The third out-post is at Mbanza Nsanda, about fifteen miles due west of us. Twelve church members. This work, I am hoping, will be taken up by Miss Hamilton when she comes out. Lutete is the native evangelist at this place, and Mbemba, native school teacher.

Of course, Lukunga is our main stronghold. Besides two schools on the station, a primary school in charge of Miss Howard, and a senior school in charge of Misses Faulkner and Howard and Mrs. White, we have three town schools, taught by native teachers, supervised by the ladies—Mayambula by Miss Faulkner, native teacher Wankama; Nsenga by Miss Faulkner, native teacher Budimbu; Boma by Mrs. White, native teacher Jesse. In addition to these a native teacher, Kivuila, has a school for the boys employed by the State. We have quite a number of incipient school teachers who assist in the teaching of these schools.

Mr. Harvey, who has not yet found opportunity to settle down on his own account, offered to undertake the building of an outpost at Kimpesi, about forty miles to the south of us. This is quite an embryo work. When Mr. Harvey leaves I hope, God willing, to make arrangements for a school teacher and evangelist to be there. This is rather an important point to us, as it is near the railway and also the boundary agreed upon by Mr. Bentley and myself as the proper boundary between our respective spheres of operation.

Mr. Ricketts writes :—

We are truly thankful to the Lord of the harvest in reporting that the past year has been attended with much blessing. Many have been gathered into the church, and we hope many more will soon be baptized. The schools under the care of the ladies are making very good progress. We had eight out-schools in the various districts and villages, besides the station school. Mrs. Ricketts is in charge of one of the out-schools, and we sincerely hope that by the blessing of the Lord very much good will be the result of these schools in the future.

We are also busy doing evangelistic work all around, far and near, especially in those places where the people have not yet received the gospel; and in one of these districts, which is called Malonde, we are seeing signs of blessing. The people are very wild, and at first were very much opposed to the gospel; but there is a change in some of the villages in this district, for we can now get some of the people to come near and sit down quietly and listen while we preach the gospel to them, and we hope that some of them will be drawn to the Saviour soon. In some other places we cannot get the people to listen to the gospel as yet, although we are trying to preach it to them; but we trust in the Lord that they will not be able to refuse long.

During the months of September and October, both myself and the native evangelist who works with me went down to meet my wife; and while she was delayed in England we found a field of labor at Matadi. Thousands of carriers go to Matadi and Tunduwa from the Lukunga districts; and while we were there waiting we preached the gospel to these carriers every evening as they came, and in this way many had the opportunity of hearing the gospel.

KINJILA.

Rev. J. E. BROHOLM. In Europe, Rev. P. FREDERICKSON and wife.

Mr. Broholm has begun work on this field during the year, with encouraging signs of interest among the people. He expects to be joined by Mr. and Mrs. Frederickson on their return. No report has been received.

LEOPOLDVILLE.

Rev. A. SIMS, M.D., Rev. CHARLES F. RAINE, Rev. F. C. GLEICHMAN and wife. The steamer "Henry Reed," Mr. J. H. CAMP.

Dr. Sims reports :—

Every building in this place, of which there are fourteen, is each solidly and permanently made of timber, on piles, with plank walks, floors, and in some cases plank roof—my house of iron—and each place with care will last from fourteen to twenty or more years. There is no clay building on the place, but I am now building an adobe cook-house, instructing the school boys to make the bricks, and two boys to build it.

I fear to be premature in speaking of anything, but there is a work of grace in the place. Prayer and praise are heard nightly in each one of the dormitories, so that, including our people and Congo Balolo Mission, there are fifty young people under stirring influence. There are perhaps fifteen boys awakened and leading the others.

Mr. Raine, who has remained at Leopoldville until the arrival of Mr. and Mrs. Gleichman, expects finally to locate on the Upper River. Mr. Camp, who reached

Leopoldville only at the end of the year, is engaged in preparations for repairing the steamer. Mr. Raine writes from Bwemba :—

I have carried out the written instructions I received immediately before leaving England —“To remain temporarily at Leopoldville, with the view of establishing a new station on the Upper Congo or on the Kassai.”

Mr. and Mrs. Gleichman coming to settle at Leopoldville, I was free to go forward again, and at the invitation of Messrs. Billington and Glenesk went on to Bwemba. At Leopoldville I had the oversight of the school, which had an attendance of twenty-five at the time I left. This department of work affords much encouragement, especially when it is remembered that as reading in their own language is the principal thing taught, it is the important complement of the work of translation.

In addition to teaching daily, I was engaged in preparing the rough frame-work of a small, substantial wooden house, which will serve first as a temporary dwelling-house as soon as a new station is started, and which will afterwards serve as a school.

Several of the young men engaged as workmen on the station express their desire to give up sin, and to trust the Lord Jesus as their Saviour, and to live according to His teaching. Their lives, too, testify somewhat to their sincerity. They scarcely have as yet the clear vision of converted souls, but certainly are not in the deep moral gloom in which they were at one time. Their condition is similar to that of the man in whose eyes men were like trees.

Mr. Gleichman writes :—

The attendance at day school, of which I have the charge and in which Mrs. Gleichman helps, is averaging thirty-two. The daily services led by Dr. Sims are attended by an average number of thirty-one, the daily numbers running from forty to sixty. Sunday we have two services, attended by seventy or sixty-eight or thereabout. The Sunday school, of which I also have charge, has an attendance of thirty, with four native teachers. We use the Congo translation of “Peep of Day” in both the schools.

We have some young men that pray in the services and carry on meetings in the boys’ houses. These are good young men, but it is pretty hard to tell whether they are converted or not; they will pray very earnestly in the services, and then go out and do or say such things that will spoil what influence they may have gained in the meeting. We hope and pray that the grace of God and the earnest work of His servants may have the power to produce conviction on these started ones, that the Spirit may do His work among the rest.

BWEMBA.

Rev. A. BILLINGTON, Rev. CHARLES B. GLENESK and wife.

Messrs. Billington and Glenesk send a report for the station :—

We are reminded that it is again time to send a report. To write a simple report, in itself, would be a comparatively easy matter; but to send one that will be of general interest, in the present state of the work here, is far more difficult.

As to Buildings.—Mr. Billington’s dwelling-house was finished the early part of the year. It is a wooden house, on piles, with iron roof, all the timber being native, save windows, and it is substantial, convenient, and calculated to contribute considerably to the health and comfort of those called to serve here, for many years to come. He has also built a store and children’s house, on piles, with walls and roof of corrugated iron. Mr. Glenesk has been working on a wooden house several months, which will, when finished, be all that has been said of the former. The timber is all from the country, is nearly all cut, and he has just commenced putting it together.

The Steamer.—In this connection should be mentioned the work of the steamer “Henry

Reed." In the early part of the year our brethren of the Congo Balolo Mission needed some help on the steamer, which we were very pleased to be able to render. At the end of July the "Henry Reed" was returned to our care, and since then its repairs and running have fallen to us. From July '28, 1890, to Jan. 10, 1891, we have made three journeys, steaming, in all, about 3,260 miles, and carrying about 680 loads of provisions, trade goods and building materials. These include some few loads carried for our friends of the other missions. During this same period, our Irebu station has been opened, and we have visited Lake Mantumba, the Kassai, Mfini and Luapa rivers. Only those who have had experience on the Congo or elsewhere can understand how much of hard work and anxiety are included in the summary just given.

As to the people, we are glad to report a continuance in their favor, and, we believe, an increase in their confidence. This latter has been especially shown by their asking us to take the place of mediators between themselves and others with whom they have had, or have feared they might have, serious "palavers." Our presence has certainly been a check on the cruel murders which are always perpetrated on the occasion of death amongst most tribes of the "Babangi." We have had a school, with ten or twelve boys, somewhat irregularly, on account of absences on the steamer. Our Sunday services have also been chiefly for our work-people and boys. Judging from the questions of some of these, we should say they are evidently concerned about their souls, but we cannot speak of any definite conversion.

Our hands have been pretty full, apart from any language work, yet we are thankful to report some little progress in this. We are able to make simple translations from "Peep of Day," etc., and so are able to give some few words each evening and on Sunday in the tongue of the people.

To-day the clouds about us are thick and black, but we are looking expectantly for some ray of light to cast its cheerful, healing power upon this sin-stricken people, and so we would commend our work and ourselves to the sympathy and prayers of our friends in America.

IREBU.

Rev. C. G. HARTSOCK, Rev. THOMAS MOODY. Miss ROSE A. ROY on the way to the Congo. Mrs. MOODY in America.

Mr. Hartsock reports:—

In regard to the work at Irebu, I am glad to say that we are progressing fairly well. Beginning on Sept. 1, 1890, one permanent house is practically completed, and the most of the bricks made for a second one. On account of the clearing, building, etc., which must be done at the opening of a station, I have not been able to give much time to the language.

As to the natives, I have often been surprised at the willingness which they manifested to hear of Christ. They have repeatedly come to me and asked me to tell them about God. Indeed, they seemed so anxious that I felt constrained to talk to them as best I could, although my knowledge of the language is very limited.

So far I have not been able to start a school, except for my own station boys. I am not surè, but I think it will be some time before I can get scholars from the town without paying them to attend, which I am decidedly opposed to doing. With the natives we have been on good terms up to the present, and in my opinion we have here an open door to a large and needy field, and for my own part I am quite hopeful for the future.

BOLENGI.

Rev. CHARLES B. BANKS and wife, Mr. J. B. MURPHY, Miss FANNY TIPTAFT.

Mr. Murphy sends a report:—

During the first six months of the past year, I conducted school at Wangata, the old station; but since coming down here I have not been able to continue it, owing to the press of other work. Mrs. Banks has, however, since her arrival united the schools, and it is now in a most prosperous

condition. My long-cherished scheme of starting a school in the town of Wangata is as yet unfulfilled, but I hope to in the middle of the present mission year.

Looking back over the past year, we have much to be grateful for; the Lord has been very gracious unto us. We will bless His most holy name. We have not seen all our souls would desire; but we can wait on the Lord, knowing that His time is best, and that in the end He will reward our faith and the prayers of His people with rich showers of blessing. I feel that we are getting nearer to the hearts of the people. The great motive power in our religion is love; so if we would teach them the great love of God, we first must gain their love. This, I believe, is a part of the progress which we have gained this year.

I visit the towns every Sunday, and take my share in the week-night services. I should like to do very much more, but just now my time is much taken up with building work. My soul has often been refreshed and strength renewed by these services, because I feel the word is not spoken in vain—it shall not return unto Him void. The people are often stirred up, and readily assent to the truth of the gospel. One old chief, after the service, said, "When I hear you missionaries speak I feel I must leave my sins, but then," he said, "I cannot read the book, and who will teach me God's Word?" Of course I would only be too glad to teach him to read, but I then pointed him to the great Teacher, who would teach him all things, and whom God would freely give if we asked Him. It seemed all dark to him, but then I asked him if ever he forgot the words of his friends. He at once said, "No, never;" then I said, "How can you forget the words of God, who is the greatest friend you ever had?" His face brightened up for a moment, then clouded again. He said, "Ah, it is so easy to forget."

The work among the young is the most encouraging at present. The boys under my charge profess a change of heart and faith in our Lord Jesus Christ. I feel we must not be hasty in our dealing with them, but so far as I know their life is consistent with their profession. May the Lord grant them grace to become out and out Christians, and useful members of the Church of Jesus here on earth.

UNDESIGNATED MISSIONARIES.

In addition to those who have been mentioned under the different stations, the following have been appointed as missionaries to the heathen, but are not yet assigned to fields of labor: Rev. B. L. Whitman and wife, Rev. O. R. McKay and wife, Rev. W. A. Atchley, Mr. Isaac Cadman, Mr. R. B. Mallery, Mr. John Dussman, Miss Beatrice L. Slade, Miss Carrie B. Chapman, Miss Ida Faye, Miss Annie Hopkins, Miss Bessie G. Forbes, Miss M. A. Washington, Miss B. E. Gardner, Miss Nora M. Yates.

EUROPEAN MISSIONS.

FRANCE.

The Baptist work in France, which has so long appeared to do little more than maintain an existence, has entered upon its harvest. After the seed-sowing cometh the fruit. With the formation of a new church in Paris, a new spirit of evangelism has spread to all the other churches in France, and they are sharing in the reaping. It has long been known that many of the pastors in the Free Church held Baptist views, but they did not feel the need of separating themselves from that body, although it was aided by the State, and many of the pastors and members held views as to the inspiration of the Bible and the Christian life which were far from evangelical. Several of these pastors have now joined our Baptist brethren in France, and are laboring under the direction of the Committee at different points.

Others are affected by the movement, and in our work in France there is every reason to thank God and take courage.

The following reports from the various churches will be found of unusual interest:—

PARIS.

From the First Church in Paris, the pastor, Rev. Philemon Vincent, writes:—

Our last report told of eager hopes; we have now to say that the Lord has heard our prayers, and in part granted our wishes.

In our mission hall in Rue de Buci, we formerly held three conferences a week, and the place was never entirely full. Now we are having conferences or prayer meetings every evening, and the hall is very often filled. Several Roman Catholics have found peace in Jesus Christ, and whenever we ask it confess publicly their joy and blessedness, for the encouragement of those present. We are so happy in this hall that sometimes, having come at eight o'clock, we can hardly leave at half-past ten.

Our work at Plaisance, so long pursued without great encouragement, has finally given appreciable results in authentic conversions and recruits for our church. But our greatest delight is in the complete transformation in our chapel in Rue de Lille. Thank God, it is at the heart of the work that life is most intense. The audience has increased threefold this year; brotherly love is honored; all prospers,—public worship, prayer meetings, seeking converts, Bible study, singing; and the Sunday school, formerly given up, is re-established. Whoever enters our chapel feels the divine influence. The piety of old Christians is revived, and new conversions are occurring. All hearts are full of joy and hope. Thirty-one persons have been baptized, the largest number in a year since the church was founded.

Statistics.—Baptized, 31; received from other churches, 16; died, 4; removed, 4; dismissed, 3; excluded, 1; present number, 135.

Rev. Ruben Saillens has sent no special report of the work of the Second Paris Church, which worships in Rue St. Denis; but from the statistics of all the churches, which he has forwarded, we learn that the year's labor has been abundantly rewarded in the baptism of thirty-eight converts. The membership of the church, which was formed only two years ago, is now eighty-seven.

LENS.

Rev. P. A. Hugon writes:—

The most prominent feature of the year's work in the Pas-de-Calais is a gratifying increase in the extent and the depth. We have, by the Lord's grace, established regular meetings for evangelization in three localities: Cité III. de Bruay, Rimbort and St. Pierre, making eleven places where we proclaim the good news. Almost all our meetings are well attended. A new co-laborer, Brother Rafinesque, has left his employment in Paris to act as an evangelist in the Pas-de-Calais. Four Sunday or Thursday schools have been commenced, and in others the number of pupils has increased. Several of our converts are busy in the Lord's work, in conducting meetings for edification and evangelization, or as Sunday-school teachers. Other doors will open in the course of the year. As to the extension of our work, we have the greatest encouragement and the greatest reason to bless God.

We have no less joy in that which concerns growth in piety. The revival the Lord sent us at the close of last year, resulted in the conversion of about sixteen souls. These new converts were baptized this year, and are not included in the statistics given below. A great longing for holiness is felt among Christians.

Madame Hugon pursues her work as Bible-woman, sharing the time at her disposal between

the women and the Thursday schools. She has attracted several women of the district to our Sunday services. A few have fallen back, intemperance having quenched the divine light; but others give us joy and hope. Corruption has here reached its farthest limit. It is frightful to see to what a state the brutishness and perversity of Catholicism reduce these poor people. Their ignorance is such that only after attending our meetings three or four years can they comprehend the way of salvation. But God is with us, and His word is "sharper than a two-edged sword."

DENAIN.

Rev. J. Vincent reports:—

Our success in the year 1890 did not fulfil the hopes we cherished at the beginning of the year. We have held many meetings, we have many hearers, but they follow us only afar off. The people are so enfeebled in their religious sentiments that they have no power to practise that which they find good and true. They seem to have no moral energy—no character. A man has to be ten times convinced before he will declare himself for the Saviour, above all before he will untie his purse-strings to sustain a work whose prosperity he nevertheless wishes to see. It often happens that people pray, and say they are converted, and then the world or the Devil recaptures them, and they escape us.

On the other hand, we lack means and men to extend our work. Our converts are poor laborers, the most of whom require aid for themselves. When they have given from their necessity, and some "beyond their power," the sum is still very small for support of the work. Their efforts to bring souls to the Saviour are paralyzed by their want of knowledge.

Is this saying that we are discouraged? By no means. We see no remarkable movement of sinners toward Jesus and toward heaven; but we are working and praying and believing in the prosperity of our church, which is built on the immovable foundation of the Word of God. Also, the Lord does not leave us without witness. We have more than one hundred and eighty children in our Sunday schools, and eleven converts from Catholicism have come into the church.

The church has given during the year: For support of the pastor, 1,118.65 francs; for evangelistic journeys, 233.75; for chapels at Préseaux, Peruwelz, Louches, and sundry expenses, 330; for insurance, schools, the poor, and chapel expenses, 540; for future extension, 430; total, 2,652.40 francs. Baptized, 13; died, 4; removed to other churches, 3; present number, 211.

ST. SAUVEUR.

Rev. F. Lemaire, a veteran in the service, writes:—

At the beginning of 1890 my dear wife, after forty days of suffering, entered into rest. Not being strong, I fell seriously ill, and have been obliged to spend most of the year with my children. I have been to St. Sauveur only occasionally. My field has not been entirely deserted, as brethren from Paris and Chauny have sometimes visited it, and the French Committee have sometimes sent an evangelist colporter, Mr. Ferret, who formerly labored in Pas-de-Calais. Nevertheless, the work has suffered, and in view of this I have asked to be released from St. Sauveur. The Committee refused, and so did the church. I am therefore still pastor at St. Sauveur, though I can at present do no great things. I am evidently improving.

Some of our members have died, and about ten have removed to Paris. These are not lost, since they form part of the church there, but our church is enfeebled. Here is the danger for our country churches; people tend to the large towns, and it is therefore preferable to establish our work in the large centres.

From St. Sauveur have come some of our Baptist pastors, Messrs. Cadot, Vincent, father and two sons, Andru, and an evangelist, Mr. Veron, who died at Lens, Pas-de-Calais. This church has been blessed and made a blessing; and though it is enfeebled by deaths, removals and exclu-

sions, it will yet have, I love to think, days of revival and blessing. As for gifts from the churches, they have not been as large as in previous years; five hundred and seventy-eight francs have been raised.

MONTBELIARD.

Rev. C. A. Ramsayer, who has removed from Lyons to Montbeliard and become the successor of the lamented Rev. Victor Lepoids, reports:—

My last annual report was written from Lyons, where I have lived seven years and directed the church twelve years, or since the autumn of 1878.

The last year of my stay in that great city was very encouraging, from the number of conversions by the grace of God. The number baptized up to the time of my departure was ten, and several others were not far from the kingdom of God. The harvest is reserved, in the Lord's good pleasure, for my successor, whom I pray God to bless richly, as well as my dear brothers and sisters in Lyons, whom I left with regret.

I told you in my last report of our place of worship, badly placed and amid unpleasant surroundings; for at the time we were compelled to leave our former chapel because the city of Lyons wished to build its municipal palace on that ground. Thanks to God, we succeeded in finding, at the same price, a place, smaller, indeed, but well situated; and we at once saw our audience increase. Doubtless, if this increase continues our new chapel will become too small.

Early in July we had in Paris our Pastoral Conference, where we learned with grief that the influenza, which had attacked our Brother Lepoids, had degenerated into an illness which threatened to be fatal. This compelled us to choose at once some one to take charge of Montbeliard, as the church is scattered over a wide region, even into Switzerland, and is equal to a vast diocese, from which Mr. Lepoids had for some time been asking to be relieved.

The choice of the brethren fell on me; and though I did not readily entertain the prospect of an early departure from Lyons, where long service had strongly attached me to my church, I recognized in this call a divine voice, and prepared to respond to it, our committee undertaking to furnish, in the autumn or the next spring, a laborer for Lyons. Mr. Lepoids' illness soon grew worse, and I was obliged to take the work at Montbeliard in hand at once, and from that time, while still caring for Lyons, to visit there every month, Mr. Bieler, the evangelist, doing service there also. Mr. Lepoids died in August; and my successor in Lyons, Mr. Laught, being ready to remove thither in the autumn, I was able to establish myself at Montbeliard in the second week in October.

As for the work on which I have entered, it is too soon to say very much. The last labors of Mr. Lepoids before his illness have not been without fruit. Aided as he was last winter by Mr. Bieler and by a Swiss brother, Mr. Montandon, who came to his assistance in March last, their combined efforts have resulted, by God's grace, in several conversions. At Easter and on Ascension Day our brother was allowed to baptize six, and besides, the church has had the pleasure of re-admitting two who had been excluded. Two aged brethren besides Mr. Lepoids have gone to the church above. We have at Montbeliard ninety members; in Switzerland, twenty-three; total, one hundred and thirteen.

STATISTICS.

Mr. Saillens of Paris has sent a full table of the statistics of all the Baptist churches in France. As nothing so full has been given before, and as special reports from many of the churches have not been received, the full table is presented.

Statistics of the Baptist Mission in France, Dec. 31, 1890.

CHURCHES.	Pastors and Helpers.	Preaching-stations.	ADDI- TIONS.		DIMINU- TIONS.			Dec. Members 31, 1889.	Dec. Members 31, 1890.	Difference, + or —.	Sunday-school Scholars.	Contributions— Francs.
			Baptisms.	Letter.	Died.	Dropped.	Excluded.					
1.—Paris, I. . .	Ph. Vincent, pastor; M. Meyer Vignol, evangelist; Engel, Maneval, colporters; Mme. Lambert, Bible-woman; Dez, former pastor.	Rue de Lille 48, Rue de Uxel 29, Rue de Buci 13, Cognères, Mesnil, Avon.	31	16	4	7	1	100	135	—	70	2,309.15
2.—Paris, II. . .	R. Saillens, pastor; O. Foulquier, assistant; Guilbot, evangelist; Barley, English assistant; Ballanfat, colporteur; Mme. Ballanfat, Bible-woman; M. Chopin, theological student.	133 Rue St. Denis, Rueil, Bougeval.	38	8	—	8	1	50	87	—	150	2,500.00
3.—Denain . . .	F. Vincent, pastor; Capon, colporteur; Mme. —, Bible-woman.	Denain (church), Peruwez, Louches, Douchy, Roault, Préseau, Tourcoing, Orchies, Lanny.	13	—	4	3	—	205	211	—	170	2,652.40
4.—Lens . . . (Pas-de-Calais.)	Hugon, pastor; Farelly, Rafinesque, evangelists; Mme. Hugon, Bible-woman; 5 lay preachers.	Lens, Sallau, Haisnes, Loos, Bruay, Cité III. de Bruay, Naries, Auchel, Rimbart, St. Pierre, Tsbergues.	6	—	2	3	3	66	68	+2	341	1,536.40
5.—Chauny . . .	Cadot, pastor; Brogniez, evangelist; Mme. —, Bible-woman; Dandoy.	Chauny, Salency, Porquéricourt.	4	1	4	8	3	124	115	—9	—	1,699.40
6.—Le Fère . . .	Cretin, pastor; no helper; 1 lay preacher.	Athies, Laval, La Fère.	—	—	5	—	—	63	58	—5	15	966.55
7.—Lyons . . .	Laught, pastor; Habrial, evangelist.	Lyons, St. Didier, Gannat.	10	4	4	4	—	50	56	+6	52	1,221.00
8.—Montbéliard	Ramsayer, pastor; Bieler, evangelist.	Oratoire, Montbéliard, Beaucourt, Aibre, Ste. Marie, Bavans, Roche les Blamont, Villard les Blamont, Pierrefontaine, Tramelau (Switzerland).	6	6	3	5	2	111	113	+2	—	*977.70
9.—St. Étienne .	S. Vincent, pastor . . .	St. Étienne, La Talandière, Feurs, Thiers.	—	—	1	2	2	51	46	—5	60	500.00
10.—St. Sauveur	Lemaire, pastor; Ferret, evangelist; Andru, former pastor.	St. Sauveur	—	—	—	—	—	89	89	—	—	1,000.00
Totals (10 churches, 52 preaching-stations, 33 workers)			108	35	27	40	12	909	978	—	858	16,392.60

* 1,030 francs for debt.

GERMANY.

Rev. J. G. Fetzer sends a report on behalf of the German-American Committee.

Your Committee is glad to be able to say that the Lord has been with his people in Germany and neighboring countries during the past year. Most of the churches connected with our Baptist work have an increased membership to report. In some of our larger churches large additions have taken place. One hundred and twenty-three were baptized into the church at Königsberg, 72 into that at Fischhausen, 142 into those of Berlin, while 207 were baptized into the church at Buda-Pesth. The accessions to some of the smaller churches were, relatively

speaking, even larger than that of the large churches just mentioned; so that, though in some instances the appearance is not so bright, we, on the whole, have no reason to complain.

As for the six associations comprising the German Union, none have had a larger increase, relatively, than the smallest one; viz. the Elbe-Weser. In this Association 131 were baptized; with a total membership, December, 1889, of 925. The clear gain of our churches for the year 1890 was 781, while the number baptized is 1,578. From this it will be seen that our work in Germany is steadily increasing, and gaining in strength and moral power and influence.

The brethren assisted by your Committee are, with a few exceptions, the same as in former years. New ones are Weidkuhn, in Mülhause in Alsace, and, since March of the present year, Grüber, in Strassburg. The summary of the quarterly reports has indicated the trials under which some of them have labored, the obstacles they had to overcome, the tests to which they were put, but also the encouragements with which they met, and the pleasures they experienced in working for the Master. Some of them are laboring on fields which bear a good harvest, and they are permitted to reap continually; while others, who labor no less faithfully, are compelled to toil without great success, as far as numbers are concerned. In such cases the work is manifestly a work of faith. But the brethren hold fast to the promise, "In due time ye shall reap, if ye faint not."

The progress of our work is manifest also in this, that our brethren are waking up to the fact that it is of the greatest importance to take hold of the larger cities of Germany, these being the centres of all kinds of activities. Your Committee has for some years had its eyes on some of these places, and again and again desired to be able to occupy some such important place here and there in Germany. Its hopes are being gradually realized, and it has been enabled to send Brother Grüber to Strassburg, where the nucleus of a church earnestly desired that this foremost place in Alsace be occupied; and it has promised to do so with regard to Dresden, the capital city of Saxony. The work will be taken up by one of the most promising young men of the present senior class of our theological seminary. In the mean time the small church in Leipzig is earnestly pleading with the Lord and your Committee to aid them to settle a pastor. Perhaps some good brother who pursued his studies in Leipzig feels like helping this church.

In the city of Berlin there are now in reality two churches, though one corporate body; each has two pastors. This is advance; still, much more should be done in a city of the size and importance of Berlin, with its million and a half inhabitants. In Hamburg and Altona with their surroundings, with a population of 735,636 inhabitants, there are now four independent churches besides two preaching-stations. Besides the five pastors of these churches, there are quite a number of helpers who assist from Sunday to Sunday in preaching the Word at different places in and about Hamburg.

There are, however, many very important places in which nothing as yet is done. I would mention Munich, with nearly three hundred thousand inhabitants; Nuremberg, with one hundred and thirty thousand; Aix la Chapelle and Crefeld, each with one hundred and five thousand; Karlsruhe, and other places of scarcely less importance; while there are some duchies in Central and Northern Germany in which scarcely anything is being done. There is hence still much room to be occupied in Germany; and when we look over the border line in a south-easterly direction, we see the Austro-Hungarian Empire and the Balkan States, where as yet little is being done. This field should be occupied. The Austrian Empire, with its 23,647,418 inhabitants, has three laborers which are assisted by your Committee—Brothers Schirrmann in Vienna, Novotny in Prague and Massier in Sniatyn. And the Hungarian Kingdom, with 17,076,970 inhabitants, has no more, though there is scarcely a field as ripe for the harvest and so free of access and with such a liberty to work anywhere in the world. Then there is Bulgaria, with its small church, and Roumania with three, of which one only is really self-supporting. All these fields are looking to your Committee for help; and it is no easy thing, on seeing their real need, to say: "We cannot assist you."

For some time there has been a movement going on in the State churches of Germany, which

indicates very clearly that our principles and views of baptism and church polity are exerting a much greater indirect influence than is generally supposed. There have within the last few months three pastors of the State church followed the Lord in baptism and gone out of their respective churches—Droste, in Pillau, East Prussia; Brodersen, who had a church not far from Posen, in the province of the same name; and Schröder, in Huslingen, Hanover. All of them have been led to consider the question of baptism, and as a consequence they have come out for biblical baptism; and not only these, but a goodly number of their parishioners go with them. Neither has as yet joined a Baptist church, although all have been immersed; but perhaps they will ultimately join them or organize churches of their own, with believer's baptism as a condition for membership.

On March 2 one of the veterans of the work in Germany, Brother Gülzau, who eighteen years ago visited the United States in behalf of the work here, has been called to his reward. He was born in 1817, in the province of Hanover, and labored more than forty years in the Master's vineyard. His last charge was the church at Memel, which, however, he gave up some three years ago.

As to our theological school, the work is going on steadily. At the present time there are twenty-two brethren here. Of these just one half will enter the field in July. With the exception of one, all of them have taken the full course of four years. Most of them have already decided upon their future fields of labor. One goes to Dresden, three of them have accepted calls to pastorless churches in the Rhenish Association, while the others will be scattered in different directions. Your Committee hopes that one, possibly two, will go to help Brother Meyer in Hungary, so that extensive field, covering nearly the entire kingdom, can be better cared for. The impressions our graduates made on the people have, as far as I have been able to ascertain, been very favorable, and the success attending their labors can well stand the comparison with their co-laborers.

The remaining eleven have two years more before them. They represent four different nationalities, and your Committee earnestly hopes that they will return each one to his own land to labor there, when they get through with their studies here. Thus far everything has gone well with our institution. The Lord be thanked for it! The teachers have been able to do their work, although it seemed to be at times more than they ought to do, and the young men were not prevented from attending their lessons by serious illness. One thing is being felt seriously now; viz. that another man ought to be added to our corps of teachers. But we are as yet unable to see where to get the means for his support. Our churches are doing all they can financially. Their own wants are, however, continually increasing, owing in part to the necessity of chapels being demanded and built in different places, and consequent struggles with debts; and in order to meet all their obligations, they must strain themselves to the utmost.

The publication work, under the direct charge of Dr. Bickel, is making steady headway. The papers and periodicals published by him are, with a few exceptions, gaining subscribers. Thus the *Wahrheitszeuge* had 5,130; the *Morning Star*, a child's paper, 6,950; the *Friedensbote*, 6,860; the *Führer*, for Sunday-school teachers, 1,340; *Wort und Werk*, a paper published in the interest of our Young Men's Associations, 1,360; *Schwert und Kelle*, Spurgeon's sermons, 840; and *Tabea*, published for the young women and mothers in our churches, 1,575. At the end of the year 1890, the *Wahrheitszeuge*, the organ of the denomination, is published weekly. The change from a semi-monthly to a weekly was a venture, but a successful one. Of the others, *Tabea*, *Wort und Werk*, and *Führer* appear monthly, while the remaining make their appearance semi-monthly.

In his son, Brother Karl Bickel, who came here last October to superintend the business and the technical part of the work, Brother Bickel has gained a very valuable assistant. Much that could not be done before his arrival can now be looked after, since part of the burden is laid upon younger and stronger shoulders.

Dr. Bickel's work as Director of the National Bible Society of Scotland is a very important

part of his missionary work. According to the last figures, there were spread through the Hamburg agency, during the past year, 14,209 Bibles, 27,722 Testaments and 6,411 parts of the Bible. Some of the aid needed in distributing these has been kindly given by you, for which, as well as for all other assistance given us, your Committee desires to express its most hearty thanks.

Tract distribution is still felt to be a blessing, as well to the distributor as to the receiver of the tract. In fact, this part of the missionary work of our people has experienced a revival. This is especially seen in the enlarged contributions to this work and the increase of subscribers to the "Messenger of Peace." The number of tracts distributed through the agency of the Hamburg Tract Society during the year 1890, was 3,057,150 pages. Besides this amount 342,000 pages were given to colporters gratuitously for distribution as they saw fit.

Brother Bickel has long been praying for a publishing house in some eligible place of the city of Hamburg, but until now he has not seen the desire of his heart realized. This winter, however, a movement has been begun by him, encouraged by some friends of the cause, which, we trust, will ultimately bring the desired object within reach. It is yet pretty far off. Still, the several encouragements which he has received from different sides lead him to believe that the Lord wants him to go on in the matter. Will not our American friends help in this matter? They can pray for it, if they can do nothing else.

Our Sunday-school work and the work among the young people in our churches, is well cared for. The teachers are beginning to see the necessity of a more thorough study of the Bible, and the local Sunday-school unions which have sprung up here and there within the last few years, are doing much to encourage the individual members in private study. To this increased interest the "Guide," mentioned above, and the Bible-reading lessons for every day in the year have contributed no small part. Hand in hand with this goes the feeling of a greater responsibility with regard to the scholars entrusted to them. In connection with the churches in the Union, there are now 342 Sunday schools, 1,222 officers and teachers and 16,043 scholars. Some of these are very small, still they exist and exercise an influence. Larger schools and greater efficiency of the teacher are what our Sunday-school workers are praying and working for.

Our young people's societies are working uninterruptedly. They are doing what they consider to be their duty, to help homeless young men and women to find a Saviour, to keep them if possible away from temptations which so often ensnare the young and lead them to destruction.

We have reason to be grateful with what the Lord has permitted His people to do; that though weak, we may with confidence look into the future, for the Master is with us; that our influence is growing directly as well as indirectly, and Baptist sentiments gaining ground in unlooked for quarters. But the *needs* are none the less urging. New places should be occupied, and some of those occupied should be better equipped. But how this is to be done, is not easily to be seen. We hope and trust in the Lord that He will come to the help of His people, and enable us to do all He wants us to do, for His name's sake.

DENMARK.

Rev. Aug. Broholm sends a report as follows:—

The year 1890 has been a fruitful mission year for the Danish Baptist churches. From what we have already ascertained, we see that up to three hundred have been baptized, but the incoming statistics will likely show a greater number. This large number, which is over ten per cent of our whole membership, is partly due to several revivals in a few of our smaller churches, but mostly to the ingathering of souls in our two largest churches.

The largest church is in Copenhagen. It has just published its annual paper, called *Menigheds-Budskabet* ("The Church Messenger"), of which over one thousand copies are spread

among the members and friends. The paper, which contains all about the church in the past year, states that 77 were baptized last year. Though the decrease has also been great on account of deaths, emigration, etc., the net increase has been 40. The church has now a membership of 554. The next largest church is at Bornholm. At the close of the year it numbered 340, the membership having been doubled since 1885. Brother P. Holm, pastor of the church, writes: "In this year also the Lord has richly blessed the church which I serve. Sixty-three have been baptized during the year, and our net increase is 51. We now have preaching-stations in all the cities on the island except Aakirkeby, where we have not yet been able to commence regular services. If the church in the future may be kept in peace and unity, we have reason to believe that more souls shall be won for Christ and His church."

The ordaining of four young men, all graduates from the seminary at Morgan Park, Ill., has been a special feature of the year. Three of these were ordained in the respective churches which had called them to become their pastors; viz. Vejk, Samso and Aalborg. The last ordination was here in Copenhagen, and took place on November 30. It was that of Brother W. Andreassen, who has been working as an evangelist since he came back in the fall of 1889. He has done a good work among the churches, and continues in the same work this year; but it was thought best to have him ordained, that he might serve the pastorless churches he is visiting, in administering the ordinances of Christ. Two more brethren are coming from the seminary this spring, and our pastorless churches are longing for them. Thus the Lord graciously answers our prayer to "send forth laborers in His vineyard."

Our interest in foreign missions has also increased during the past year. In Copenhagen we have missionary meetings in both our chapels the third Monday each month. Similar meetings are held in other of our churches. Last year the children in our Sunday schools contributed \$100 toward mission work in Congo. There are now three Danish brethren working as missionaries in Congo under the auspices of the American Baptist Missionary Union. The first of these is Rev. P. Frederickson of Banza Manteke, who has been a missionary in Congo for ten years. He is at present in Europe with his wife, for the restoration of their health. This month we await with interest his coming to Copenhagen. He intends to visit some other places and churches in his native land before leaving for the dark continent. The second is Rev. E. Broholm at Kinjila, who went to Congo two and a half years ago. Letters from him in our mission paper are always looked for with interest. The third is Rev. F. C. Gleichman, who with his wife started for Leopoldville last autumn. It was interesting to hear of the appointment of this brother. Fifteen years ago he went from Copenhagen, where his aged Christian mother still lives. He was then unconverted, and went to Canada and other places, but at last reached Wakefield, Mass., where he became converted and joined a Baptist church. It was in 1880. He at once longed to be a missionary to the heathen, but had to wait ten years while working and studying. Now the Lord has given him the desire of his heart. We pray that the Lord in this year also may call forth from our midst missionaries who may go and preach the gospel at home and to heathen people.

SWEDEN.

In sending the table of statistics, Rev. Adolph Drake writes:—

We have reason to thank the Lord for more than usual progress, the number of baptisms exceeding three thousand, as it has done but few years before. The greatest addition is in Ostergötland, where the baptized, five hundred and sixty-five, are at the rate of twenty-four to the hundred of the membership at the beginning of the year. The next largest increase has been in our two most southern provinces, where there was a standstill for more than two decades; but for some few years an improvement has been visible, until in 1890 the baptized were at the rate of thirteen and eighteen respectively to the hundred of the membership. The opening of a Baptist chapel at Malmo, our point of transit to the continent, has been an event of importance. The

young pastor, Brother Grytzell, a late student of the Bethel Seminary, has made laudable efforts for the erection of the house and for the salvation of the wicked and atheistic population of this great port with nearly fifty thousand inhabitants.

In two associations north of the capital, Westmanland and South Dalarne, the number of baptized also reached about eleven per cent of the membership. The west of Sweden also shows about the same percentage. The generous aid to this populous but very little cultivated field was most timely. For the present year, however, our hopes are raised to expect still greater things, for there have been unusual visitations from on high. The most remarkable revival is in and about the town of Sundsvall. In the beginning of February some one told the glad tidings from the place in the following way: Referring to the great conflagration that devastated the town in 1888, he said: "Again all Sundsvall is on fire, but it is not the houses; it is in the hearts of the people." The pastor, Brother O. L. Bodien, for some years an evangelist among the Scandinavians of the Western States of America, writes under date of March 9: "There is not a meeting but some find peace with God. Yesterday, Sunday, March 8, 125 new members were received into the fellowship of the church—the largest number received ever since the church was organized, thirty-six years ago. In the surrounding country there are revivals, too. Never did we hear of such revivals before in our neighborhood. Everybody coming into town speaks of revivals. Old Christians who have been sighing for a shower of grace shout the jubilee, and are like a meadow refreshed by the plenteous shower. The preachers of the Sundsvall Missionary Union report similar news from their respective fields. From the Norwegian Mountains down to the Bothnian Gulf there goes up a cry, 'What must I do to be saved?' 'O, magnify the Lord with me, and let us exalt His name together!'"

A rough estimate puts the number of converts in Sundsvall at about eight hundred. For a town of some twelve thousand this is a great figure. From the numerous sawing mills and country parishes round about the town there are reported a hundred converts here and a hundred there.

But Sundsvall is not the only place graciously visited. At Smedjebacken, a town in the iron region, a converts' meeting was attended by some hundred joyous souls. At Orebro twenty-three were buried with Christ on the 5th of March. At Westewik, a town on the Baltic, fifteen were baptized about the beginning of this month, converted under the ministry of Brother A. Ullmark. But the places blessed are too many to be enumerated.

As to the contributions of our churches, it will be seen that they amount to a thousand crowns a day all over Sweden. Knowing the circumstances of our members, this implies an amount of sacrifices to the praise of the Lord. But the cost of erecting houses of worship drew very heavily upon many churches.

The missionary zeal manifested at our last conference has proved to be something more than an ebullient feeling of excitement. For the heathen mission we need make no special appeal, contributions flowing in spontaneously; for many people in our country will give something for Baptist missions in heathen countries who will not contribute for Baptist missions in our own country. And yet it is the same work.

But even for our home missions the interest seems to be permanent. An appeal from our Home Mission Committee for an offering to the Lord of the earnings of a day, Saturday, November 29, met with a very hearty response, and brought about three thousand crowns. We had something before, and yet hope to get more, so that twelve laborers at present are in the field. Our old home missionary society, the Stockholm Missionary Union, has fifteen laborers at work.

The generous appropriations of your committee for the west of Sweden were most timely, as this region has been less worked by Baptist preachers or any other evangelical preachers. But opposition from the Establishment has been very strong here, a peculiar Swedish school of theology keeping the people in bondage, under certain ascetic observations. Yet there is a part of South Sweden just as destitute as the West, and dominated by quite another sort of influences—the materialism from Denmark and Germany mixed with high-church tendencies.

Dr. Broady expresses the thanks of the brethren in Sweden for the help received from America, and writes of the Bethel Theological Seminary, of which he is President: —

Last year we had to add to our dormitories in the seminary, in order to accommodate the increased number of students. This year we have had to make another and still larger addition to the rooms, as, in order to meet the constantly increasing demands of the churches for preachers, we have admitted to the seminary a larger number of pupils than ever before. The students this year number forty, all told, of whom thirty-eight have their home in the school building. In order to accommodate this large number, we have had to take three additional rooms, previously rented out to other people, and convert them into dormitories. Of the whole number of students, only seven are self-supporters; the remaining are all beneficiaries. We have no funds to rely on, and the heavy debt on our school building still remains, only slowly decreasing as the mortgages from year to year are being paid in. Still, hitherto the Lord has wondrously and graciously supplied our wants through the kind aid rendered the seminary and the mission by the Missionary Union, and through the offerings from week to week made by the churches. We look still to God for help, trusting that He will graciously provide even for our increased needs.

A few months more, and it will be a quarter of a century since the Bethel Seminary, under God, began its work. All along this, its pathway of twenty-five years, the Lord has strewn richly and wonderfully, I may say, His choicest blessings. Our hearts are full of gratitude. We have no words by which to express our feelings; we can only say, We adore Him. Thousands in the present and in coming generations will consciously or unconsciously join in adoring the Lord for the work wrought by Him through the Bethel Seminary during these twenty-five years. Even the beloved brethren in America have great reason to join with us in this adoration of the Lord for the very important part they, by the grace of God, have taken in this work. Through the Bethel Seminary they have been aiding in extending the kingdom of our adorable Redeemer to thousands and thousands and thousands in Sweden, in Norway, in Spain, in America, and now, in a very few months, in China and in the wilds of Africa.

We have for some years been supporting two of our own brethren, alumni of our seminary, as missionaries in Spain. At the same time, however, a very strong feeling has prevailed in our churches on the subject of taking part with the rest of the people of God, in establishing the kingdom of Christ even among the heathen, by sending out missionaries of our own. And at our General Conference in the month of June last, this was decided upon. A brother who has been studying three years in our seminary, and who graduated last spring, has already received appointment as missionary to China. He is now spending a few months in London in order to perfect himself in the English language, after which he will depart for his field. Another of our brethren, who is now spending his fourth year in the seminary, will very likely, and at his own request, be appointed as missionary to Africa, to which field he in all likelihood, the Lord permitting, will depart immediately after graduation in the beginning of June next.

FINLAND.

Rev. Eric Jansson, who is laboring in Finland, reports: —

The Lord has blessed us in His work during the year. Two churches have been organized and 184 baptized. I have travelled by foot, horse and train 3,636 English miles, preached 228 sermons, 52 house visits, held 25 separate meetings with churches, written 128 letters regarding the mission, 19 church records, and held a training school for young men (preachers) and other Christian workers, two months.

I may say that our mission stands at present on a turning point, because of a new law which was made here last year. Hitherto we have had no lawful right to exist here as a Baptist denom-

ination. We have up to this time, according to the law, been Lutherans; and for that reason the Lutheran priests have had power to punish us, when we have not obeyed them and ceased our work. Some of us have had to pay a penalty, and others have been put in prison. Last spring one of the sisters (a widow) was taken as a captive from home and children only because she worked in Sunday school. Two of the brethren were at the same time taken the same way, for preaching the gospel in that village (Malk). For this cause the officers have carried on a law-suit with me nearly for three years; but at last it was turned to the Senate (the higher court of justice here), and then I was set free.

In our last Diet there was a law worked out, with still higher penalty for religious crimes against the Lutheran Church than before. Any one that belonged to said church, and did not obey its laws would have to pay a penalty of from fifty to four thousand Finnish marks and in some cases expatriation.

But at the same Diet there was also a dissenter law enacted, which has now been signed by the Emperor of Russia; and on that account, our mission will be somewhat relieved. We have, according with this law, right to separate from the State church and organize ourselves into a lawful community, and then have about the same rights as the Lutherans have. To get this right we have to send an application to the Senate, and with the application a written confession of faith and our church discipline. I have, therefore, during the summer, prepared a confession of faith and church discipline, and sent copies to our Baptist churches to consider. At our last anniversary in June, this confession was a question before the meeting, and was accepted by the churches.

Two months ago I sent this confession and church discipline, with the application, to the Senate, in order to get the permission to organize our churches into a lawful community. We are now waiting for the result. The greatest trouble that meets us in regard to our "dissenter law" is that it requires pastors with education. We have twenty-one churches belonging to the district, and there are only three persons who possess the education required as pastors for them; so that at the first we have to organize the twenty-one churches into only three or four to conform to the laws, until we get young men educated for the purpose. This is now of the greatest importance to the mission work here. I have had school here in the autumn of the previous years with Brother Westström to help in teaching the grammar; but now on account of the above changes in the law, I have been compelled to get a person with higher education to help us in the teaching; and I was happy to get a brother pastor, T. T. Asterman, from Sundsvall, Sweden, to come over to help us two months. The school is now going on.

Brother Westström is at the gospel work right along, too, and sends his gratitude to the Union for the help kindly sent to him.

NORWAY.

An application has been made for the assistance of the Missionary Union in Baptist work in Norway. The Committee has considered the request favorably, and the form and method in which the help shall be given have been referred to the Conference of the Baptist Churches in Norway, which meets in the month of June.

RUSSIA.

The severe measures which the government of Russia has taken against all residents of the country who are not adherents of the Greek Church, have pressed heavily upon our Baptist brethren, as well as upon Lutherans and other dissenters.

One of the Baptist pastors has been for several years an exile from his home in Orenburg, in Siberia. Another, during the past year, was ordered to leave the country at an hour's notice; but in response to his entreaties he was finally given

three hours in which to arrange his affairs and take leave of his family. All the Baptist pastors in Russia are liable to the same or a worse fate at any moment. Nearly all the Baptists in Russia use the German language, but it is with great difficulty that preachers can be obtained to supply the places of those who are disabled or exiled. Even correspondence and the reception of funds from a foreign country are regarded as causes for suspicion by the officials.

Under these circumstances our Baptist brethren in Russia are in a very difficult situation. They urgently need our prayers that the Lord, the Ruler of Nations, will guard them, and open a way before them, and turn the hearts of the Russian government to thoughts of mercy and righteousness to them and others who are now sorely oppressed.

The collection of material for a report on the work in Russia has been impossible. The usual aid to the brethren there has been continued.

SPAIN.

With restored health Rev. Eric Lund has returned to the work in Spain, and in connection with Rev. M. C. Marin, a new campaign of evangelizing effort has been entered upon. There are three principal centres of work,—at Barcelona, Escala and Figueras,—but the gospel is preached in other towns also, and encouraging attention has been given. Converts are reported, but no special report of the work of the past year has been received.

RECAPITULATION.

The Burman Mission.—63 missionaries (of whom 13 are absent from the field), 19 men and 44 women (including wives of missionaries); 14 ordained and 46 unordained native preachers; 28 churches, 2,104 members, 216 baptized in 1890.

The Karen Mission.—49 missionaries (of whom 13 are absent from the field), 15 men and 34 women; 122 ordained and 322 unordained native preachers; 496 churches, 27,040 members, 1,636 baptized in 1890.

The Shan Mission.—7 missionaries (of whom 2 are absent from the field), 3 men and 4 women; 2 unordained native preachers; 1 church, 26 members and other Shan Christians included in other churches.

The Chin Mission.—7 missionaries (of whom 1 is absent from the field), 2 men and 5 women; 4 ordained and 11 unordained native preachers; 15 churches, 360 members, 104 baptized in 1890.

The Kachin Mission.—8 missionaries (of whom 3 are absent from the field), 3 men and 5 women; 1 ordained and 3 unordained native preachers; 1 church, 57 members, 15 baptized in 1890.

The Telugu and Tamil Mission.—2 missionaries (both of whom are absent from the field); 2 unordained native preachers; 1 church, 69 members, 5 baptized in 1890.

The Assamese Mission.—14 missionaries (of whom 5 are absent from the field), 6 men and 8 women; 4 ordained and 4 unordained native preachers; 7 churches, 467 members, 42 baptized in 1890.

The Garo Mission.—8 missionaries, 3 men and 5 women; 6 ordained and 6 unordained native preachers; 11 churches, 1,276 members, 155 baptized in 1890.

The Naga Mission.—8 missionaries (of whom 2 are absent from the field), 4 men and 4 women; 1 unordained native preacher; 4 churches, 75 members, 1 baptized in 1890.

The Kohl Mission.—2 missionaries; 3 unordained native preachers; 4 churches, 195 members, 64 baptized in 1890.

The Telugu Mission.—52 missionaries (of whom 15 are absent from the field), 21 men and 31 women; 68 ordained and 144 unordained native preachers; 75 churches, 41,841 members, 6,113 baptized in 1890.

The Chinese Mission.—52 missionaries (of whom 16 are absent from the field), 21 men and 31 women; 8 ordained and 38 unordained native preachers; 19 churches, 1,573 members, 85 baptized in 1890.

The Japan Mission.—45 missionaries (of whom 2 are absent from the field), 17 men and 28 women; 5 ordained and 31 unordained native preachers; 13 churches, 1,056 members, 146 baptized in 1890.

The Congo Mission.—47 missionaries (of whom 12 are absent from the field), 24 men and 23 women; 10 unordained native preachers; 6 churches, 454 members, 126 baptized in 1890.

European Missions.—965 preachers; 734 churches, 76,039 members, 6,354 baptized in 1890.

In the missions to the heathen there are 68 stations and 1,322 out-stations. Including 98 now absent from their fields, there are 378 missionaries; of whom 14 are physicians, 13 are laymen, 107 are single women, and 119 are wives of missionaries.

In all the missions there are 378 missionaries; 1,823 preachers; 1,415 churches, 152,642 members; 15,062 were baptized in 1890.

Increase from last year.—47 missionaries; 87 preachers; 54 churches, 14,349 members.

GENERAL STATISTICAL TABLES.

The following statistical tables will well repay careful study and comparison; and the total result of the year's work, as shown by them, is a cause for gratitude and rejoicing. Special attention is called to the large increase of self-supporting churches in Burma, and to the tabulated results of the great ingathering among the Telugus. The missionaries are urged to use much care in making their statistical returns as full as possible, as upon that depends the value of these tables.

EUROPEAN MISSIONS.	PREACHERS.	CHURCHES.	BAPTIZED IN 1890.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS.	CONTRI- BUTIONS.
Sweden	495	526	3,161	34,837	33,481	\$98,793 00
Germany	306	124	1,900	24,870	18,452	58,093 00
Russia	72	50	931	12,544	3,958	17,690 20
Denmark*.	54	21	249	2,710	2,752	8,304 00
France	33	10	108	978	858	3,278 52
Spain*	5	3	5	100		
MISSIONS TO NOMINALLY CHRIS- TIAN LANDS	965	734	6,354	76,039	59,501	\$186,158 72
†MISSIONS TO THE HEATHEN . .	858	681	8,708	76,603	12,449	51,038 12
GRAND TOTALS	1,823	1,415	15,062	152,642	71,950	\$237,196 84

* Report of last year.

† See following pages for details.

SEVENTY-SEVENTH ANNUAL REPORT.

Number.	STATIONS.	Out-Stations.	MISSIONARIES.				NATIVE PREACHERS.			Bible-Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1890.	Members.	Sunday Schools.
			Men.	Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.			
Burma.																		
1	Rangoon, Burman .	6	5	12	1	18	2	3	5	4	-	27	3	1	4	65	493	6
	Karen	123	5	5	-	10	17	53	70	4	-	84	78	4	82	238	4,066	2
2	Maulmein, Burman	4	1	7	1	9	1	6	7	2	-	18	1	2	3	14	256	4
	Karen	15	1	4	-	5	9	17	26	3	2	36	15	-	15	71	1,481	7
	Telugu and Tamil*	-	1	1	-	2	-	2	2	1	1	6	-	1	1	5	69	1
3	Tavoy, Burman . .	-	-	-	-	-	-	2	2	-	1	3	-	1	1	1	17	1
	Karen	23	1	1	-	2	3	10	13	-	6	21	23	-	23	30	1,105	-
4	Bassein, Burman* .	5	2	1	-	3	-	4	4	-	-	7	-	1	1	13	124	2
	Sgau Karen . . .	86	1	4	1	6	27	55	82	-	-	88	88	-	88	392	8,811	80
	Pwo Karen . . .	31	1	4	-	5	11	13	24	-	1	30	23	1	24	63	1,135	4
5	Henzada, Burman .	4	1	2	-	3	1	3	4	2	2	11	1	1	2	7	128	2
	Karen*	75	1	3	-	4	10	26	36	-	3	43	28	20	48	168	2,280	35
6	Toungoo, Burman .	2	1	1	-	2	1	3	4	-	-	6	-	2	2	5	30	1
	Paku Karen . . .	65	1	3	-	4	10	42	52	-	44	100	65	-	65	168	2,494	60
	Bghai Karen . . .	81	1	5	1	7	19	75	94	-	-	101	54	27	81	227	2,887	51
7	Shwegyin, Burman	1	1	1	-	2	-	3	3	-	1	6	-	1	1	8	30	-
	Karen*	34	-	1	-	1	9	18	27	-	4	32	25	9	34	160	1,502	34
8	Prome	10	1	3	-	4	5	5	10	-	-	14	6	-	6	28	408	5
9	Thongze	2	-	3	-	3	1	4	5	1	-	9	2	-	2	9	270	1
10	Tharrawaddy . . .	2	1	1	-	2	3	5	8	-	6	16	15	6	21	50	600	-
11	Bhamo*	2	3	5	-	8	1	3	4	-	-	12	-	1	1	15	57	1
12	Maubin	15	1	2	-	3	4	8	12	1	-	16	15	-	15	69	679	7
13	Thatone*	-	-	1	-	1	-	3	3	1	-	5	-	1	1	-	26	-
14	Mandalay	3	2	5	1	8	-	3	3	-	3	14	1	-	1	24	100	2
15	Thayetmyo	3	1	1	-	2	1	3	4	-	-	6	-	3	3	15	84	3
16	Myingyan	1	1	1	-	2	-	2	2	-	-	4	-	1	1	2	13	1
17	Pegu	4	-	1	-	1	1	3	4	-	-	5	1	-	1	17	160	4
18	Sagaing	1	2	2	-	4	1	-	1	1	-	6	-	1	1	1	23	1
19	Sandoway, Burman	2	1	1	-	2	1	5	6	-	-	8	-	2	2	22	52	1
	Chin	14	1	4	-	5	3	8	11	-	-	16	3	9	12	89	286	8
20	Meiktila	-	1	1	-	2	-	-	-	1	-	3	-	-	-	-	-	1
21	Thibaw	-	-	2	2	4	-	2	2	2	2	10	-	-	-	-	-	1
	Totals, Burma . .	614	39	88	7	134	141	389	530	23	76	763	447	95	542	1,976	29,666	326
Assam.																		
22	Gauhati	11	2	3	-	5	3	-	3	-	-	8	4	-	4	28	392	10
23	Nowgong	1	3	4	-	7	1	4	5	-	-	12	1	1	2	14	52	1
24	Sibsagor, Assamese	-	1	1	-	2	-	-	-	1	2	5	-	1	1	-	23	1
	Kohl	6	1	1	-	2	-	3	3	-	1	6	-	4	4	64	195	5
25	Tura	41	3	5	-	8	6	6	12	-	50	70	7	4	11	155	1,276	21
26	Molung	8	2	2	-	4	-	1	1	-	-	5	-	3	3	1	72	9
27	Kohima	-	1	1	-	2	-	-	-	-	-	2	-	1	1	-	3	-
28	Wokha	-	1	1	-	2	-	-	-	-	-	2	-	-	-	-	-	-
	Totals, Assam . .	67	14	18	-	32	10	14	24	1	53	110	12	14	26	262	2,013	47

* Statistics of last year.

— GENERAL STATISTICAL TABLE.

Pupils.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Value of Missionary Property.	CONTRIBUTIONS.			
	Self-support- ing.	Not Self-sup- porting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Be- nevolence.	Total.
270	1	6	7	4	8	12	104	127	231	4	\$110,000	-	-	-	\$1,026 72
150	49	2	51	-	-	90	-	-	1,622	109	37,500	\$2,320 00	\$6,730 00	\$440 00	9,490 00
177	-	6	6	9	9	18	201	172	373	3	10,000	178 02	-	332 28	510 30
300	26	1	27	3	-	3	557	248	805	22	20,000	810 98	1,074 96	48 78	1,934 72
20	-	1	1	3	-	3	37	3	40	2	2,500	37 00	-	-	37 00
52	-	1	1	1	2	3	65	24	89	1	3,600	34 29	-	-	34 29
-	10	6	16	17	6	23	295	199	494	20	7,144	257 17	323 37	141 48	722 02
50	-	1	1	1	1	2	47	12	59	2	2,800	72 00	-	53 00	125 00
2,000	85	-	85	71	14	85	1,322	948	2,270	86	44,000	6,398 28	8,947 44	1,400 40	16,746 12
285	17	1	18	14	12	28	358	210	568	21	15,930	2,002 76	1,576 44	379 80	3,959 00
145	-	3	3	3	4	7	116	44	160	4	8,127	125 10	43 20	266 76	435 06
1,000	33	3	36	37	3	40	845	382	1,227	47	8,928	1,254 00	1,289 00	755 00	3,298 00
60	-	2	2	3	2	5	53	19	72	4	6,000	-	-	-	33 75
470	-	65	65	-	-	28	330	362	692	60	5,000	524 43	1,426 23	320 04	2,270 70
816	53	1	54	15	-	15	-	-	1,395	-	-	-	-	-	2,664 72
-	-	1	1	1	-	1	15	5	20	1	1,548	26 91	13 77	11 61	52 29
-	33	1	34	15	16	31	440	233	673	34	3,000	-	750 00	714 00	1,464 00
227	-	5	5	6	5	11	177	66	243	8	12,500	272 52	22 05	91 44	386 01
85	2	1	3	2	3	5	32	128	160	3	3,000	361 03	6 48	46 80	414 36
-	7	2	9	7	-	7	-	-	234	8	-	-	-	-	650 00
45	-	1	1	-	1	1	-	-	35	1	5,000	-	-	-	-
-	6	-	6	4	5	9	55	26	81	11	4,000	-	-	-	857 00
-	1	1	1	-	1	1	13	17	30	1	1,275	-	-	-	-
50	-	2	2	4	3	7	75	20	95	1	20,640	-	-	-	-
60	-	2	2	2	-	2	20	24	44	2	4,356	36 00	-	27 00	63 00
40	1	-	1	1	1	2	24	2	26	-	2,520	48 24	-	-	48 24
92	3	1	4	3	3	6	76	53	129	4	1,000	147 60	321 48	302 40	771 48
20	-	1	1	-	2	2	29	11	40	1	5,400	7 11	3 96	-	11 07
40	-	2	2	2	-	2	21	17	38	1	500	2 79	5 94	10 44	19 17
144	4	15	19	19	-	19	194	89	283	5	1,080	39 06	44 46	31 32	114 84
12	-	1	1	-	1	1	18	4	22	-	-	-	-	-	-
18	-	-	-	-	-	-	-	-	-	-	3,600	-	-	360 00	360 00
6,628	330	136	466	147	102	469	5,519	3,445	12,250	466	\$350,948	\$14,955 34	\$22,578 78	\$5,732 55	\$48,498 86
206	11	1	12	12	-	12	304	159	463	12	\$7,200	\$103 68	\$52 92	\$75 06	\$231 66
65	-	14	14	15	1	16	238	26	264	3	3,600	-	-	-	55 08
40	-	-	-	-	-	-	-	-	-	1	2,520	-	-	-	24 51
212	2	2	4	3	-	3	57	9	66	3	-	33 84	-	3 60	37 44
898	-	55	55	53	1	54	208	120	328	25	5,760	205 11	-	84 87	289 98
130	-	9	9	6	2	8	-	-	130	1	500	-	-	-	-
-	-	1	1	-	-	-	3	-	3	-	500	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1,551	13	82	95	89	4	93	810	314	1,254	45	\$20,080	\$342 63	\$52 92	\$163 53	\$638 67

SEVENTY-SEVENTH ANNUAL REPORT.

Number.	STATIONS.	Out-Stations.	MISSIONARIES.				NATIVE PREACHERS.			Bible-Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1890.	Members.	Sunday Schools.
			Men.	Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.			
Telugus, India.																		
29	Nellore	5	1	2	-	3	2	8	10	9	2	24	1	1	2	38	624	5
30	Ongole	236	3	7	-	10	19	19	38	36	5	89	16	-	16	2,634	19,476	1
31	Ramapatam	-	2	2	1	5	2	5	7	9	4	25	-	1	1	49	575	1
32	Secunderabad . . .	3	2	2	-	4	1	6	7	3	-	14	-	1	1	33	59	2
33	Kurnool *	2	1	1	-	2	-	2	2	-	-	4	-	3	3	70	212	2
34	Madras	1	3	6	-	9	2	4	6	3	9	27	-	2	2	12	122	6
35	Hanamaconda . . .	2	2	2	-	4	1	2	3	1	-	8	-	2	2	18	48	-
36	Cumbum	33	1	1	-	2	6	17	23	5	8	38	-	6	6	1,206	5,070	45
37	Vinukonda	50	-	-	-	-	6	17	23	2	9	34	-	6	6	543	6,940	1
38	Nursaravapetta . .	172	1	1	-	2	10	23	33	4	7	46	-	15	15	903	5,530	33
39	Bapatla	17	1	1	-	2	14	22	36	4	30	72	-	17	17	493	2,328	6
40	Udayagiri *	5	2	2	-	4	4	6	10	2	18	34	1	1	2	46	400	13
41	Palmur	8	1	2	-	3	1	10	11	1	4	19	-	1	1	21	328	1
42	Nalgonda	-	1	1	-	2	-	3	3	-	-	5	-	1	1	47	129	-
Totals, Telugus		534	21	30	1	52	68	144	212	79	96	439	18	57	75	6,113	41,841	116
Chinese.																		
43	Bangkok, Siam * .	4	1	-	-	1	-	1	1	-	1	3	-	1	1	2	13	-
44	Ningpo, China . . .	14	1	7	2	10	3	13	16	4	-	30	-	7	7	25	251	3
45	Swatow	33	5	8	2	15	3	8	11	12	3	41	-	1	1	37	1,120	6
46	Shaohing	5	2	2	-	4	1	5	6	1	-	11	-	2	2	1	56	1
47	Munkeuliang	3	1	1	-	2	-	2	2	1	-	5	-	2	2	-	40	-
48	Kinwha	5	1	3	-	4	1	6	7	1	3	15	-	5	5	20	86	-
49	Huchau *	1	2	2	-	4	-	2	2	1	-	7	-	1	1	-	7	-
50	Suchau	-	5	4	-	9	-	1	1	-	-	10	-	-	-	-	-	-
51	Kayin	-	1	2	-	3	-	-	-	-	-	3	-	-	-	-	-	-
Totals, Chinese		65	19	29	4	52	8	38	46	20	7	125	-	19	19	85	1,573	10
Japan.																		
52	Yokohama	10	4	7	-	11	1	8	9	10	2	32	1	2	3	25	358	9
53	Tokyo	2	3	5	-	8	2	6	8	5	14	35	-	4	4	27	213	6
54	Kobe	2	4	2	-	6	1	2	3	-	2	11	-	1	1	35	170	1
55	Sendai *	7	2	5	-	7	-	7	7	5	-	19	1	-	1	32	171	2
56	Shimonoseki	15	2	5	-	7	1	5	6	1	-	14	-	2	2	22	112	7
57	Morioka	1	1	1	-	2	-	2	2	-	-	4	-	1	1	5	32	2
58	Nemuro	-	1	3	-	4	-	1	1	-	-	5	1	-	1	-	-	-
Totals, Japan		37	17	28	-	45	5	31	36	21	18	120	3	10	13	146	1,056	27
Africa.																		
59	Palabala	1	4	5	-	9	-	3	3	-	5	17	-	1	1	6	15	1
60	Banza Manteke . . .	1	2	3	1	6	-	3	3	-	1	10	1	-	1	10	235	1
61	Lukunga	3	2	8	-	10	-	4	4	-	9	23	-	4	4	110	201	-
62	Mukimvika *	-	2	-	-	2	-	-	-	-	-	2	-	-	-	-	-	-
63	Leopoldville	-	3	1	1	5	-	-	-	-	-	5	-	-	-	-	-	1
64	Bolengi	-	2	2	-	4	-	-	-	-	-	4	-	-	-	-	3	1
65	Bwemba	-	2	1	-	3	-	-	-	-	-	3	-	-	-	-	-	-
66	Kinjila	-	2	1	-	3	-	-	-	-	-	3	-	-	-	-	-	-
67	Irebu	-	2	2	-	4	-	-	-	-	-	4	-	-	-	-	-	1
68	Matadi	-	1	-	-	1	-	-	-	-	-	1	-	-	-	-	-	-
Totals, Africa		5	22	23	2	47	-	10	10	-	15	72	1	5	6	126	454	5
Grand Totals . . .		1,322	132	216	14	1,378	232	626	858	144	265	11,645	481	200	681	8,708	76,603	531

* Statistics of last year.

† Including the steamer "Henry Reed."

—GENERAL STATISTICAL TABLE.

Pupils.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Value of Missionary Property.	CONTRIBUTIONS.			
	Self-support- ing.	Not Self-sup- porting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Be- nevolence.	Total.
165	1	7	7	11	7	18	150	67	217	2	\$20,000	-	-	-	\$110 70
600	-	236	236	-	-	273	1,312	818	2,130	16	20,000	-	-	-	-
110	-	2	2	9	2	11	119	57	176	3	21,000	-	-	-	95 40
64	-	2	2	3	-	3	38	28	66	1	7,920	\$46 80	-	\$2 16	48 96
54	-	2	2	-	-	2	-	-	54	2	2,380	-	-	-	-
105	-	5	5	-	-	9	-	-	201	1	11,000	-	-	-	80 64
-	-	1	1	-	-	-	-	-	20	1	4,150	-	-	-	62 00
800	-	45	45	35	30	65	550	250	800	33	6,768	50 40	\$30 42	115 20	196 02
40	-	36	36	-	-	36	-	-	416	-	3,000	-	-	-	-
668	-	34	34	17	19	36	438	269	707	18	2,250	-	-	-	224 64
150	-	36	36	24	17	41	180	190	370	12	12,600	144 00	36 00	-	180 00
100	-	13	13	6	9	15	-	-	-	9	2,000	-	-	-	-
36	-	3	3	2	3	5	124	11	135	1	5,760	43 20	-	6 48	49 68
-	-	-	-	-	-	-	-	-	-	-	500	-	-	-	-
2,892	-	422	422	107	87	514	2,911	1,690	5,292	99	\$119,328	\$284 40	\$66 42	\$123 84	\$31,048 04
-	-	-	-	-	-	-	-	-	-	4	\$10,000	-	-	-	-
160	-	15	15	9	6	15	114	90	204	16	10,000	-	-	-	\$121 03
150	-	10	10	9	3	12	100	25	125	27	25,110	-	-	-	102 32
40	-	1	1	-	-	-	7	-	7	6	5,000	\$5 91	-	-	5 91
-	-	2	2	2	-	2	22	-	22	2	1,328	5 00	-	\$2 00	7 00
-	-	-	-	-	-	-	-	-	-	2	5,810	34 86	\$24 57	4 98	66 41
-	-	1	1	1	-	1	18	-	18	2	3,200	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	1,000	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
350	-	29	29	21	9	30	261	115	376	59	\$61,448	\$45 77	\$24 57	\$6 98	\$302 67
300	-	2	2	2	2	4	36	32	68	4	\$4,000	-	-	-	\$217 37
200	-	1	1	3	5	8	-	55	55	2	10,790	\$140 65	-	-	140 65
30	2	-	2	-	2	2	-	-	42	2	2,000	-	-	-	-
70	-	-	-	-	-	-	-	-	-	1	4,000	-	-	-	99 00
75	-	-	-	-	-	-	-	-	-	-	1,500	-	-	-	-
142	-	-	-	-	-	-	-	-	-	-	1,286	-	-	-	6 00
-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-
817	3	3	6	5	9	14	36	87	165	9	\$23,576	\$140 65	-	-	\$463 02
38	-	2	2	2	-	2	69	24	93	1	\$2,600	-	-	\$7 50	\$7 50
137	1	3	4	2	-	2	154	33	187	3	5,240	-	-	-	79 36
-	-	11	11	8	-	8	-	-	433	-	4,000	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	5,000	-	-	-	-
35	-	1	1	2	-	2	-	-	-	-	22,500	-	-	-	-
45	-	1	1	-	-	-	45	6	51	-	5,500	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	750	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	150	-	-	-	-
6	-	1	1	-	-	-	6	-	6	-	750	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	1,000	-	-	-	-
261	1	19	20	14	-	14	274	63	770	4	\$47,490	-	-	\$7 50	\$86 86
12,449	347	691	1,038	383	202	1,134	9,811	5,714	20,107	682	\$622,870	\$15,768 79	\$22,722 69	\$6,034 40	\$51,038 12

† 16 Missionaries under appointment but not designated.

§ Large contributions "in kind" are not reported.

REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1891.

MISSIONS IN BURMA.

Rangoon.

For salary of Rev. A. T. Rose, D.D.	\$1,200 00
his mission and other work	758 52
allowance in United States of Rev. F. H. Eveleth	500 00
salary of Rev. F. H. Eveleth, estimated, ten months	1,000 00
his mission work	314 26
his passage to Burma, estimated	350 00
salary of Mrs. C. Bennett	500 00
salary of Mrs. E. L. Stevens	500 00
Miss L. A. Smith's passage to Burma, estimated	400 00
salary of Miss E. F. McAllister to Nov. 20, 1891	69 45
her mission work and school, of which \$614.62 are collections in field	1,339 02
her passage to United States, estimated	400 00
salary of Miss M. E. Williams to Nov. 20, 1891	69 45
her mission work	25 00
her passage to United States, estimated	400 00
salary of Miss Ruth W. Ranney	500 00
her mission work and school, including \$161.77 collected in the field	736 81
salary of Miss H. Phinney	500 00
Mrs. F. T. Whitman's outfit, \$125, and passage, \$400	525 00
Rev. F. T. Whitman's mission work	29 75
salary of Rev. L. J. Denchfield	1,200 00
his mission work	220 00
passage to United States of Mrs. Denchfield and daughter	751 47
salary of Rev. A. E. Seagrave, balance 1889-90, \$56.64	1,066 64
his mission work	469 26
salary of Mrs. J. H. Vinton	500 00
her mission work	695 00
her passage to Burma, 1889-90	351 91
salary of Rev. D. L. Biayton	1,200 00
his mission work	100 00
Mrs. Miller's passage to United States	308 05
salary of Rev. J. N. Cushing, D.D.	1,200 00
expenses of Dr. Cushing and Dr. Kirkpatrick to Shan Land	327 36
his mission work	1,419 53
special grant for his travel	200 00
Rev. D. A. W. Smith, D.D.	1,200 00
his mission work and expenses, and theological seminary, including \$696.30 collected in field	1,349 04
salary of Rev. B. P. Cross	1,200 00
his mission work	128 70
salary of Rev. E. B. Roach	1,000 00
passage to United States of Mr. Roach and family	620 00
his mission work and expenses of college	2,507 25
his passage to Burma, estimated	400 00
salary of Miss G. P. Clinton, estimated, ten months	416 07
her mission work	46 07
her passage to Burma, estimated	400 00
salary of Mrs. Anna M. Bailey, and balance for 1889-90	526 10
her school and repairs, including \$250.07 collected in field	1,089 94
salary of Prof. D. C. Gilmore, estimated, ten months	500 00
his outfit, \$200, and passage, \$400	600 00
passage to United States of F. D. Phinney	357 35
allowance in United States of F. D. Phinney	733 34
paper for Bibles and printing	4,407 01
expenses of Treasury Department at Rangoon, taxes and repairs on mission property, insurance and legal expenses, etc.	637 22
additional for exchange, less amounts saved in last year appropriations	819 02—\$39,074 99

Maulmein.

For salary of Rev. E. O. Stevens	\$1,200 00	
his mission work	1,673 39	
additional cost of passage to Burma	250 57	
salary of Miss Susie E. Haswell	600 00	
her mission work	997 13	
salary of Miss S. B. Barrows	500 00	
her mission work, school and removal, including \$393.47 collected in the field	1,355 23	
salary of Miss Agnes Whitehead	500 00	
her mission work and school	1,396 90	
allowance in United States of Mrs. L. M. Haswell	300 00	
allowance in United States of Martha Sheldon	400 00	
allowance in United States of Miss E. E. Mitchell for six months	200 00	
salary of Miss E. E. Mitchell, estimated, ten months	416 66	
her mission work	53 57	
her passage to Burma, estimated	400 00	
salary of Miss M. Elizabeth Carr, estimated, ten months	416 66	
her mission work	41 67	
her passage to Burma, estimated	400 00	
salary of Rev. J. L. Bulkley	1,200 00	
his mission work	678 52	
salary of Mrs. C. H. R. Elwell	500 00	
her mission work	282 56	
salary of Miss E. J. Taylor	500 00	
her mission work and school, of which \$423.42 was collected in field	973 42	
allowance in United States of Miss Naomi Garton	300 00	
salary of Rev. W. F. Armstrong	1,200 00	
his mission work	214 26	
salary of Miss Sarah R. Slater, balance 1889-90	513 90	
her mission work and school	969 68	
allowance in United States of Mr. L. Q. Peabody, in full	318 57	
	\$18,752 99	
Less saved in appropriations last year	1,202 57	-\$17,550 42

Tavoy.

For salary of Rev. E. Tribolet	\$1,000 00	
his mission work and buildings	1,299 66	
salary of Rev. H. Morrow	1,200 00	
his mission work and schools	1,034 26	
	\$4,533 92	
Less saved in appropriations of last year	269 47	—4,264 45

Bassein.

For allowance in United States of Rev. M. Jameson, D.D.	\$200 00	
his mission work	514 24	
salary of Rev. C. A. Nichols	1,200 00	
his mission work and \$771.45 for the Sgau Karen Institute	1,201 50	
salary of Miss A. B. Harris	500 00	
her mission work	100 00	
salary of Miss H. E. Hawkes	500 00	
her mission work	50 00	
salary of Miss R. L. Black	500 00	
her mission work	50 00	
allowance in United States of Miss I. Watson	400 00	
salary of Rev. L. W. Cronkhite	1,200 00	
special allowance for family	100 00	
his mission work, of which \$59.20 was collected in field last year	1,925 01	
salary of Miss S. J. Higby	500 00	
her mission work	340 00	
salary of Miss L. E. Tschirch	500 00	
her mission work, of which \$889.86 was collected in field last year	1,589 86	
	\$11,370 61	
Less saved in appropriations of last year	484 05	—10,886 56

Henzada.

For salary of Rev. J. E. Cummings	\$1,161 10	
his mission work and school, of which \$258.65 was collected in field last year	1,430 22	
salary of Miss Eva Squires	416 67	
her mission work	41 67	
her passage to Burma, estimated	400 00	
salary of Rev. W. I. Price	1,200 00	
his mission work, land and repairs to house, of which \$1,713.19 was collected in field last year	3,168 86	
salary of Miss Bithia Wepf	500 00	
her mission work and school	500 00	
allowance in United States of Mrs. C. B. Thomas	400 00	
	\$9,218 52	
Less saved in appropriations of last year	50 00	—9,168 52

Toungoo.

For salary of Rev. H. P. Cochrane and balance for 1889-90	\$1,050 00	
his mission work, schools and chapel, including \$30 collected in the field	4,386 34	
salary of Rev. E. B. Cross	1,200 00	
his mission work	697 50	
salary of Miss E. R. Simons	500 00	
her mission work	250 00	
allowance in United States of Miss F. E. Palmer	400 00	
salary of Rev. A. Bunker	1,200 00	
special grant	200 00	
his mission work and rent	1,916 86	
salary of Rev. Truman Johnson, M.D.	1,200 00	
his mission work, including \$972.06 collected in the field	1,300 51	
salary of Miss E. O. Ambrose, balance 1889-90	527 81	
her mission work and chapel	1,341 30	
salary of Miss J. Anderson	500 00	
her mission work	423 52	
passage to United States of Miss H. N. Eastman, estimated	400 00	
allowance in United States of Miss H. N. Eastman	400 00	
salary of Rev. A. V. B. Crumb	1,200 00	
his mission work and schools, including \$215.04 collected in the field	1,075 04	
allowance in United States of Mrs. H. W. Mix	400 00	
her mission work	25 00	
Bible-women, care Mrs. Kirkpatrick	42 84	
Less saved in appropriations last year	\$20,636 72	\$20,076 62
	560 10	

Shwegyin.

For salary of Rev. H. W. Hale	\$1,200 00	
his mission work, including \$47.80 collected in the field	547 78	
mission work of Rev. J. E. Miller	683 55	
Less saved in appropriations of last year	\$2,431 33	-1,514 70
	916 63	

Prome.

For salary of Rev. H. H. Tilbe	\$1,162 68	
special grant	100 00	
his mission work	1,194 36	
salary of Miss Z. A. Bunn	500 00	
her mission work and school and removal expenses, including \$107.55 collected in the field	1,481 21	
salary of Miss J. F. Stewart	500 00	
her mission work	57 82	
passage of Miss S. Griffith to Burma, estimated	400 00	
Less saved in appropriations last year	\$5,396 07	-5,321 92
	74 15	

Thongze.

For salary of Miss Kate F. Evans	\$500 00	
her mission work	915 69	
allowance in United States to Feb. 14, 1891, of Mrs. M. B. Ingalls	437 50	
salary of Mrs. M. B. Ingalls, estimated, ten months	416 66	
her mission work	931 12	
her passage to Burma, estimated	400 00	
salary of Miss C. Batterson, estimated, five months	208 83	
her personal teacher	20 83	
her passage to Burma, estimated	400 00	
Less saved in appropriations of last year	\$4,230 63	-3,930 63
	300 00	

Tharrawaddy.

For salary of Rev. W. C. Calder	\$316 66	
allowance in United States of W. C. Calder	41 67	
his mission work and schools	1,125 52	
passage to United States, estimated	400 00	
allowance in United States of Mrs. O. L. George	400 00	-2,283 85

Bhamo.

For Rev. W. H. Roberts, passage to United States	\$890 84	
allowance in United States	533 28	
his mission work	3,096 07	
salary of Rev. Ola Hanson, estimated, ten months	666 66	
his mission work	150 00	
his outfit, \$400, and passage, estimated, \$1,000	1,400 00	
salary of Rev. W. W. Cochrane, estimated, ten months	666 66	
his mission work	170 00	
his outfit, \$400, and passage, estimated, \$1,000	1,400 00	

For salary of Miss F. D. Manning	\$500 00	
her mission work, including \$40.85 collected in the field	575 85	
allowance in the United States of Miss E. C. Stark	200 00	
salary of Miss E. C. Stark, estimated, ten months	416 67	
her passage to Burma, estimated	400 00	
her mission work	41 66	
additional cost of Rev. R. H. Ferguson's return to United States	245 11	\$11,352 80

Maubin.

For salary of Rev. Walter Bushell	\$1,200 00	
his mission work, including \$637.51 collected in the field last year	1,216 88	
passage to United States of Miss Bushell	151 46	
salary of Miss C. E. Putman	500 00	
her mission work, school and repairs	607 44	—3,675 78

Thatone.

For salary of Miss E. Lawrence	\$500 00	
her mission work	348 84	
due for Mrs. Kelley's work in 1888-89	23 06	

Less saved in appropriations of last year	\$871 90	
	32 19	—839 71

Mandalay.

For salary of Rev. E. W. Kelley	\$1,200 00	
his mission work, schools and buildings	6,073 42	
salary of Rev. L. H. Mosier, estimated, ten months	666 66	
his mission work	150 00	
his outfit, \$200; passage, estimated, \$500	700 00	
salary of Mrs. H. W. Hancock	500 00	
her mission work	537 66	
salary of Miss Inez A. Ulery, balance for 1889-90	533 36	
her mission work and schools, including \$114.28 collected in field	628 54	
additional for her passage to Burma	22 96	
salary of Miss A. M. Edmands	500 00	
her mission work and school	650 00	
salary of Miss Ellen E. Fay	500 00	
her mission work	106 00	

	\$12,768 60	
Less saved in appropriations of last year	22 84	—12,745 76

Thayetmyo.

For salary of Rev. A. E. Carson	\$1,200 00	
his mission work and school and buildings	1,725 62	
passage to Burma of Mrs. Carson, estimated	450 00	

	\$3,375 62	
Less saved in appropriations of last year	72 66	—3,302 96

Myingyan.

For salary of Rev. J. E. Case	\$1,200 00	
his mission work and school	684 91	

	\$1,884 91	
Less saved in appropriations of last year	477 07	—1,407 84

Pegu.

For salary of Miss E. H. Payne	\$500 00	
her mission work	941 80	—1,441 80

Sagaing.

For salary of Rev. F. P. Sutherland	\$1,200 00	
his mission work, including \$30.85 collected in field last year	862 98	
allowance in United States of Rev. W. H. S. Hascall, one month	66 66	

	\$2,129 64	
Less saved in appropriations of last year	240 90	—1,888 74

Sandoway.

For salary of Rev. W. F. Thomas	\$1,200 00	
his mission work	2,142 42	
salary of Miss Melissa Aldrich	500 00	
her mission work, including \$25.06 collected in field last year	914 33	
passage to Burma, Miss M. Carr, estimated	400 00	
salary of Miss M. Carr, estimated, ten months	416 67	
her mission work	41 67	
house for ladies	571 39	

	\$6,186 48	
Less saved in appropriations of last year	65 27	—6,121 21

Meiktila.

For salary of Rev. John Packer, D.D., and additional for 1889-90	\$1,283 34	
his mission work	400 43	
	\$1,683 77	
Less saved in appropriations of last year	122 87	\$1,560 90

Thibaw.

For salary of Rev. M. B. Kirkpatrick, M.D.	\$1,000 00	
his mission work	1,217 72	
salary of Wm. C. Griggs, M.D., estimated, ten months	666 66	
his mission work	150 00	
his outfit, \$400, and passage, estimated, \$900	1,300 00	—4,334 38
Total appropriations for Burma		\$162,744 54

Assam Mission.

For Rev. C. E. Burdette, salary	\$1,200 00	
his mission work, including \$518.25 collected in the field	1,084 02	
allowance in United States of Mrs. M. R. Bronson	400 00	
passage from Assam to United States and return of Rev. P. H. Moore, estimated	1,200 00	
allowance in United States of Rev. P. H. Moore	322 21	
salary of Rev. P. H. Moore, estimated, nine months	900 00	
his mission work, including \$156.20 collected in the field	670 83	
salary of Rev. P. E. Moore, estimated, nine months	450 00	
his mission work	150 00	
his outfit, \$200, and passage, estimated, \$400	600 00	
salary of Miss C. E. Pursell	500 00	
her mission work, including \$48 collected in the field	618 00	
salary of Miss Laura A. Amy, estimated, ten months	416 66	
her mission work	50 00	
her outfit, \$200, and passage, estimated, \$400	600 00	
salary of Rev. A. K. Gurney	1,200 00	
his mission work	382 12	
salary of Rev. E. Petrick	1,000 00	
his mission work	653 54	
salary of Rev. M. C. Mason	1,200 00	
his mission work, including \$1,569.30 collected in the field	2,465 33	
salary of Rev. E. G. Phillips	1,200 00	
his mission work, including \$20 collected in the field	1,413 37	
salary of Rev. Wm. Dring, estimated, ten months	666 66	
his mission work	150 00	
outfit, \$550, and passage, estimated, \$900	1,450 00	
salary of Miss Ella C. Bond	500 00	
her mission work	520 08	
salary of Miss Stella H. Mason	500 00	
salary of Rev. E. W. Clark	1,200 00	
his mission work	1,008 68	
salary of Rev. F. W. Klein, estimated, ten months	666 66	
his mission work	180 00	
his outfit, \$400; passage, estimated, \$900	1,300 00	
salary of S. W. Rivenburg	1,200 00	
his mission work	285 68	
allowance in United States of Rev. W. E. Witter	733 34	
	\$29,046 18	
Less saved in appropriations of last year, less additional for exchange	492 92	
Income of Ward Trust paid to the English Baptist Missionary Society	\$28,553 26	
	1,524 93	—30,078 19

Telugu.

For salary of Rev. David Downie, D.D.	\$1,200 00	
his mission work, including \$140.50 collected in the field	3,639 61	
passage to United States of Mrs. Downie and daughter	526 89	
salary of Miss J. E. Wayne	500 00	
her mission work	1,716 29	
salary of Rev. J. E. Clough, D.D.	1,200 00	
special grant	800 00	
his mission work, including \$2,264.45 collected in field	13,373 97	
salary of Rev. P. M. Johnson, estimated, ten months	666 66	
his outfit, \$400, and passage, estimated, \$800	1,200 00	
his mission work	150 00	
salary of Mrs. Edwin A. Kelley	642 80	
mission work of Mr. Kelley	264 24	
salary of Rev. W. B. Boggs, D.D.	1,200 00	
his mission work, theological seminary and school	3,842 04	
salary of Rev. W. E. Boggs, estimated, ten months	666 66	
his outfit, \$400, and passage, estimated, \$900	1,300 00	
his mission work	150 00	
salary of Miss E. J. Cummings, M.D.	500 00	
her mission work	285 00	

For salary of Rev. R. Maplesden	\$1,200 00	
his mission work and school, including \$117.29 collected in field	1,429 92	
salary of Rev. A. Friesen, and balance on 1889-90	1,166 66	
his outfit, balance	300 00	
his mission work	627 11	
allowance in United States of Rev. W. W. Campbell, seven months	350 00	
salary of Rev. G. N. Thomssen, estimated, ten months	1,000 00	
his outfit, \$200; passage, estimated, \$1,000	1,200 00	
his mission work	50 00	
salary of Rev. D. H. Drake	1,200 00	
his mission work at Madras and Kurnool	1,494 58	
salary of Rev. Charles Hadley, estimated, ten months	666 66	
his outfit, \$400; passage, estimated, \$800	1,200 00	
his mission work	1,089 80	
salary of Mrs. L. P. Pearce	500 00	
her mission work, including \$77.22 collected in field	148 52	
salary of Miss Johanna Schuff	500 00	
her mission work	742 76	
allowance in United States of Rev. L. Jewett, D.D.	800 00	
special grant of Rev. L. Jewett, D.D.	200 00	
allowance in United States of Rev. W. R. Manley	213 26	
salary of Rev. W. R. Manley, estimated, ten months	1,000 00	
special grant of Rev. W. R. Manley	200 00	
his passage to India, estimated.	400 00	
his mission work	321 39	
allowance in United States of Miss M. M. Day	400 00	
her passage to Madras, estimated.	400 00	
her mission work	723 10	
allowance in United States of Rev. A. A. Newhall	833 33	
his passage to United States	747 15	
his mission work, including \$86.92 collected in field	86 92	
passage of Miss Bertha Menke to Germany	165 20	
salary of Rev. John Newcomb	900 00	
his mission work	5,537 82	
salary of Rev. J. Heinrichs, and additional for 1889-90	1,075 00	
his mission work	851 01	
salary of Rev. Wm. Powell	1,200 00	
his mission work, including \$80 collected in field	5,159 04	
salary of Rev. Edwin Bullard	1,200 00	
his mission work, including \$785.90 collected in field	5,223 45	
salary of Rev. J. F. Burditt	1,200 00	
his mission work	1,047 59	
salary of Rev. E. Chute	1,200 00	
his mission work	1,616 26	
salary of Miss Leoni Chute	500 00	
her mission work and school	484 55	
	\$82,680 24	
Less saved in appropriations of last year, deducting exchange	910 88	\$81,769 36

Chinese Mission at Bangkok.

For salary of Rev. L. A. Eaton	\$1,200 00	
his mission work	751 95	
	\$1,951 95	
Less saved in appropriations last year	40 00	—1,911 95

Southern China Mission.

For salary of Rev. William Ashmore, D.D., eighteen months	\$1,800 00	
his mission work	1,383 32	
salary of Rev. John M. Foster	1,150 00	
his mission work	1,730 80	
salary of Rev. J. W. Carlin	1,000 00	
his mission work	250 80	
additional cost passage to China	222 80	
passage to United States of Rev. S. B. Partridge	567 89	
allowance in United States of Rev. S. B. Partridge	800 00	
salary of Mrs. A. K. Scott, M.D., and balance 1889-90	520 83	
her mission and hospital work	738 97	
allowance of Miss A. M. Fielde	600 00	
salary of Miss Mary Dunwiddie, estimated, ten months	416 66	
her outfit, \$200, and passage, \$400	600 00	
her mission work	50 00	
allowance in United States of Miss M. A. Buzzell	400 00	
salary of Miss Mary K. Scott	500 00	
her outfit, \$200, and passage, estimated, \$400	600 00	
salary of Rev. George Campbell	1,179 36	
his mission work	486 66	
salary of Rev. J. S. Norvell	1,000 00	
his mission work	333 33	
	\$16,330 62	
Less saved in appropriations of last year, including exchange	139 72	—16,190 90

Eastern China Mission.

For salary of Rev. J. R. Goddard	\$1,200 00	
his mission work, including \$61.90 collected in field	1,913 68	
passage to United States of Mrs. Goddard and children	620 96	
salary of J. S. Grant, M.D., December, 1889, to October, 1891	1,466 67	
his mission work	483 33	
allowance in United States of Rev. S. B. Barchet	715 50	
his passage to United States, estimated	615 53	
salary of Miss E. Inveen	500 00	
her mission work, including \$23.28 collected in field	354 94	
salary of Miss Elizabeth Stewart	500 00	
her mission work	265 00	
salary of Miss H. L. Corbin	500 00	
her mission work and school, including \$40.85 collected in field	704 17	
salary of Miss Emily A. Parker, estimated, ten months	416 66	
her outfit, \$200, and passage, \$400	600 00	
her mission work	50 00	
allowance in United States of Mrs. L. A. Knowlton	500 00	
salary of Rev. H. Jenkins	1,200 00	
his mission work and school, including \$190.48 collected in the field	1,035 80	
salary of Rev. L. A. Gould	1,183 33	
his mission work, land and buildings	3,192 49	
salary of Rev. J. S. Adams	1,200 00	
his mission work, including \$177.14 collected in the field	860 46	
salary of Miss A. S. Young	500 00	
her mission work	106 00	
salary of Miss C. E. Righter	500 00	
her mission work	137 00	
passage to United States of Rev. G. L. Mason	737 15	
allowance in United States of Rev. G. L. Mason	553 33	
salary of Rev. William Upcraft and additional for 1889-90	779 30	
his mission work, rent and chapel \$800	1,139 02	
additional for his passage to China	235 26	
salary of Rev. Geo. Warner, and additional for 1889-90	779 30	
his mission work and rent	289 02	
outfit, \$200, passage, estimated, \$400, for Mrs. Warner	600 00	
	\$26,417.40	
Less saved in appropriations of last year, including exchange	2,113 57	\$24,303 53

Japan Mission.

For salary of Rev. A. A. Bennett	\$1,200 00	
his mission work	1,305 51	
passage of family to America	892 50	
salary of Rev. C. K. Harrington	1,200 00	
his mission work	600 00	
salary of Rev. J. L. Dearing	1,000 00	
his mission work	564 22	
passage to United States of Miss Eva L. Rolman, estimated	350 00	
allowance in United States of Miss Eva L. Rolman	166 66	
her mission work, 1889-90.	100 00	
expenses in Japan of Miss H. M. Browne	42 87	
salary and rent of Rev. R. H. Ferguson to February, 1890	259 32	
salary of Miss N. J. Wilson	500 00	
her mission work	110 00	
salary of Miss C. A. Converse	500 00	
her mission work, school and building	11,149 52	
allowance in United States of Miss L. M. Eaton	400 00	
salary of Rev. F. G. Harrington	1,188 73	
his mission work	572 37	
salary of Rev. G. W. Taft	1,000 00	
his mission work and house	3,266 66	
salary of Rev. J. C. Brand, and balance 1889-90	1,133 33	
balance of outfit	250 00	
his mission work	1,041 66	
allowance in United States of Rev. C. H. D. Fisher (to be adjusted)	800 00	
salary of Rev. C. H. D. Fisher, estimated, ten months	1,000 00	
his mission work	315 00	
his passage to Japan	682 79	
salary of Miss A. H. Kidder	500 00	
her mission work	1,370 71	
salary of Miss A. M. Clagett	500 00	
her mission work	177 56	
salary of Miss Ella R. Church	500 00	
her mission work	125 00	
allowance in United States, Miss Whitman	200 00	
passage to Japan	255 77	
salary, estimated, ten months	416 67	
her mission work	185 91	
salary of Rev. E. H. Jones	1,200 00	
his mission work and repairs	858 32	
salary of Rev. S. W. Hamblin	1,000 00	
his mission work	667 10	
outfit, \$200, and passage, estimated, \$350, of Mrs. Hamblin	550 00	
salary of Miss Nellie E. Fife	500 00	
her mission work	615 00	

For salary of Miss L. A. Phillips	\$500 00	
her mission work	111 50	
salary of Miss L. Mead	416 67	
her allowance in United States	150 00	
her mission work	65 00	
her passage	400 00	
salary of Rev. T. P. Poate	1,200 00	
his mission work	855 71	
Less saved in appropriations last year, including exchange	\$44,912 06	
	1,077 09	\$43,834 97

West Japan.

For salary of Rev. R. A. Thomson	\$1,200 00	
his mission work, rent and chapel	3,455 19	
allowance in United States of Rev. H. H. Rhees	800 00	
salary of Rev. T. E. Shoemaker	1,000 00	
his mission work	625 00	
salary of Miss Olive Blunt, estimated, ten months	416 66	
her outfit, \$200, passage, \$262.95	462 95	
her mission work	210 00	
salary of Rev. R. L. Halsey	1,050 00	
his mission work and house	2,125 00	
salary of Miss H. M. Browne	500 00	
her mission work	725 93	
Less saved in appropriations of last year, including exchange	\$12,570 73	
	687 68	—11,883 05

French Mission.

For salary of Rev. A. Dez	\$154 40	
expenses of mission building in Paris and contribution in the field for mission work	1,498 61	
salary of Rev. J. B. Cretin	386 00	
salary of V. Lepoids	280 50	
salary of H. Andru	280 50	
salary of Ph. Vincent	604 80	
salary of M. Vincent	386 00	
salary of S. Vincent at St. Etienne	386 00	
salary of F. Lemaire	386 00	
salary of C. Ramseyer	386 00	
rent of chapel, work and salary of R. Saillens	1,500 00	
rent of hall two years, care Ph. Vincent	800 00	
salaries of evangelists and colporters	2,395 00	
salary of M. Foulquier	700 00	
rent of chapel at Lyons	200 00	
salary of Mme. Ramseyer at Lyons	231 60	
work of Mme. Ramseyer	38 60	
salary of Mme. Habrial at Ganat l'Allier	231 60	
salary of Mle. Dinoir, at Tourcoing	231 60	
M. Ph. Vincent at St. Etienne	173 70	
M. Hugo at Lens	150 54	
Less saved in appropriations of last year	\$12,009 45	
	231 60	—11,777 85

German Mission.

For salary of Rev. H. Meyers	\$400 00	
salaries of missionaries and others under direction of German committee	2,000 00	
colporters	1,000 00	
theological school	2,000 00	
salary of Rev. P. Bicknell, D.D.	1,000 00	
school building	1,000 00	
		—8,400 00

Swedish Mission.

For salary of Rev. K. O. Broady	\$1,200 00	
salary of Rev. T. Truvè	600 00	
salary of Rev. A. Drake	600 00	
salaries of preachers and evangelists	2,500 00	
Bethel seminary	1,000 00	
work in West Sweden under T. Truvè and L. E. Nelson	1,000 00	
Rev. Eric Janssen and assistant in Finland	420 00	
donations for G. Lilgestrand	62 00	
Miss Askerland at Gottenburg	200 00	
Less saved in appropriations of last year	\$7,582 00	
	70 00	—7,512 00

Spanish Mission.

For salary of Rev. Eric Lund	\$1,000 00	
his mission work	1,200 00	
salary of Rev. M. C. Marin	700 00	
		—2,900 00

Missions to Africa.

CONGO MISSION.

For salary of Rev. Joseph Clark	\$735 00
his mission work	47 09
passage of Mr. and Mrs. Clark to England, estimated	600 00
salary of Rev. J. C. Hyde	490 00
his mission work	784 00
salary of Rev. Wm. A. Hall	490 00
his mission work	49 00
salary of Miss L. C. Flemming	294 00
her mission work	253 78
salary of Miss N. A. Gordon	294 00
her mission work	148 00
salary of Rev. C. E. Ingham	735 00
his mission work	699 28
salary of Rev. Henry Richards	735 00
his mission work	245 00
passage to Congo, estimated	600 00
salary of Rev. P. Frederickson	735 00
his mission work	122 50
salary of Rev. T. H. Hoste	735 00
his mission work	542 50
salary of Rev. J. E. Ricketts	490 00
his mission work	49 00
passage to Congo of Mrs. Ricketts, estimated	350 00
salary of Mrs. M. A. White, and part 1889-90	392 00
her mission work	916 50
her outfit, \$100; passage, estimated, \$300	400 00
salary of Miss Lina Faulkner	294 00
her mission work	1,404 50
passage of Mrs. B. Claflin, estimated	400 00
salary of Miss C. A. Howard, and part 1889-90	367 50
her mission work	909 00
allowance of Miss Lenore Hamilton in United States	250 00
salary of Miss Lenore Hamilton, estimated	196 00
her passage, estimated	400 00
her mission work	686 00
salary of Miss Bernice Royal in United States	400 00
salary of Miss Rachel Leidy, 1889-90	73 50
her allowance in United States to April 1, 1891	342 22
her mission work	220 50
her passage to England and return to United States	400 00
salary of T. E. S. Scholes, M.D.	490 00
his mission work	98 00
salary of J. M. Lewis	588 00
his passage, estimated	350 00
his mission work, building and launch	3,275 62
salary of R. D. Jones	490 00
his outfit, \$100; passage, estimated, \$350	450 00
his mission work	61 29
salary of Charles Markham	735 00
his outfit, \$500, and passage, \$700, estimated	1,200 00
his mission work	98 00
salary of A. Sims, M.D.	490 00
his mission work	293 29
salary of Rev. C. G. Hartsock	490 00
his mission work	340 00
salary of Rev. C. F. Raine	490 00
his mission work	122 50
salary of Mr. J. H. Camp	735 00
his passage to Congo, estimated	350 00
repairs of steamer Henry Reed, and running expenses	2,450 00
salary of Rev. F. C. Gleichman	735 00
his outfit, \$500, and passage, \$700, estimated	1,200 00
his mission work and house	686 00
salary of Rev. Thomas Moody	735 00
his outfit, \$250; passage, estimated, \$350	600 00
his mission work	49 00
salary of Rev. C. B. Banks	735 00
his mission work	250 00
passage of Mrs. Banks to Congo, estimated	350 00
salary of Miss F. Tiptaff, estimated	220 50
her outfit, \$196; passage, estimated, \$343	539 00
her mission work	686 00
salary of Rev. J. B. Murphy	490 00
his mission work and buildings	245 00
salary of Rev. A. Billington	490 00
his mission work and buildings	220 50
salary of Rev. C. B. Glenesk	735 00
his mission work	49 00
salary of Rev. J. E. Broholm	490 00
his mission work	294 00
salary of Rev. E. Small, M.D.	882 00
his mission and medical work	98 00
estimated transportation changes up country	4,900 00
estimated shipping expenses and commissions	4,900 00

For estimated travel for sickness and business	\$686 00	
estimated contingencies	10,000 00	
Less saved in appropriations of last year	\$63,136 57	
	600 00	\$62,536 57

Danish Mission.

For salaries and mission work	1,000 00
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Russian Mission.

For salaries and mission work	2,700 00
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Publications.

For 900 copies Seventy-sixth Annual Report, and extra expense of July MAGAZINE containing it	\$1,050 07	
missionary tracts and leaflets	614 89	
MISSIONARY MAGAZINE for file and distribution	230 50	
books for library	7 50	1,902 90

Annuities.

Paid sundry annuitants who have given money on condition that a specified annuity shall be paid during their lives or the lives of others	13,417 22
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District Secretaries and Agencies.

For salary of Rev. W. S. McKenzie, D.D.	\$2,000 00	
his travelling and office expenses	316 63	
salary of Rev. A. H. Burlingham, D.D.	2,000 00	
his travelling and office expenses	337 67	
salary of Rev. G. H. Brigham	1,500 00	
his travelling and office expenses	252 20	
salary of Rev. R. M. Luther, D.D.	2,000 00	
his travelling and office expenses	380 32	
salary of Rev. Thomas Allen	933 33	
his travelling and office expenses	178 92	
salary of Rev. T. G. Field	1600 00	
his travelling and office expenses	684 47	
salary of Rev. S. M. Stimson, D.D.	1,400 00	
his travelling and office expenses	734 76	
salary of Rev. C. F. Tolman, D.D.	2,000 00	
his travelling and office expenses	695 34	
salary of Rev. I. N. Clark	1,400 00	
his travelling and office expenses	385 63	
salary of Rev. F. Peterson	800 00	
his travelling and office expenses	413 35	
salary of Rev. C. L. Rhoades, S. S. superintendent, eight months	133 30	
his travelling expenses, printing, etc.	38 71	
travelling expenses of foreign and home secretaries and others in agency work	199 15	—20,383 78

Executive Officers.

For salary of Rev. J. N. Murdock, D.D., foreign secretary	\$3,000 00	
salary of Rev. S. W. Duncan, D.D., three months	750 00	
salary of Rev. H. C. Mabie, D.D., home secretary, eight months	2,000 00	
salary of E. P. Coleman, treasurer	3,000 00	
(Of the above salaries \$3,648.88 were paid by the income of the permanent fund.)		
clerk hire in secretaries' department	2,700 00	
clerk hire in treasurer's department including purchasing and shipping department	2,622 00	—14,072 00

General Expense.

For rent of rooms, water and gas	\$2,341 10	
porter, and care of rooms	429 00	
postage, telegrams, exchange and express	998 50	
blank books, stationery and printing	418 47	
repairs, furniture, insurance, taxes and legal expenses	123 93	
expenses on honorary life membership certificates	12 00	
travelling expenses of executive officers and others under direction of the Executive Committee	1,977 09	
miscellaneous	181 21	—6,481 30
Balance of Interest Account	25 92	

Total appropriations for the year	\$525,826 09
Debt against the Union April 1, 1890	7,942 06
	\$533,768 15

RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION FOR THE YEAR ENDING
MARCH 31, 1891.

From donations reported in the MISSIONARY MAGAZINE	\$244,854 86
Legacies	54,308 03
Woman's Baptist Foreign Missionary Society	94,329 51
" " of the West	33,360 51
American Baptist Publication Society	5,000 00
American and Foreign Bible Society	500 00

From Bible-day collection	\$2,749 86
MAGAZINE account	1,436 61
Children's day collection	806 12
Yearly and life members of Congo Steamboat Company	223 22
	\$437,568 72

Income of Funds:—

Alpha	\$672 38	
Ambler, J. V.	720 00	
Abbott	578 95	
Allen	27 68	
Ambler	30 00	
Angus	30 00	
Ambler	52 65	
Bradford	40 00	
Barney	200 00	
Brownson	1,238 43	
Bishop	1,678 60	
Bryant	25 78	
Bostwick	1,487 50	
Butler	50 00	
Crozer	241 25	
Colby	31 08	
Carpenter	301 26	
Dean	52 95	
Davis	250 00	
Dunbar	30 00	
Eldridge	6 00	
Fisk	105 00	
Fry	118 97	
Gale	200 00	
Ham	5 06	
Hoyt	844 17	
Judson	26 92	
James	58 21	
Karen	387 17	
Kelley	31 35	
Lewis	22 84	
Merrill	21 41	
Native preachers	36 94	
Nason	50 00	
Norcross	40 21	
Prescott	50 00	
Putman	90 53	
Permanent	3,648 88	
Pierson	60 00	
Pease	35 88	
Parker	85 12	
Price	26 92	
Quincy	5 15	
Roberts	350 00	
Rangoon	50 00	
Rockwell	23 08	
Rowland	13 20	
Sheldon	70 00	
Swaim	540 00	
Sweet	480 00	
A friend	50 00	
Tripp	67 85	
Tag	46 22	
Thompson	70 00	
Toungoo	172 08	
Thomas	52 65	
Whiting	58 38	
Warne	1,235 91	
Ward	1,249 93	
Whiting	300 00	
Wade	83 05	
Income sundry annuity bond accounts	\$18,607 59	
Government grants-in-aid, etc.:—	8,126 92	—26,734 51
Burma Mission		
Assam Mission	\$3,216 38	
Telugu Mission	2,342 65	
Chinese Mission	1,570 22	
Congo Mission	340 00	
	401 73	—7,870 98

Debt of the Union April 1, 1891	\$472,174 21
	61,593 94
	\$533,768 15

In addition to the \$472,174.21 there has been added to the Permanent Funds, and those on which annuities are paid, \$20,100.70, making the gross receipts for the year \$492,274.91.

Funds.

Axtell Fund	\$311 11
Alpha "	15,000 00
Ambler, J. V., Memorial Fund	13,000 00
Abbott Endowment Fund	13,669 50
Allen, Julia I., Memorial Fund	500 00
Ambler Scholarship	600 00
Angus Scholarship	500 00
Ambler, A. T., Fund	3,500 00
Bradford Fund	1,000 00
Barney "	5,000 00
Brownson " (including Mr. Brownson's conditional pledge of \$10,000)	45,960 46
Bucknell "	1,000 00
Bishop "	35,000 00
Bryant "	476 25
Bostwick "	12,500 00
Butler "	1,000 00
Crozer "	3,000 00
Colby "	500 00
Carpenter Scholarships Fund	7,600 22
Carpenter, C. H., Fund	2,169 68
Dean Fund	1,000 00
Davis "	5,000 00
Dunbar "	500 00
Eldridge Fund	100 00
Eastburn "	167 72
Fox "	500 00
Fisk "	2,404 73
Fry "	2,189 61
Gale "	5,000 00
Ham "	94 00
Hoyt "	25,000 00
Judson Scholarship Fund	538 75
James Fund	800 00
John "	500 00
Karen "	7,035 40
Kelley "	600 00
Lees "	475 00
Lewis "	456 70
Merrill "	523 40
Native Preachers' Fund	738 75
Nason Fund (created 1890-91)	5,800 70
Norcross "	500 00
Prescott "	500 00
Putnam "	1,500 00
Permanent Fund	71,000 00
Pierson "	1,000 00
Pease "	717 41
Parker "	1,528 00
Price "	538 75
Quincy "	95 00
Roberts "	4,000 00
Rangoon "	1,000 00
Rockwell "	461 50
Rowland "	263 95
Sheldon "	3,000 00
Swaim "	10,000 00
Sweet "	10,000 00
A friend	1,000 00
Tripp Fund	1,226 05
Tage "	829 66
Thompson Fund	1,000 00
Toungoo "	3,308 95
Thomas "	3,500 00
Van Husen "	2,000 00
Whiting "	1,167 50
Warne "	23,310 13
Ward "	11,000 00
Whiting, S. M., Fund	5,000 00
Wade Scholarship " (created 1890-91)	1,638 75
Wormsley	2,000 00
	\$382,797 93
Sundry Annuity Bond Accounts	146,155 76

E. P. COLEMAN,

Treasurer of the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, MAY 11, 1891.

The Auditing Committee hereby certify that they have examined the cash book of the Treasurer each month during the past year, and have found the balances correct; the payments being properly vouched for. They have also examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSOTT, }
S. A. WILBUR, } Auditing Committee.

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 Edwin O. Sage, Rochester, N.Y.
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 J. W. Olmstead, D.D., Boston, Mass.
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 E. H. E. Jameson, D.D., Lansing, Mich.
 G. W. Folwell, Parkersburg, W. Va.

Laymen.

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 Samuel Colgate, Orange, N.J.
 W. H. Hanchett, Milwaukee, Wis.
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CLASS III. TERM EXPIRES 1894.

Ministers.

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 W. N. Clarke, D.D., Hamilton, N.Y.
 C. B. Crane, D.D., Concord, N.H.
 E. P. Tuller, Newport, R.I.
 E. B. Hulbert, D.D., Morgan Park, Ill.
 J. F. Elder, D.D., Albany, N.Y.
 F. S. Dobbins, Philadelphia, Penn.
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 D. B. Cheney, D.D., Chicago, Ill.
 M. H. Bixby, D.D., Providence, R.I.
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 C. A. Reese, Minneapolis, Minn.
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 W. P. Hellings, D.D., Milwaukee, Wis.

Laymen.

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 J. Buchanan, Trenton, N.J.
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TREASURER.

E. P. COLEMAN, Esq.

AUDITING COMMITTEE.

D. C. LINSOTT, Esq.

SIDNEY A. WILBUR, Esq.

TRIENNIAL AND ANNUAL MEETINGS.

YEARS.	PLACES.	PREACHERS.	TEXTS.	RECEIPTS.
1814.	Philadelphia, Penn.	Richard Furman, D.D., S.C.	Matt. xxviii. 20	\$2,099 25
1817.	Philadelphia, Penn.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820.	Philadelphia, Penn.	O. B. Brown, D.C.		46,929 28†
1823.	Washington, D.C.	William Staughton, D.D., D.C.	Acts xxviii. 15	65,956 02†
1826.	New York, N.Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827*.	Boston, Mass.	William Yates, India.		11,433 39
1828*.	New York, N.Y.	William T. Brantley, Penn.	Phil. ii. 16	14,603 38
1829.	Philadelphia, Penn.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*.	Hartford, Conn.	Charles G. Sommers, N.Y.	An Address.	29,204 84
1831*.	Providence, R.I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,825 19
1832.	New York, N.Y.	F. Wayland, D.D., R.I.	Rom. viii. 13	27,306 25
1833*.	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834*.	New York, N.Y.	William R. Williams, N.Y.	2 Cor. x. 15, 16	61,032 04†
1835.	Richmond, Va.	S. H. Cone, N.Y.	Acts ix. 6	58,057 85
1836*.	Hartford, Conn.	Elon Galusha, N.Y.	Luke x. 2	56,167 33
1837*.	Philadelphia, Penn.	Charles G. Sommers, N.Y.	Ps. lxxix. 19	72,010 06
1838.	New York, N.Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 20
1839*.	Philadelphia, Penn.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*.	New York, N.Y.	B. T. Welch, D.D., N.Y.	John iii. 8	95,761 55
1841.	Baltimore, Md.	Richard Fuller, D.D., S.C.	John xii. 32	83,841 62
1842*.	New York, N.Y.	R. E. Pattison, D.D., R.I.	Ps. lxxxvii. 7	52,137 10
1843*.	Albany, N.Y.	Pharcellus Church, N.Y.	Col. i. 21	59,751 06
1844.	Philadelphia, Penn.	S. W. Lynd, D.D., O.	1 Cor. i. 21	76,948 00
1845*.	Providence, R.I.	G. B. Ide, Penn.	Isa. xl. 9	82,302 95
1846.	Brooklyn, N.Y.	G. W. Eaton, D.D., N.Y.	1 Tim. i. 11	100,219 94
1847.	Cincinnati, O.	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,487 24
1848.	Troy, N.Y.	J. N. Granger, R.I.	Gal. ii. 9	86,226 36
1849.	Philadelphia, Penn.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850.	Buffalo, N.Y.	E. L. Magoon, N.Y.	Matt. xxi. 26-28	87,537 20
1851.	Boston, Mass.	William Hague, D.D., N.J.	Acts xiii. 36	118,720 35
1852.	Pittsburgh, Penn.	Velona R. Hotchkiss, N.Y.	2 Thess. iii. 1	122,111 94
1853.	Albany, N.Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854.	Philadelphia, Penn.	Ezekiel G. Robinson, D.D., N.Y.	John xiv. 12	135,377 42
1855.	Chicago, Ill.	Edward Lathrop, D.D., N.Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856.	New York, N.Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,123 81
1857.	Boston, Mass.	Nathaniel Colver, O.	Col. i. 28	111,288 27
1858.	Philadelphia, Penn.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859.	New York, N.Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860.	Cincinnati, O.	E. E. L. Taylor, D.D., N.Y.	Acts iv. 31, 32	132,426 22
1861.	Brooklyn, N.Y.	S. D. Phelps, D.D., Conn.	1 Pet. ii. 17	84,333 93
1862.	Providence, R.I.	C. W. Flanders, D.D., N.H.	1 Tim. iii. 16	85,192 26
1863.	Cleveland, O.	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864.	Philadelphia, Penn.	S. L. Caldwell, D.D., R.I.	Luke xvi. 31	135,012 61
1865.	St. Louis, Mo.	H. C. Fish, D.D., N.J.	Rev. xii. 16	152,685 00
1866.	Boston, Mass.	H. G. Weston, D.D., N.Y.	2 Cor. v. 14	169,792 59
1867.	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix. 22, 23	189,844 25
1868.	New York, N.Y.	T. Armitage, D.D., N.Y.	Luke xxiv. 49	191,637 57
1869.	Boston, Mass.	G. D. Boardman, D.D., Penn.	Eph. ii. 21	196,897 57
1870.	Philadelphia, Penn.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871.	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22, and Rom. x. 14, 15	202,416 56
1872.	New York, N.Y.			210,199 10
1873.	Albany, N.Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874.	Washington, D.C.	E. Dodge, D.D., N.Y.	1 Cor. xv. 25	261,530 91
1875.	Philadelphia, Penn.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876.	Buffalo, N.Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877.	Providence, R.I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878.	Cleveland, O.	Wayland Hoyt, D.D., N.Y.	Matt. xvi. 17, 18	265,679 10
1879.	Saratoga, N.Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880.	Saratoga, N.Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson		
1881.	Indianapolis, Ind.	A. H. Strong, D.D., N.Y.	Luke xv. 4	290,851 63
1882.	New York, N.Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	288,802 84
1883.	Saratoga, N.Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	302,584 19
1884.	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	307,195 04
1885.	Saratoga, N.Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	328,527 21
1886.	Asbury Park, N.J.	E. H. Johnson, D.D., Penn.	1 Tim. i. 15	362,026 50
1887.	Minneapolis, Minn.	H. F. Colby, D.D., O.	Rom. x. 12	384,996 73
1888.	Washington, D.C.	Henry M. King, D.D., N.Y.	John xiv. 12	353,109 46
1889.	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	390,835 39
1890.	Chicago, Ill.	T. Edwin Brown, D.D., R.I.	2 Cor. v. 14, 15	398,145 86
1891.	Cincinnati, O.	Galusha Anderson, D.D., Ill.	Luke xix. 10.	440,788 07
				472,174 21

* Board of Managers.

† Three years' receipts.

‡ Part of two years.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION,

BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March 31, 1891.

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Allen, J. Burns, Philadelphia, Penn.

Butterworth, Mr. Thomas C., New Brunswick, N.J.
Bovier, Charles B., Denver, Col.
Bovier, Mrs. Fannie S., Denver, Col.
Bovier, Rachel S., Denver, Col.
Bovier, Nettie E., Denver, Col.
Bovier, Diana R., Denver, Col.
Bowerman, Rev. L. S., Medfield, Mass.
Blanchard, Mrs. C. H., Wolcottville, Ind.
Brown, Mrs. Lizzie, Salem, Mass.
Ballard, Rev. Asa Howard, Anamosa, Ia.

Booth, Charles, Brooklyn, N.Y.
Buffinton, Amanda D., Fall River, Mass.
Battley, Mrs. Frank S., Fall River, Mass.
Birch, Alice, Fall River, Mass.
Bell, Charles, New York, N.Y.
Bacon, W. D., Waukesha, Wis.
Bond, Frederick M., Brookline, Mass.
Brooks, George K., Brookline, Mass.
Bawden, S. D., Granville, O.
Barrows, James M., Philadelphia, Penn.
Britton, John Wesley, Flemington, N.J.
Bowen, Mrs. Inez R., Needham, Mass.
Brown, Ruth C., Boston, Mass.
Bradbury, B. F., Boston, Mass.
Bailey, Miss Sarah T., No. Scituate, Mass.

Cavender, Chas. A., Tacoma, Wash.
Corbett, Florence E., Brooklyn, N.Y.
Corbett, Minnie R., Brooklyn, N.Y.
Cavender, C. A., Tacoma, Wash.
Campbell, Stewart, Albany, N.Y.
Callagan, Arthur, Brooklyn, N.Y.
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Clowes, William J., Littleton, Mass.
Cranksaw, Grace D., Fall River, Mass.
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Chase, H. Lincoln, Brookline, Mass.
Creesy, Frank L., Brookline, Mass.
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Curtiss, Mrs. L. Cornelia, Kalamazoo, Mich.
Curtis, Mrs. Sarah P., New Haven, Conn.
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Coats, Mrs. Josephine R., Buffalo, N.Y.
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Dowd, Highland, Monterey, Mass.
Dewing, Miss Mary E., Salem, Mass.
Dean, Thomas, Brooklyn, N.Y.
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Dyer, Charles E., Brookline, Mass.
Dunn, Richard O., Boston, Mass.
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Feeman, Rev. W. E., Lima, O.
Foss, Charles E., Melrose, Mass.
Farquhar, Robert, Boston, Mass.

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Greenwood, Miss Lizzie, New Brunswick, N.J.
Giddings, Miss Madeleine, Bangor, Me.
Green, Walter H., Brooklyn, N.Y.
Gardner, Mary A., Fall River, Mass.
Greul, Rev. F. B., Philadelphia, Penn.
Greul, Mrs. M. E., Philadelphia, Penn.
Greene, Rev. Albert, East Providence, R.I.

Hobart, Rev. C. H., Oakland, Cal.
Hobart, Mrs. C. H., Oakland, Cal.
Horton, Mrs. M. A., Sand Bank, N.Y.
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Harrison, Mrs. Emma, Phila., Penn.
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Hodges, Mrs. Mary C., Needham, Mass.
Harris, William G., Boston, Mass.
Holloway, George A., Chicago, Ill.
Holloway, Mrs. George A., Chicago, Ill.

Joyce, Elizabeth W., Brookline, Mass.
Jones, Mrs. Emily T., Phila., Penn.
Jeffrey, Frank E., Boston, Mass.
Johnson, Miss Alice E., Newark, N.J.

Kemp, W. M., M.D., New York, N.Y.
King, Leonard C., Fitchburg, Mass.

Lincoln, Lewis E., Roslindale, Mass.
Leach, Henry C., Salem, Mass.
Law, Hattie May, New York, N.Y.
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Long, Joseph Mansfield, Brookline, Mass.
Loomis, Miss Esther, Elgin, Ill.
Linsley, Samuel D., New Haven, Conn.

McGahie, John, New York, N.Y.
Messervy, Eliza A. K., Salem, Mass.

McCormick, J. J., Brooklyn, N.Y.
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Pierce, Rev. R. F. Y., Mt. Holley, N.J.
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Rapson, George W., Whitman, Mass.
Read, Rev. Samuel A., Agawam, Mass.
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Ropes, Albert G., Brooklyn, N.Y.
Read, J. Clarence, Fall River, Mass.
Ricker, Samuel, Boston, Mass.
Reed, George A., Whitman, Mass.
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Rope, William W., Brooklyn, N.Y.
Richardson, Thomas Dunwiddie, Jack-sonville, Ill.

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Stevens, Ezra H., Albany, N.Y.
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Stockham, Dr. A. H., Madison, O.
Swaim, Roger D., New Bedford, Mass.
Sears, William Barnes, Brookline, Mass.
Smedley, Joshua, Philadelphia, Penn.
Sutton, Thomas, Needham, Mass.

Thickstun, Rev. T. F., Council Bluffs, Ia.
Töedt, Henry F. C., Brattleboro, Vt.
Turner, Rev. C. B., Boston, Mass.
Torrey, Rev. Chas. Edward, Decatur, Ill.

Wolfenden, Rev. James, Chicago, Ill.
Williamson, John, Brooklyn, N.Y.
Whitman, W. W., Troy, N.Y.
Washington, Miss Lucie M., Philadelphia, Penn.

American Baptist Missionary Union.

SEVENTY-EIGHTH

ANNUAL REPORT

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING

HELD IN PHILADELPHIA, PENN.

MAY 24, 25 AND 26, 1892.

BOSTON
MISSIONARY ROOMS, TREMONT TEMPLE
1892.

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ANNUAL MEETINGS.

SEVENTY-EIGHTH ANNIVERSARY OF THE AMERICAN BAPTIST MISSIONARY UNION.

PHILADELPHIA, PENN., May 24, 1892.

THE seventy-eighth annual meeting of the American Baptist Missionary Union was called to order at 10 o'clock A. M., in the First Baptist Church of Philadelphia, by Pres. Geo. W. Northrup, D. D. The Scriptures were read by Rev. Thomas D. Anderson of Providence, R. I. Prayer was offered by Rev. Moses H. Bixby, D. D., of Providence, R. I.

The address of welcome was made by Rev. George Dana Boardman, D. D., for twenty-eight years pastor of the church where, seventy-eight years ago, the first annual meeting of the American Baptist Missionary Union was held. During the seventy-eight years now closed, this church has welcomed our honored missionary organization on fourteen anniversaries.

President Northrup then addressed the Union.

(We regret that Dr. Northrup was unable to put his address into form for publication before sailing for Europe on June 1).

After the singing of a hymn, President Northrup submitted a list of nominations of committees for the session.

Rev. H. L. Wayland, D. D., called attention to a resolution passed three years ago, requiring that a certain proportion of the committees should consist of laymen, and it was voted to refer back to the President the list of nominations for revision, in accordance with the rule.

Rev. Henry C. Mabie, D. D., the Home Secretary, presented the Report of the Executive Committee.

Voted, That the order of business presented on printed programmes be accepted, and that the hour of adjournment be 12.30 o'clock.

The Honorary Secretary, on behalf of the President, read a revised list of the Committee on Nominations, as follows:—

On Nominations.—Sam'l W. Duncan, Mass.; Moses Giddings, Me.; James L. Howard, Conn.; S. T. Hillman, N. Y.; A. W. Rogers, N. Y.; F. J. Parry, Vt.; C. B. Crane, N. H.;

S. A. Crozer, Penn.; J. B. Thresher, Ohio.; J. B. Jackson, Mich.; S. A. Northrup, Ind.; O. P. Gifford, Ill.; F. P. Haggard, Iowa; W. H. Buttrick, Minn.; W. H. Hanchett, Wis.; J. B. Thomas, Kans.; Louis E. Kline, Wis.; C. A. Woody, Oregon; J. Q. A. Henry, Cal.; A. A. Cameron, Col.; F. W. Foster, Neb.; David Downie, India.

On motion of the Honorary Secretary, it was

Voted, That the Committee on Nominations be instructed to report the names of as many missionaries as they deem expedient for election to Board of Managers.

E. P. Coleman, the Treasurer, read an abstract of his annual report, with the report of the Auditing Committee, which was accepted and placed on file.

The Committee on Arrangements reported, recommending that the sessions of the Union should open at 10 o'clock A.M., adjourn at 12.30; that the afternoon sessions should open at 2 o'clock, and adjourn at 5 o'clock.

Adjourned after prayer by Rev. C. R. Colver of Illinois.

TUESDAY AFTERNOON.

The Union met according to adjournment, the President in the chair.

Prayer by Rev. S. D. Phelps, D. D., of New Haven, Conn.

The report of the Committee on Missions in Japan was called for, but the chairman was not present.

Rev. J. N. Murdock, Honorary Secretary, read a paper on "A Century of Missions and its Lessons."

The era of modern missions to the heathen began one hundred years ago, through the instrumentality and in the person of William Carey. He, more than any other man, aroused the churches and ministers of his neighborhood, and enlisted them in the great work of preaching the gospel to the nations that sit in darkness and the shadow of death. Under God he was the means of bringing into existence the English Baptist Missionary Society for heathen evangelization, and he was the first Englishman to go to the heathen with the glad tidings of salvation through "Christ the Crucified."

There had, indeed, been missionary societies for limited purposes before Carey, like the one organized in Cromwell's time, not by the church, but by the Long Parliament, for the religious culture of the West Indies; or like the "Society of Scotland for the Propagation of Christian Knowledge," instituted in 1709, to preach the gospel in the Highlands, but which extended its work to the Indians in America—the society which supported David Brainerd,—or like the "Society for the Propagation of the Gospel in Foreign Parts," which was founded in 1701 for the purpose of forming Episcopal churches among English colonists in various parts of the world, but which had no relation to missions for the heathen till 1821. So that it remains that the society of Carey was the first organization which had for its chief and only object the conversion of the heathen to Christianity. This movement was marked by special features, and was the beginning of a new order of things in Christian evangelization. It was the first step in the great federation of the evangelical bodies of Christendom for the conversion of the world, and for bringing in the universal reign of Christ.

But there were foreign missionaries before William Carey. Neither in primitive nor in later ages has the church witnessed higher qualities in Christian missionaries than in Ziegenbalg, Schwartz, and others sent to the Coromandel Coast in Southern India by the Halle Danish Society, formed under the patronage of Frederick IV. of Denmark, who wished to provide for the

Christian culture of his recently acquired subjects. But when they died they left no successors, and the work fell into neglect and forgetfulness.

Thus, when Carey began his agitation on this subject, the whole aspect of the heathen world was that of a dreary, unrelieved waste of idolatry, superstition, and corruption. The map which he studied represented a vast aggregate of sin and ruin and despair. Out of the hundreds of millions of Asia, Africa, and the islands of the sea, there were few who had ever heard the joyful sound. Whatever had been undertaken and done must be undertaken and done over again. In fact, what had been done had, in a manner, left obstacles to a new advance. Trade and commerce had become sensitive to the approach of anything which would rouse the prejudice and opposition of the heathen, and so impede their operations among the people. The East India Company, which had given Schwartz a free passage to India, had become opposed to the introduction of missionaries into their possessions, and it refused Carey a passage in their ships.

One of the aspects which differentiated the new era from every movement which had preceded it, was that it organized the home work of missions in a way to give unity to missionary counsels and permanence to missionary efforts. The work of others had failed because it had no basis of direction and supply in the home churches. The earlier missions were personal and not organic. They were, indeed, fruits of the best spiritual fervors of the Reformation, but they had no roots in the Churches of the Reformation. Ziegenbalg, Gundler, Schulte, Schwartz, and Hans Egede retained no vital connection with the churches from which they had gone out. And in spite of the ability, zeal, and consecration of the missionaries, and of the hopeful results of their labor, the Orthodox Lutheran Synods defeated the attempt to recognize the Halle Danish Society as a church mission. German and Scandinavian Lutheranism, represented in the national churches, refused to recognize missions to the heathen as inhering in their corporate functions. But the more auspicious movement of 1792 brought the Moravians of Germany, the non-conformists of England, the evangelical party of the Established Church, and the Church of Scotland into organized power for the spread of the gospel.

Another respect in which this era is distinct from everything that preceded it is the prominence which it gave to Bible translation and circulation. When Xavier went to China and Japan, he is said to have hesitated about taking with him a fragment of the Scriptures which he possessed; but he finally decided to take it because he thought it might be useful, not to the people, but to himself for devotional purposes. Ziegenbalg, before he died, made a version of the Bible in Tamil, but only the New Testament was printed during his life, followed by a second edition after his death. But the missionaries of the English Society, in that remarkable agreement which they signed, setting forth the ends and methods of their sublime enterprise, stated this as one of their primary objects: "That we labor with all our might in forwarding translations of the Sacred Scriptures in the languages of India." How well they kept their covenant is seen in the fact that they made or caused to be made and printed forty versions of the Bible in the languages and dialects of Asia. The impulse thus given to Bible translation clearly differentiates the movement of Carey from all previous enterprises for the publication of the gospel of Christ among the nations. One hundred years ago to-day there were about forty-seven versions of the Word of God in existence, including the early Christian versions and those which followed the Reformation. But now there are not less than two hundred and thirty-four versions in print and ready for the use of the peoples to whom the glad tidings have been preached.

Well then do we take the year 1792 as the opening of a new era of missions to the heathen. What if we look a moment at the conditions under which that year opened. In the nominally Christian churches of Europe there were few to pity the forlorn condition of the heathen. The Lutherans of Germany and Scandinavia, to an alarming degree, had sunk their Christian zeal and love of truth in worldliness, formalism, and rationalism. The Protestantism of France, once so promising, had been paralyzed and nearly exterminated by the St. Bartholomew massacre, the fierce dragonades of Louis XIV., and the expulsion of the Huguenots from France; all

which atrocities had been bitterly expiated by the ribald atheism of the Revolution and the revolting orgies of the Reign of Terror. In England the Established Church was beset with the sophistries of Deism and the negations of Socinianism and Arianism, while a large portion of the dissenters were floundering in the dreary bog of Antinomianism. The infinite fair-mindedness of the gospel offer to sinners was obscured, and the churches were hampered in their overtures of forgiveness and life to the ungenerate masses. But the revival of 1742, and of the years following, restored the fervor and zeal of many ministers and churches, and awakened the hope of a better day. The publication of Andrew Fuller's "Gospel Worthy of all Acceptation" led to the preaching of a free salvation, through Christ, to all who were ready to receive it, and prepared the way for an advance in evangelistic work. The truth, as it is in Jesus, stood in a clearer light, faith and love were renewed, many messengers of Christ proclaimed the acceptable year of the Lord, and the time was ripe for an orderly advance on the kingdom of darkness.

But what gross darkness it was that surrounded the new society and its friends on the 2d of October, 1792, the day which ushered into being "The Particular Baptist Society for Propagating the Gospel Among the Heathen." It was for the world, but the world was closed against its agents. There was not a foothold for a Christian missionary in India, China, Japan, or the islands of the sea. The doors were absolutely shut and bolted against the entrance of the messengers of the glad tidings. The only refuge of Carey was in a small district belonging to the king of Denmark, who was more liberal than a great English trading company.

There was not a government in all the heathen world, nor in the nominally Christian world, outside England and the United States, that would give the missionaries protection: "The kings of the earth set themselves, and the rulers took counsel together, against the Lord and against His anointed."

The Church, as a whole, was indifferent if not hostile. The sharpest weapons of wit, and the most open anathemas of spiritual authority, were hurled at the heads of the men who had undertaken to revolutionize the religious opinions of the world, and change the character of its inhabitants, with £13.2.6! There was not an educated man to be found, or who could be spared, to go to the heathen. There was no human prospect that funds would be provided for the accomplishment of the undertaking. Here the society stands in the presence of a barred world, a sleeping church, and an alien civil power. Here are a few men ridiculed for their folly, or despised for their impracticableness, hooted at for their pretensions, without the countenance of the wise, the fostering hand of the rich, or the patronage of the great, represented by a literature which caricatured their persons and heaped obloquy on their motives; and to the casual observer they stand for all there was of the modern missionary enterprise one hundred years ago.

But was this all? Nay! nay! O short-sighted men of wisdom and might, this was not all. Before these men was the promise of "a great God and a great King above all gods" to His Son, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And to them the Son had said, "Go ye into all the world and preach the gospel to every creature: and lo, I am with you always until the end of the world." They heard the command, they believed the promise, and began the work. Has Christ kept His promise, and has the expectation of this little company been realized? Listen. In the place of that new society there are now more than one hundred of similar form and purpose. In the place of that one devoted missionary there are now 7,900 missionaries in the field, with more than a thousand additional laborers under appointment, or in course of preparation, hopeful, joyous, anxious to go to their chosen work. In the place of the 300 converts or thereabouts from heathenism living at that time, there are now nearly 1,000,000. In place of the £13.2.6, or about \$65.50, the contributions to the Protestant Evangelical Missionary treasuries during the last year were about £2,500,000, or \$12,500,000. And still the watchword is onward and higher. For in the place of the small district of Serampore, all the continents and islands, all the kingdoms and dominions of the round world, are open to the messengers of the

glad tidings. And God is saying to us in His word, in His providence, and by the echoes which come flying under the seas, "Go up and possess them." "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."

But such figures as I have given, by no means give the full results of missions during the last hundred years. It is no unworthy fruit of this great enterprise that it has contributed so largely to the progress of science in the departments of geography, natural history, philology and ethnology; each having a direct relation to the extension of the Redeemer's Kingdom in the earth. Missions have also imparted a better tone of feeling, not only among barbarous tribes, but also among the great ethnic races. They have abolished the suttee, and blocked the wheels of Juggernaut. They have aided to establish the reign of law where violence formerly prevailed, and to secure order in the old seats of Anarchy. They have mitigated the cruelties of superstition, and corrected the gross and revolting conceptions of the Deity in the heathen religions. They have raised heathen society to a higher type of morality, and afforded more than glimpses of its ultimate renovation. In the language of the Earl of Northbrook, who has spent many years in India — "The spirit of Christ is permeating the masses of India. There are Hindus, who in their lectures on Hinduism, testify to the life of Christ as the grandest the world has ever seen." A Hindu editor of a Hindu paper says: "Let there be no misunderstanding between the educated Hindus and the messengers of Christ in this country; Christ is revered in this country."

And what is better still, mark the extent to which missions have reacted on the churches at home, making Christians more Christlike through the seeking and saving of the lost, and especially by presenting them with the loftiest ideal of charity, self-denial and spiritual consecration. The lives of such men as Carey and Judson, of Morrison and Milne, of Moffat and Livingstone, of Williams of Erromanga, and Patterson of Melanesia, and a host of others, who counted not their lives dear unto themselves, that they might win Christ and glorify His name in the salvation of the heathen, have done more to kindle Christian zeal, excite aspiration and stir up holy emulation for the attainment of all that is best in the Christian life than the most eloquent preaching. Such men, though dead, still speak through their great example. The greatest work of the church is its mission of love to the heathen; the most illustrious names which adorn her annals are those of her Apostolic missionaries, who have literally "subdued kingdoms and wrought righteousness."

1. A very obvious lesson drawn from this review is one of devout recognition and gratitude for the great pioneers and leaders in the new missionary era. Man is an indispensable factor in God's economy for the spiritual renovation of the race. How plainly we see in this history the place filled by elect men in this Divine plan. Whenever and wherever an epoch is to be born, God has a man ready for, and equal to the event which is to mark it. Here was a man chosen for a special work, and his foreordination was in him. Dr. Ryland, who began by opposing and even rebuking Carey, was afterwards compelled to say: "I believe God Himself infused into the mind of Carey that solicitude for the salvation of the heathen which cannot be fairly traced to any other source." Andrew Fuller, who afterwards consecrated his great powers to the cause of missions, did his utmost for a long time to dissuade Carey from his purpose, saying: "If the Lord should make windows in heaven, then might this thing be." During eleven years, Carey dwelt and labored among his brethren, knowing nothing but the idea of converting the heathen, which was in him as an invisible but all-controlling destiny. He could think of nothing else, work for nothing else; he moved around pleading, urging, agitating, remonstrating or chiding according to the attitude of men towards the supreme, overmastering purpose of his soul.

At the special meeting of the Northampton Association at Nottingham for united prayer "for the spread of the Gospel to the most distant parts of the habitable earth," Carey preached his great sermon, in which he formulated the kindred mottoes, "Attempt great things for God"; "Expect great things from God." Dr. Ryland, in writing of the impression made by this ser-

mon said: "If all the people had lifted their voices and wept, as the children of Israel did at Bochim, I should not have wondered at the effect." But in spite of this deep impression, the assembly was about to separate, when Carey seized Andrew Fuller by the arm, and said in deeply anxious tones, "And after all, are you going again to do nothing?" There was a call to order, and a committee was appointed to prepare a plan "against the next minister's meeting at Kettering, for the establishment of a society for the propagation of the gospel among the heathen."

The result is well known. The meeting was held at Kettering, October 2, 1792, the society was formed, the mission was started and the new epoch, the most momentous in the history of Christian evangelization since the Apostolic age, was ushered in. And here was the man who was to lead in it, as he had led the way to it. And all along the path of religious progress there has been a Man for every Event which has marked its successive stages. We see the election of God in the mental and moral constitution of Judson, as well as in the supernatural grace with which he was endowed, to the end that he might be the founder of American missions to the heathen. God still has men of this high order, leading the churches at home to deeper consecration, and wider vision, and greater liberality. He has them still among the heathen, with power to gather and lead and sanctify the people. May we not recognize these elect men as worthy of honor since God has so greatly honored them? Nay, how can we follow their faith unless we hold them to be divinely inspired and graciously endued, and are prompt to glorify God in them? Who shall taunt us with conjuring with such names—the names of men who have gone forth displaying and blazoning in all their acts the resplendence of The Name which is above every name?

2. Another lesson which the history of missions suggests, is one of warning in view of the dire consequences which opposition to or neglect of missions entails on an unfaithful and disobedient church. Who can describe the disasters which have befallen the churches founded by Luther because they would not enter the open door of missions? Lutheranism refused to recognize or aid the missions on the Coromandel Coast and in Greenland, and left Ziegenbalg and Schulte and Schwartz and Hans Egede without helpers during their life, and without successors after their death. And ere long the church of Luther was left to foster under her sheltering wings an unclean brood of heresies, neologies, pantheisms, mythical theories, and rationalistic theologies, until the land of Luther was wrapped in spiritual darkness; and at last it came itself to be recognized and occupied as missionary ground. In this country the churches which refused to obey the commission when the duty was presented in a practical form have dwindled or become extinct. Why need we debate the question whether the heathen will be lost unless we give them the gospel, when we are confronted by the certainty that we shall be forsaken if we do not offer them the gospel? Christian Rome refused to evangelize the mighty hordes of northern barbarians, and the retribution for her neglect came in those resistless incursions of Goth and Hun which swept down on the fair fields of Italy, leaving desolation in their path. The Christian people who fail to convert the heathen will be likely themselves to become the prey of heathenish vices and sordid idolatries, worshipping gods of silver or gold, of wood or stone.

3. Another lesson suggested by our century of missions is, the primacy of the preacher and preaching among the agents and appliances of the work. Whoever departs from the terms of the commission, as Apostles construed and practiced it, misses his way and fails of his end. Whoever fails to preach the word, to proclaim the Glad Tidings, to teach, to warn, to entreat, to persuade men to be reconciled to God through the offering of Christ, and relies on any other method of renewing and saving men, simply invites confusion and failure. No other form of Christian instruction is equal to, or can be safely substituted for, the offer of salvation by the living preacher through the living voice. To educate men is not to evangelize them. Evangelization must also be effected by itineration. "As ye go preach, saying the kingdom of God is at hand." "They went forth and preached everywhere." "Phillip preached in all the cities till he came to Cesarea." This was the simple method of Apostolic missions. Both the method and

the matter were regarded as foolishness by the Greeks, yet were they the very power of God, and the express wisdom of God. The preaching missionaries have been successful missionaries in all places, and through all ages. It is preaching for conversion, preaching for edification, preaching for consolation, and preaching for correction or reformation. "How beautiful are the feet of them that preach the Gospel of peace, that bring glad tidings of good things," and, "Blessed are the people who hear the joyful sound."

4. When we have settled the point that the simple preaching of the gospel by men divinely anointed and sent forth for that purpose is the appointed and only approved method of evangelization, we shall find ourselves shut up to the conclusion that native men must be the chief agents for the service. Only men of rare gifts ever learn the speech of a strange people in a way to catch the tones, the inflections, the idioms, the flavor, the raciness of the native languages. Some of the best preachers have been of the more ordinary, rather than of the selecter class; men who have mingled with the people, learned their customs, marked their peculiarities, entered into their feelings and come into touch with their traditions. At the best our reliance in the future must be, as it has been in the past, on the native men and women for preachers and teachers. They are on the ground, they are not subject to the perils of the climate, they know how to approach their own people, they are free from the suspicion of any sinister motive, and when they go forth with the new doctrine which they have tested, their word is with power. Paul commanded Titus to "ordain elders in every city," men of the people to labor for the people. As a practical working method we must accept the native agency, not only as ordained of God, but as justified by all missionary experience. Our missionaries must be pioneers; they must make beginnings, and then commit the message to faithful men who shall be able to teach others in their turn. Our chief missionary success has been by the many native messengers who have run to and fro, up and down their own lands imparting the knowledge of God and of His Son, Jesus Christ.

5. Another lesson which the experience of the past has taught, is that our first appeal must be to the common people. It is according to the order established by the Master himself that "to the poor the Gospel is preached." It has always found a readier response from the groaning, weary and heavy-laden masses of mankind. Of our Lord's ministry it is said that "the common people heard him gladly." Not from the lordly mansions of the rich, nor from the palaces of power have the first adherents of the gospel come, but rather from the publicans and sinners. God's election is of the foolish, the weak and the base things, to perfect wisdom and strength and power. "Not many wise after the flesh, not many mighty, not many noble are called, but God chose the foolish things of this world that He might put to shame them that are wise, and God chose the weak things of the world that He might put to shame the things that are strong, and the base things of the world, and the things that are despised did God choose, and the things that are not, that He might bring to nought the things that are, that no flesh should glory in His sight." Nothing so demonstrates the quality of the Gospel as its power to inspire the foolish with wisdom, and raise the weak to strength, to make the base honorable and the despised respectable; effects which have been produced wherever it has been preached. Christianity takes man at his lowest level and lifts him to its highest virtues. The vilest sinner, through its power becomes the purest saint. Paul enumerates a few of the worst offences, fornicators, adulterers, idolaters, thieves, covetous, revilers, extortioners, and declares to the Corinthians — "Such were some of you; but ye were washed, and sanctified, and justified in the name of the Lord Jesus, and in the spirit of our God." It is the highest glory of the Gospel that it saves men from such vices, and imparts the opposite graces. Men steeped in sin find not only pardon, but renewal. They are not only brought into a new condition, but they become invested with a new nature. They come to hate the sin which they once loved, and to love the duty which they once hated. This transforming power of the Gospel, which all who receive it show, is the thing which exalts it above all other forms of religion. And herein is the

sustaining power of new life. Where much has been forgiven there will be much love, and this love holds the renewed soul steady in the hour of temptation, and constant in all the walks of duty.

No wonder that the poor victims of superstition and sin, who have imposed penances and inflicted tortures upon themselves to atone for their guilt, without quieting "the conscience for sins," hear the gospel with gladness. They are strangers to the doctrine of forgiveness — neither their religion nor their philosophy offers a hint of so great a thing. In their thought it is sin and punishment, stern, unmitigated, and enduring; and when the word pardon falls on their ears, they are ready to come to Christ as the source of relief. As the good news spreads, they come in clouds, and as doves to their windows. And this will be the form of the movement in our missions, more and more. The people have come in crowds; they will soon come in multitudes. The momentum of numbers is one of the conditions of success in such a work as this. This is the law of all social revolutions; it is the mighty ground-swell of humanity breaking on the shores of deliverance. God means to begin with the masses, and to lay the foundations of His spiritual Temple on the broad base of the common people. Men are prone to misread the divine purpose; they try to win the higher classes by education and culture; sometimes it may be feared, by misplaced commendations of their state. They think to kindle their fire over the top of the vessel, in the vain hope of working downward to the teeming multitudes beneath. Let us begin our work at the base; the warmth of divine love, like all heat, rises and will rise, till the lowly shall be lifted up, and the high shall be brought low. "Every valley shall be exalted, and every mountain and hill shall be made low; the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together." Let us take this lesson, and make it our first work to preach the gospel to the poor. The highway for our God must be prepared by lifting up the debased millions, that He may go on to the conquest of the world. These must ever illustrate the fullness and glory of redemption, in the divine transformation which awaits them. It was predicted of Christ "He shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight."

6. There is one more lesson to which I have already referred, but on which I wish to put special emphasis, a lesson which the past has taught with impressive force, namely; the necessity of the Bible in the languages and in the homes of the people. No mission that has neglected the circulation of the Scriptures has been either successful or permanent. The man and the book — the man an incarnation of the book, and the book in the hearts of the people. Christian character will of necessity be defective unless nourished by the personal study of the Bible. It is the oracle in which all wisdom dwells, it is the fountain in which all grace is disclosed, it is the counsellor and guide of all who would walk in newness of life. Those who seek spiritual guidance must search the Scriptures. The native church cannot remain a church unless the word of God abides in them, so that they may be rooted and grounded in the truth.

And the reverse is just as true; for while the church is nought without the Bible, it is also true that the Bible is never a real factor in bringing in the kingdom of God, unless there is a spiritual church to preserve, exemplify and circulate it. All missionary experience may be expressed in the formula — The Bible for the church, and the church for the Bible; neither can fulfil its mission except in the co-ordination of both; one the unfailing fountain of truth, the other the immovable pillar and ground of truth.

7. Finally, there is no conclusion that has been more deeply fixed in the minds and hearts of all who have borne any part in the conduct of Christian missions than our Lord's warning, "Without me ye can do nothing." What an anomaly a mission to the heathen must be without Christ as the centre of power — a missionary with no Christ to preach as the wisdom of God and the power of God. The abiding presence of Christ in the soul of the preacher, the agency of

the Holy Spirit attending the word, constitute the only condition of a successful mission. Whatever may be the intellectual force of the man, however full the stores of his learning, however complete the appliances of his work, if the spirit of wisdom and power dwell not in him and wing not every word he speaks, his work will be in vain. Even the heart of love must be attended by the tongue of fire. Our missions need many things; their boundaries should be extended and their foundations should be made broader. We ought to lengthen our cords and strengthen our stakes, to reach forth upon the right hand and the left; the number of laborers ought to be multiplied; but nothing is needed so much as that which all can have for the asking—the presence and power of the Holy Spirit. I say it in all love and kindness, and with the deepest sympathy for the missionaries whom I love so well,—would that I could say it with such power as to bring them to a vital sense of its truth.—“If you would plead as earnestly and importunately with God for a double measure of the Holy Spirit, as you plead with your brethren for money, for houses, for schools, and all sorts of material things, He would speedily appear for you and give you such a sense of His fulness as would lift you above all anxiety, and extirpate even the thought of the things which you so much covet; and all things really needful would be added in His abounding answer to your prayer.” Wherever the power of God is revealed in the conversion of souls, and his indwelling is established in the hearts of converts, all that is essential for their growth and efficiency, all that pertains to individual and corporate completeness, will come as naturally as infancy increases in stature and knowledge till it reaches maturity. There is only one thing really exigent in our missions, and this is the converting power of the Holy Spirit. Preachers so imbued with the Spirit that their word is with power, stronger faith in the present help of the God who answers by fire, and continuous prayer will be followed by the same results which attended the preaching of Peter on the day of Pentecost. The entire history of missions shows that the spirit of Pentecost has not departed from the church, that God still answers prayer, that men filled with the spirit and asking God for great things will not be put to shame. Repeated manifestations of the power of God ought to encourage us to put Him to the test when he says: “Bring ye the whole tithe into the storehouse, and prove me herewith, saith the Lord of Hosts, if I will not pour you out a blessing that there shall not be room to receive it.”

And may I not add, in a word, to the men and women who gather here to consult and plan for the more effective working of our great missionary agencies, that if, instead of dwelling on defects of organization or administration, or of debating about methods, we would imitate the disciples in that upper chamber at Jerusalem, and pray for a fresher and fuller anointing of the Holy Spirit, we should see with clearer vision and be girded with new power; a fire would be kindled which would burn away the dross of our imperfect service, and the righteousness of the church would go forth as brightness and her salvation as a lamp that burneth, and all the ends of the earth would see the salvation of our God. We do not need more machinery, nor new appliances; we only need more power. The track is all laid and ballasted in the truth and purpose of God; the locomotive is in its place; we wait only for the divine energy. Will we ask our Heavenly Father who is more ready to give His Holy Spirit to them that ask, than earthly parents are to give good gifts to their children, for His royal gift. We shall miss the chief lesson of all missionary history unless we hear and heed its call to prayer for a more copious outpouring of the Holy Spirit. “Not by might, nor by power, but by my spirit, saith the Lord of Hosts.” Let us hear and heed the direction of the master: “Tarry ye in the city of Jerusalem until ye be endued with power from on High.” Go not out against the Goliath of paganism in Saul’s armor, but seek to be clad with the whole panoply of God, to be girded and filled with the invincible spirit of the Lord of Hosts. Let us all take up the prayer of the missionary psalm: “God be merciful to us and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations.”

The revised list of committees was presented by the Home Secretary, Dr. Mabie, and accepted, as follows:—

On Arrangements.—G. D. Boardman, R. G. Seymour, G. S. Harwood, R. H. Crozer, Wm. H. Ford.

On Enrollment.—B. A. Woods, W. M. Walker, N. Y.; R. S. Roe, Col.; J. H. Chapman, Ill.; James Buchanan, N. J.; A. F. Gale, Minn.

On Place and Preacher.—E. B. Hulbert, Ill.; C. A. Reese, Minn.; K. B. Tupper, Col.; C. H. Cutting, N. Y.; F. H. Field.

On Obituaries.—H. F. Colby, Ohio; S. H. Greene, D. C.; D. B. Jutten, Mass.; C. B. Stowl, N. J.; Wm. M. Isaacs, N. Y.; C. A. Roundy, Mass.

On Bible Work.—W. R. Harper, Ill.; P. A. Nordell, Ct.; W. W. Everts, Mass.; Prof. L. H. Eaton, Pa.; D. R. Purington, Ohio; H. G. Jones, Penn.

On Missions in Burma.—J. H. Gilmore, N. H.; Geo. Bullen, Mass.; A. Bunker, Burma; R. S. Roe, Col.; H. S. Bacon; C. W. Kingsley, Mass.; Charles Rhoads, Ohio; Mial Davis, Mass.; H. O. Ronalds, N. Y.; Geo. K. Crozer, Penn.

On Missions in Assam.—J. T. Beckley, Penn.; Robt. MacDonald, Mass.; J. L. Howard, Conn.; E. G. Phillips, Assam; S. W. Rivenburg, Assam; A. S. Bacon; Frank Harvey Field; Jas. Butterworth; Dr. T. J. Peel.

On Missions in China.—A. C. Dixon, N. Y.; T. D. Anderson, R. I.; F. W. Bakeman, Mass.; S. B. Partridge, China; J. W. Reed, Wash.; A. W. Rogers, N. J.; W. H. Shallenburger, Penn.; Moses Giddings, Me.; H. C. Vedder, N. Y.

On Missions in India.—E. E. Chivers, N. Y.; T. C. Evans, Mass.; J. E. Clough, India; J. B. Thresher, Ohio; R. O. Fuller, Mass.; A. L. Swarthout, D. C.; Alex. Banes, Minn.; E. O. Sage, N. Y.

On Missions in Japan.—R. B. Hull, N. Y.; H. Hinckley, Mass.; Lemuel Moss, Minn.; A. A. Bennett, Japan; S. T. Hillman, N. Y.; W. N. Hartshorn, Mass.

On Missions in Africa.—Z. Grenell, Mich.

On Missions in Europe.—P. S. Moxom, Mass.; K. O. Broady, Sweden; R. Saillens, France; P. Bickel, Germany; Francis Wayland, Conn.; R. H. Crozer, Penn.; G. T. Davis, H. E. Lincoln, Penn.

Rev. W. H. P. Faunce of N. Y., delivered an address on "The Ground of Missionary Obligations."

The Committee of Arrangements announced that overflow meetings would be held in the Methodist church, on the opposite corner of the street, during the day tomorrow.

The report of the Committee on Missions in Assam was presented by the chairman, Rev. J. T. Beckley, D. D.

(The report has been lost so that it did not come to the hands of the printer.)

The report was followed by addresses from Rev. E. G. Phillips and Rev. Sidney W. Rivenburg of Assam, and Rev. W. E. Witter, District Secretary.

Voted, that the report be adopted.

The report of Committee on Missions in Japan was presented by Dr. Lemuel Moss of Minnesota:—

Your committee on our missions in Japan respectfully report:—

The fact should at this time be emphasized that, aside from the work done by evangelical Christians, Japan is a thoroughly heathen nation. In no land is the gospel more imperatively needed, and in no land is there greater promise of the fruitfulness of wise and earnest Christian labor. Moreover, it is a most hopeful field for Baptist missions. We are glad that we can declare our missions to be more efficient and encouraging than at any previous time, while it is

no less necessary to add that every factor in our evangelistic work should be immediately, largely, and permanently increased.

The so-called independence of Japanese thought has in it more of the peril of wilfulness than of the solidity of intelligent manhood. On the other hand, the oft-proclaimed reaction toward pre-Christian purposes and ideals has no real discouragement for those who are familiar with the transitions that are inevitable under the preaching of the gospel.

The Japanese women have not, as a class, the virtues which paganizing poets and fiction writers have attributed to them; but their position is such that, when brought under the power of Christ's grace, their domestic and social influence will be almost limitless.

Unitarianism may seem to some to have special affinities with the Japanese mind, but it is in fact as powerless to save and elevate the people in Japan as in America. The nation is undoubtedly moving forward, under the impulse of aspirations that touch every element of the national life. This involves them in peculiar dangers; but the truth and spirit of God can more effectively impress a community that is alert and active and jealous, than one which is stagnant and dead.

We are not unaware that the question of Christian education is becoming urgent in Japan, and that the judgment of the missionaries on the field, as of the friends at home, is not wholly accordant. It may be needful that very soon a deliverance shall be given on this subject; but we can now unanimously and most heartily say that Japan is, in God's providence, waiting for the gospel: and that such is the relation of these islands to the immense continent beyond, that the evangelization of Japan is a necessary and influential step in the evangelization of the world.

Voted, that the report be adopted.

Adjourned, after prayer by C. R. Henderson, D. D., of Detroit, to meet at 7.30 o'clock in the evening, at Grace Temple Church.

TUESDAY EVENING.

The Union met according to adjournment, President Northrup in the chair.

The Scriptures were read and prayer offered by Rev. Joseph F. Elder, D. D., of Albany, N. Y.

The first address of the evening was delivered by Professor Jesse B. Thomas, D. D., of Massachusetts, on "America's Providential Relation to the World's Evangelization."

The second address was by Rev. George C. Lorimer, D. D., of Boston, Mass., on "Baptist Missions the Sequence of Baptist Principles."

WEDNESDAY MORNING.

At the First Baptist Church.

Session opened by Rev. Robert B. Hull, D. D., of Brooklyn, N. Y., by reading of Scriptures and prayer.

The report of Committee on Missions in Burma was presented by Professor J. H. Gilmore of Rochester, N. Y.

The history of our oldest mission, and that mission which is hallowed by the tenderest associations, is not unmarked by significant events during the past year. One missionary tells us that in the Toungoo district twenty-five heathen villages have become *Christian* villages within a few months. Another writes: "Whole villages in Southern Arakan have, from being heathen villages, come to be almost entirely Christian within the past year." Bless the Lord

that what He has long been doing among the Karens, He is showing himself able and willing to do among the Chins.

But the recent history of our mission in Burma, though not unfruitful in immediate results, is especially rich in indications of future blessings.

The most significant event embodied in the report submitted to your committee is certainly the completion of the Shan Bible by Dr. Cushing, and the occupation of another station in the Shan states by Dr. Griggs — an apt illustration of the fact that the young missionaries recently sent out are a *real* and not merely a *nominal* reinforcement of our representatives in the foreign field. In this extension of our work to the regions beyond, we are following the indications of Divine Providence, and showing an appreciation of the reasons which have led the Master so richly to bless our work in Lower Burma. Corresponding to this movement towards the east there should soon be a vigorous movement towards the west, to bridge the inconsiderable gap between our missions in Upper Burma and our missions in Assam. And to the north, “there remaineth yet very much land to be possessed.” From the geographical position of that land which God fairly forced us to occupy, and from the missionary spirit increasingly evinced by the Karen race, God evidently means us to do something with Burma as a base of operation, not merely for the hill tribes with whom we have already come in contact, and whose name is legion, but for the evangelization of districts of China that are otherwise remote and inaccessible. Nay, He may intend to give us the honor of leading the assault on that last stronghold of heathendom — that country as yet unpenetrated by a Christian missionary — Tibet.

To this end the Karens need not only that deepening of their spiritual life to which the reports of our missionaries bear grateful testimony, that increased interest in Bible study, which their new Sunday-school paper tends to promote, but as thorough training for Christian work as they can possibly receive. We are profoundly grateful that our Karen theological seminary is doing so much in this direction, and would bespeak for our other educational institutions in Burma earnest prayer and intelligent effort that they may not minister to that “craze for the study of English,” which one of our missionaries deprecates, but help to train the “missionary race of Burma” for more effective service of the Master.

In this missionary activity on the part of the Karens, in their steadily increasing spirit of Christian liberality which prompts the organization of “Do-Without Clubs” — an example that we might profitably follow, — and in the growing interest of the Karen young people in the work of the church, we notice tendencies that must soon result in making the Christian villages in such districts as Bassein self-sustaining, religious communities.

Among the Burmese there are also hopeful indications. The demand for ampler facilities for ministerial education is a grateful sign, and we bid Dr. Rose and his Burmese Bible Institute “God speed” in the attempt to supply this felt necessity. We note also a growing disposition on the part of the Burmese to regard with favor the claims of the gospel, and a growing anxiety on the part of their priests to avert that mighty movement towards Christianity, of which there are already premonitions, and which is sure to crown, at no distant day, these long years of toiling and praying and waiting. When Dr. Mabie was in Rangoon, he said: “The Karen race, with the Burmese language, will be the great evangelizing force in Burma.” Already the Burmese are evincing an eagerness for the gospel, which makes them willing to accept it even at the hands of the despised Karen.

Striking evidence of the reality of the Spirit’s work upon the hearts and lives of those whom our brethren have been permitted to reclaim from the degradation of heathendom is afforded by the reports of several of our missionaries. Speaking of a colleague who recently passed to his reward, Dr. Smith of Insein writes: “Perhaps no man among the Karens has surpassed or even equalled Saw Te, in that largeness of sympathy which enabled him to embrace the interest of Christ’s kingdom in Burma in its entirety, irrespective of race prejudices.” Let us thank God for such evidence of Divine power, and pray for more of it, not only among the Karens, but in

our own hearts and lives. What we all need is "largeness of sympathy to embrace the interests of Christ's kingdom in its entirety."

The report was adopted.

A paper, "The Influence of a Century of Missions upon Christian Theology," was read by President Alvah Hovey, D. D., Newton Centre, Mass.

A paper, "The Contribution of Baptists to Bible Translation in the New Missionary Era," was read by Rev. H. G. Weston, D. D., Pennsylvania.

Following the address of Dr. Weston, Dr. H. C. Mabie called the attention of the audience to the table upon which Dr. Judson translated the Burman Bible, and before which he knelt and offered prayer to God that his work might be accepted and blessed.

Prayer was then offered by Dr. W. H. Parmly of New Jersey, and Rev. Charles A. Nichols, recently returned from the foreign field.

Rev. D. B. Jutten of Massachusetts read the report of the Committee on Obituaries.

Amid the crowded sessions of this anniversary, we are allowed time to make only brief memorials of those devoted servants of Christ and friends of the cause of missions who have passed away from us during the year. But even the mention of their names may serve to remind us of our loss, to record our gratitude for their services, and to stir us up to great diligence in carrying on the same great work.

We refer to the deaths of seven missionaries. Of these, five were taken from us at or very near to the beginning of their labors abroad. One or two were veterans in the service, looking back over a long experience.

Mrs. Mosier, wife of Rev. L. H. Mosier, died at Mandalay, Burma, June 30, 1891, only a few months after her arrival in that land. She was rapidly gaining a knowledge of the language, and looking forward with bright prospects of usefulness when she was called away from earth.

Mrs. Drake, wife of Rev. D. H. Drake of Madras, India, died in September. She went to India in 1837, and previous to her marriage rendered useful service as one of the missionaries from Canada. She has labored faithfully and successfully with her husband in our mission at Madras, and her loss is deeply felt.

Mrs. Cephas Bennett, the senior missionary of the Union, arrived first in Maulmein in January, 1830, and died in Rangoon, Sept. 30, 1891. With the exception of four visits to America, she spent nearly sixty-two years in Burma, her last stay amounting to nineteen years. During the whole of his missionary life, her husband was Superintendent of the Mission Press, and she shared most efficiently in the work of printing a Christian literature for the Burmese. She read the proof of Judson's translation of the Bible, translated several books, and worked for Christ in many quiet and unobtrusive ways. Her work for the press brought on an affection of the eyes from which she suffered during the last twenty years. During this time she devoted herself to the women and children. She was truly a mother in Israel to the native Christians and to the younger missionaries. Every one who knew her loved her. When she first arrived in Burma, there was only one mission station, with forty-nine church members. She lived to see the number of Christians in the Baptist churches of that land increased to nearly thirty thousand. Her death drops another of the few living links that connect us with the thrilling days of the early missions to Burma.

Miss C. M. Batterson sailed as a missionary to Burma March 20, 1891. She was to assist Mrs. Ingalls in the work at Thongze; but in October following her missionary life, so full of hope and consecration, was mysteriously terminated almost as soon as it was really begun.

Rev. J. E. Broholm of Kinjila Station, on the Congo, died Nov. 25, 1891. He was a native of Denmark, a graduate of Morgan Park, was ordained in Copenhagen, and arrived on the

Congo in the autumn of 1888. He proved himself to be one of the most devoted and aggressive of missionaries. The new station of Kinjila was opened by him in 1890, where he was rapidly winning the favor of the natives, and had gained several converts. His consecrated and self-denying character was such that it seemed to human judgment that he could not be spared.

Mrs. Caroline L. Wiberg, wife of Rev. Andreas Wiberg, the well-known and successful missionary in Sweden, died in Stockholm Jan. 13, 1892. She was a native of America, and married Mr. Wiberg in 1855. She will be remembered as "a devoted helpmeet for her husband, an active and sympathizing sharer in his labors, joys, and sufferings for Christ, an example of firm faith, indomitable courage, and loving obedience to her Divine Master."

The death of Mr. Richard D. Jones of Mukimvika Station, on the Congo, in February, 1892, filled many hearts with sadness. He had shown a surprising facility in learning the native tongue, and had already become able to do effective missionary service, though he had been on the field only about a year and a half. His early death was a great loss to that mission.

Besides these on the foreign fields, workers true and beloved have been called away from our ranks at home.

Rev. James McWhinnie, D. D., pastor of the First Baptist Church of Cambridge, at Cambridgeport, Mass., a member of the Board of Managers of the Union, died March 2, 1892. He was a soldier of the Union, and lost a limb in his country's service. He was well known and much beloved as a faithful, earnest preacher, and a wise counsellor and leader in Portland, Me., the locality of his previous pastorate, as well as in Cambridge. His heart was deeply interested in the cause of Christ throughout the whole world, and the churches that enjoyed his ministry could not fail to be enlisted, both by their prayers and their gifts, in the work of fulfilling our Lord's great commission. It seems to us as if our brother was stricken down in the midst of his usefulness and power, but the Lord knows best when the work of His servants on earth must be brought to a close.

Rev. John W. Olmstead, D. D., for forty-four years widely known as an editor of religious journals in our denomination, and for nearly all that time editor-in-chief of what is now named *The Watchman*, was so faithful in his loyalty to the cause of foreign missions, and so influential in its thoughtful advocacy, that his name should have an honored place in this report. His parents were Methodists; but he first joined the Baptist church in Schuylerville, N. Y., and a year later, in 1837, became pastor at Little Falls. In 1842 he was called to Chelsea, Mass., and five years afterward assumed his editorial charge. To how many homes, to how many hearts, the quiet, conservative, but earnest and genial influence of his pen has extended, cannot be reckoned by us. Always firm in maintaining his views of truth and duty, he was sure to meet those who were opposed to him with courteous and considerate treatment. He always made it his aim to keep his paper religious, a medium of religious thought and instruction, and an aid to the religious life. He was anxious to be loyal to Christ and to His Word, and to promote every extension of Christ's kingdom. At a ripe age he was gathered to the company of the honored dead.

Deacon Hezekiah S. Chase of Boston died March 17, at the age of nearly eighty-seven. He was a firm friend of the Missionary Union, and a constant and liberal contributor to its work. Enterprising and honored through a long business career, he gave the first place in his affections to the cause of Christ. The joy of the Lord was his strength. It broke out in his conversation, and shone in his countenance, even during the last years of his life, when he was afflicted with total blindness. He united a vehement enthusiasm, which could set a whole church on fire, with a most tender and gentle disposition, which endeared him to all. His benevolence was free, watchful, thoughtful, seeking out for itself opportunities, and inspiring others by its cheerful example. No missionary or philanthropic cause from our own country or from abroad, ever came appealing for sympathy and help without finding a ready response in his heart. It was said of him that he seemed to have found the secret of perpetual youth, so happy was his personal faith, and so eager was his spirit for all evangelical enterprises.

Captain Gustavus A. Hull, another devoted friend of the Missionary Union and a member of the Centennial Committee, died at San Francisco, Sept. 28, 1891. He was a brave patriot and defender of his country at the opening of the war. In 1862 he was appointed military store-keeper in the quartermaster's department at Louisville, Ky. He remained in this line of service at different stations until his retirement in April of last year. His integrity and faithfulness under trying responsibilities, especially during the days of civil conflict, were highly commended. For fifty years he was an earnest follower of Christ. He was a pleasant writer and a contributor to the number of devotional and missionary hymns. In various lines of religious activity his brethren mourn the loss of his wise counsels and consecrated spirit.

George Callaghan, Esq., of Philadelphia, who died June 16, 1891, was a member of the Board of Managers. He was a man of simple piety, of genial spirit, and excellent judgment. Warmly interested in the progress of his Master's cause in the world, he freely gave to that cause of his thought, his money, and his prayers.

A. J. Prescott, Esq., of Concord, N. H., who died on July 5, 1891, was also a member of the board. He loved the cause of missions, and found time, amid the cares incident to a successful business, to plan and to pray for the spread of the gospel into all lands. His alms went with his counsels and his prayers, and the Union will miss them all.

In reference to all these, how unsatisfactory to those who knew and loved them must be such fragmentary references to the work of their lives! And there are many others, who from different and varied positions of usefulness throughout our land, have departed "to be with Christ, which is far better." Though their names are not recorded here, they are written in the Book of Life, and their influence abides, a precious legacy to the circles in which they moved. Though dead, they yet speak to us. How can we better honor their memories than by pressing forward the glorious cause to which they gave so much thought and prayer

On motion of H. L. Wayland, it was

Resolved, That the Executive Committee be requested to inquire what changes in the conduct of the annual meetings of the Union may conduce to greater success in enlarging missionary information and missionary enthusiasm, with a view to deeper devotion, enlarged contributions, and greater wisdom in action on missionary policies and problems; and that the Executive Committee be also requested to invite from all quarters suggestions looking toward the object contemplated in this resolution; and that they embrace in their next report the result of their inquiries, with the recommendation of any changes thought desirable; and that the Executive Committee be further requested to provide a large place in coming meetings for laborers from the foreign field; and that as far as possible the committees of the Union for each year be appointed a year in advance, to allow them ample opportunity for deliberation; and that the Executive Committee be requested to afford these committees all needed access to documents and correspondence bearing on the subjects respectively committed to them.

The report of the Committee on Nominations was presented by Samuel W. Duncan, D. D., of Mass., and the following officers were elected:—

PRESIDENT.

Rev. AUGUSTUS H. STRONG, D. D., New York.

VICE-PRESIDENTS.

Hon. ROBT. O. FULLER, Massachusetts. Judge DAVID V. BURNS, Colorado.

RECORDING SECRETARY.

Rev. HENRY S. BURRAGE, D. D., Maine.

Class III. Term expires 1895.

MINISTERS.

P. S. HENSON, D. D., Chicago, Ill.	ALBERT G. LAWSON, D. D., Camden, N. J.
LEMUEL C. BARNES, D. D., Newton Centre, Mass.	D. W. FAUNCE, D. D., West Newton, Mass.
HENRY F. COLBY, D. D., Dayton, O.	Z. GRENELL, D. D., Detroit, Mich.
RICHARD MONTAGUE, D. D., Colorado Springs, Col.	DAVID DOWNIE, D. D., Nellore, India.
JACOB S. GUBELMANN, D. D., Rochester, N. Y.	PHILLIP S. MOXOM, Boston, Mass.
SYLVESTER BURNHAM, D. D., Hamilton, N. Y.	W. C. P. RHODES, D. D., Brooklyn, N. Y.
WALLACE H. BUTRICK, Minneapolis, Minn.	F. J. PARRY, Brattleboro, Vt.
	R. M. LUTHER, D. D., Newark, N. J.
	CLAIBORNE A. WOODY, Portland, Or.

LAYMEN.

GEORGE A. PILLSBURY, Minneapolis, Minn.	EDWIN O. SAGE, Rochester, N. Y.
FRANCIS H. LUDINGTON, St. Louis, Mo.	EDWARD GOODMAN, Chicago, Ill.
IRVING O. WHITING, Boston, Mass.	ROGER S. GREENE, Seattle, Wash.
JAMES L. HOWARD, Hartford, Conn.	ISAAC CARPENTER, Omaha, Neb.

SAMUEL A. CROZER, Upland, Penn.

Class I. Term expires 1893.

In place of Dr. J. W. OLMSTEAD, deceased, ALONZO BUNKER, D. D., Toungoo, Burma.

In place of GEORGE CALLAGHAN, deceased, WILLIAM W. KEEN, M. D., Philadelphia, Penn.

Class II. Term expires 1894.

In place of A. J. PRESCOTT, deceased, DAVID H. GOODELL, Antrim, N. H.

Adjourned.

WEDNESDAY AFTERNOON.

Prayer by Rev. John Love, Jr., of Pennsylvania.

The report of Committee on Africa was presented by Z. Grenell, D. D., of Michigan.

All our missions in Africa are in the valley of the Congo, on or near the river—ten stations scattered from the sea to the second crossing of the equator, a distance of eight hundred miles.

Counting the missionaries, the wives of missionaries, and those under appointment to designated fields, we have a force of forty-one workers.

The work of the year has been attended with encouraging results, and the new opportunities which open are many and enticing. Though sickness and death now and again weaken and diminish the workers, there is an increasing knowledge of means and methods of resisting the harmful effects of the climate, inducing the belief that soon there may be as much physical security in Africa as in India.

This mission makes demands upon the Union of a somewhat different kind from those of any other of its missions. By the fact that it came to us as a donation—a well-equipped plant of large value and having the prestige of good beginnings—a gift accepted only after a careful consideration of all that was involved in it, we are bound in honor, not only to maintain it, but also to make the most of the possibilities which appear for its extension. Acceptance of the root is acceptance of the trunk and all the branches as far as they may reach and ramify.

Another peculiar, silent, but imperative demand rises from the fact that America owes to Africa such a debt as she owes nowhere else among the peoples of the earth by reason of the still unrequited toil of her children in the long years of African slavery. It is true that "the wealth piled up by the lash" has melted away in the fire-blast of war, and the ill-gotten gains are gone; but

the loss of the plunder does not repay those who have been robbed. There is a heavy balance of undischarged obligation, over and above all the efforts made in this country in the interests of the freedmen and their descendants—a debt which is not paid by the tardy ratification of the Brussels agreement; nor by the effort to turn Africa into a trading-post, and to carry thither the so-called “civilizing influences of commerce,” especially when one item in the bill of traffic last year was more than a million gallons of intoxicating liquors sent out from the United States. We are in danger of increasing rather than diminishing our moral obligations. We are debtors in this direction in even a larger sense than was Paul to those for whom he held the gospel in trust. We owe it to Africa to save it not only from itself, but also from the rest of the world—not only from its fetichism and degrading superstitions, but as well from conscienceless mercenary enterprises carried thither; and to save it, too, from the blight of Mohammedanism. A thorough and timely evangelization will draw a line across the continent which Islam shall not be able to pass.

Two circumstances are noted by your committee as offering special encouragement. One is that Christianity does not meet there, as in most other fields, elaborate systems of religion touched with a glint of moral precepts, venerable traditions, and poetic and symbolic fables, entrenched in rich and showy temples, and guarded by troops of wily priests. In Central Africa the doctrines of Jesus have no more serious antagonism than the natural indifference and opposition of the human heart joined to the superstitions of the grossest ignorance, which, though hard enough to pierce, is not so hard as where there is added the resistance of ancient, solid-built, and polished religious systems.

The other visible encouragement is seen in the fact that there is a tendency among the people to move in masses. When there is a giving way in any place before the kindly assaults of the gospel, the two or three who yield are often followed by the score. The year of the acceptance of this mission was marked by the large ingathering at Banza Manteke. This centennial year is marked by the rich blessing that has come to Bolengi, on the Upper Congo. It looks as if there may come some day a movement so general and so positive in the direction of the Christian faith that pentecostal triumphs may be seen in and far about all the fields to which the missionary of the Cross has found access. Light is breaking on the Dark Continent.

Address by Rev. C. E. Ingham, from Africa.

Voted, that the report on missions in Africa be adopted.

The report of Committee on European Missions was presented by Rev. Philip S. Moxom of Massachusetts:—

The reports from the various fields in Europe indicate encouraging if not extraordinary progress. The work in France, under the able leadership of Rev. Reuben Saillens, has advanced more rapidly than any time in the past. The two churches in Paris have doubled their membership during the year, and solid accessions have been made by other churches, as in Rouen, Pas-de-Calais, and Denain.

The special needs of our French missions are: First, a fund for hiring halls and building chapels. Second, a school for training evangelists and pastors. We have no theological school in France, and the need of one is more urgent now than ever. Third, a fund of \$200 or \$300 annually for publishing tracts, papers, and books suited to the present condition and exigencies of the field. The outlook in France is exceedingly hopeful.

None of our missions in Europe have shown more satisfactory progress than our mission in Spain. In Barcelona, Rev. Manuel C. Marin has worked with great zeal and patience, and has baptized twelve or more converts. The itinerant work among the villages of Ampurdan by Rev. E. Lund, in company with the devoted Anglada and Bardolet, has been very successful. Two churches have been planted at Puerta de la Selva and Llansa, and more than a score of

converts have been baptized. The special needs of this mission are more men and more money, that the itinerant work, so wisely and zealously conducted by Brother Lund, may be extended, and that the missionaries may be supplied with Christian literature, such as tracts, Bibles, and Bible dictionaries. Ten copies of the *Diccionario de la Biblia Sagrada* sent to Brother Lund by a friend in Boston, have greatly aided him in his work, and furnish a suggestion of what may be done by others. The village and rural population of Catalonia furnish a more solid material for Christian churches in Spain than has thus far been gathered in the large cities like Barcelona.

In Germany the number of baptisms has been 2,242. Dr. Bickel is prosecuting a difficult yet successful and most rewarding work. Special attention should be given to strengthening the seminary in Hamburg and increasing the facilities for producing and distributing Christian literature. Especially is there need of a new and adequate fireproof publishing-house. The present large and growing work of publication is carried on in an old factory so combustible and so crowded that a fire would cause very great and almost irreparable loss. There is a demand for more Bibles. The attention of the Union is called to the fact that the Bible Society of the Scotch Free Kirk contributes more to our German work than does the Union itself.

In Russia and Finland, notwithstanding great difficulties and hardships in the form of persecution, famine, and poverty encountered by our brethren, the work has steadily advanced, and more than 700 converts have been baptized.

In Denmark the churches have suffered heavy losses by death and removal, — at least two per cent of the entire membership having died mainly by the prevalent influenza, — yet substantial gains have been made.

Sweden leads the list of numerical gains by baptism with the number 3,617. We have no more interesting and at the same time needy and promising field than Sweden. The Swedish brethren are substantially united, and they are growing in missionary spirit and activity. But they are very poor, most of them thus far having been gathered from the laboring classes. For some time to come they must receive help. Two needs appeal to us. One is the strictly missionary work which is being pushed in both North and South Sweden with success, limited only by the want of means to support laborers. Many of the pastors live on salaries of from 500 to 800 crowns per year, or from \$135 to \$215. The other need of prime importance is an endowment for Bethel Seminary in Stockholm. This school, where Dr. Broady and Professor Adolf Drake are engaged in ill-paid but heroic and most fruitful labor, is the mainstay of our work in Sweden. By the wise munificence of Mr. Jernberg of Chicago, \$25,000 have been promised to endow this seminary on condition that the Swedish churches raise an additional 50,000 crowns, or about \$13,500. Earnest efforts are making to meet this condition, but the task is one of great difficulty to a people most of whom must earn their daily bread by hard toil for meagre pay. A better work could not be done by American Baptists than to contribute generously to the needs of Bethel Seminary.

The committee would call attention, with approval, to the suggestion coming from the European field that steps be taken to form a Continental Baptist Union, in which representatives of the various countries could meet at regular intervals for purposes of mutual encouragement and counsel. It is believed that such a union would be very fruitful of good.

Finally the committee would record the conviction that there is every reason for continuing and reinforcing the work of the union in the various mission-fields which it has entered and to which it has been invited in Europe.*

Addresses by Rev. Philip Bickel, D. D., of Hamburg; Rev. K. O. Broady, D. D., of Stockholm; Rev. R. Saillens of Paris, and by Herr Jacob B. Braun, Dr. Bickel acting as interpreter.

[* The chairman wishes to add that the above report was mainly written before Brethren Broady, Saillens, and Bickel were put on the committee. These brethren are therefore in no wise responsible for the commendatory allusions to them which the chairman felt himself constrained in justice to make.]

Mr. Schroedoer, the first Swedish convert to our Baptist faith, was also introduced, and gave a brief address.

The report on missions in Europe was adopted.

An address on "The Position of the Evangelistic Element in Baptist Missions" was given by Rev. W. N. Clarke, D. D., of New York.

Adjourned.

The large attendance to-day necessitated an overflow meeting, at which the speakers were Rev. L. J. Denchfield of Rangoon, India, Rev. A. A. Bennett of Japan, Dr. Gordon of Boston, and others.

WEDNESDAY EVENING.

At the Grace Temple.

After singing, the Scriptures were read and prayer offered by Rev. R. G. Seymour, D. D., of Philadelphia..

Three addresses were given by missionaries from the field: Rev. Albert N. Bennett of Japan, Rev. E. W. Kelly of Burma, and Rev. David Downie, D. D., of India.

The Home Secretary introduced missionaries under appointment, of whom nineteen were present, fifty having been appointed during the year.

There were short addresses by Rev. S. A. Perrine, Mr. I. S. Hankins, Mr. W. A. Stanton, Mr. C. B. Antisdel, Mr. George J. Geis, and Rev. F. P. Haggard, after which Dr. John E. Clough gave an address.

Prayer by Rev. R. H. Conwell.

Adjourned.

THURSDAY MORNING.

At the Academy of Music.

Prayer by Rev. W. H. Buttrick of Minnesota.

Rev. A. G. Lawson, D. D., of New Jersey, gave notice of the subjoined proposed amendments to the Constitution, to be printed in the minutes and acted upon next year:—

ART. 4. After the words, "a Recording Secretary," add, "one or more Corresponding Secretaries, a Treasurer, and an Auditing Committee of two laymen."

ART. 7. Strike out the words, "seventy-five," and insert the words, "thirty persons, a majority of whom shall reside within a convenient distance of Boston, and one third of whom, at least, shall not be ministers of the gospel."

ART. 8. Strike out the word, "Immediately," and insert the words, "At an early day." Strike out the clause, "one or more, etc.," now added to art. 4, and insert, "and any other needed committee."

ART. 9. Strike out the whole article and insert, "The board shall meet monthly except during July and August. Nine members shall constitute a quorum, and mileage may be voted for attendance on its meetings. Any officer or member of the Union is privileged to attend the meetings of the board."

ART. 10. After the words, "Executive Committee," insert, "or Corresponding Secretaries." Strike out the last line and insert, "A printed notice of the time, place, and objects of all meetings of the board shall be sent a week before the meeting to every member of the board."

ART. 13. Strike out the words, "The Executive Committee," and insert the words, "The Board." Strike out the words, "or the board," after the words, "the Union," in the third line.

ART. 14. Strike out the words, "The Executive Committee," and the word, "seven," from the first line, and insert the words, "The Board," and the word, "nine." Strike out the words, "to the board and," from the last line.

Voted, That they be received for consideration next year, and printed in the minutes.

The report of Committee on China was read by Rev. T. D. Anderson of Rhode Island.

The Committee on Missions in China beg leave to present the following report:—

It has been a year of commotion in China; but we have reason for thanksgiving that while the spirit of antipathy to foreigners has manifested itself in persecution, there has been no great interference with the work of the Missionary Union. By reason of the state of unrest in the country, some of the converts have become subject to persecution; but under this test, while finding that they who will live godly must suffer persecution, they have given evidence of a commendable and encouraging loyalty to Christ and their Christian teachers.

While we call attention to the strained relations between the Chinese and the foreigners in their country, and while we deplore the lamentable results which have sprung from these strained relations, we, as advocates of Christian missions, specially deplore the example of hostility to foreigners given by our own Christian nation, and made so conspicuous by the bill which has so recently been passed by our government at Washington.

Whatever may be the retaliation of China, the attitude of our own nation toward the Chinese in America surely will not contribute to the establishment of more peaceful relations between the Chinese and the foreigners on their shores.

Though as yet we have no Telugu revival in China to report, we rejoice with our missionaries in the steady progress which, during the past year, has been made all along the line. The native Christians have grown more independent of the missionaries, and more dependent on God and themselves. Growing in knowledge and practical Christian graces, they have become more spiritual and more evangelistic.

The medical missions have been greatly blessed, while the missionaries have maintained the principle of making bodily healing subservient to the healing of the soul.

The outlook in China is still bright as the promise of God. He now waits upon us to bring our tithes into His storehouse, and supply the mission with men and means.

A resolution, presented by Dr. H. L. Wayland, was adopted, as follows:—

Resolved, That while fully recognizing the right of the United States to restrict immigration, and especially the right and duty to raise the requirements for citizenship, we protest against the recent Chinese exclusion legislation as unjust and oppressive, as discriminating inequitably and cruelly against an industrious class, as violating our treaty obligations, and as threatening to imperil our missionary work and workers in China.

After remarks by Rev. Thomas Dixon, Jr., of New York, and Rev. S. B. Partridge, D.D., of China the report and the resolution of Dr. Wayland were adopted.

The report on missions in India was presented by Rev. E. E. Chivers of New York.

To compress within the limits which the exigency of the hour demands, a "Report on Our Missions in India," is not easy. Many things of interest must be left unsaid, or referred to in few words. Your committee will practice economy of speech. The field of vision, even in this single department of our work, is extensive. From Madras, the southern outpost of our Telugu mission, to Hanamaconda, our northern limit, is about 450 miles. Within this territory are to

be found about 8,000,000 of the 17,000,000 Telugus. Of these 5,000,000 are entirely dependent upon us for the gospel. Our missionary force among them numbers 67, men and women. Under their supervision are 72 churches, having 47,548 members, 317 out-stations, a corps of 201 native preachers, 108 Bible-women, and 172 other native helpers; 211 Sunday schools, with 4,449 pupils, and 533 other schools, with 7,190 pupils. This working force, utterly disproportionate, at best, to the magnitude of the varied work, pastoral, evangelistic, educational, medical, and still more to the urgent need for extension, is largely reduced by the numbers on furlough.

The history of this mission rightly entitles it to a place among "the miracles of modern missions." The wonders of Pentecost have been more than duplicated. The records of the past year furnish fresh material for thanksgiving, and challenge anew the prayer, the faith, the liberality, the zeal, of American Baptists. Among the grounds for thanksgiving and hope may be noted:—

1. The spiritual vitality of the native churches, as evinced in their standard of Christian living, their growth in intelligence, and their evangelistic zeal.

2. The large accessions to the churches. The baptisms for the year aggregate 7,905. In some of the fields there have been pentecostal outpourings. Cumbum reports 3,239 baptisms, Ongole 2,140, Nursaravapetta 776. These figures, significant in themselves, become doubly so in view of the care exercised in the admission of members. Dr. Downie writes: "I sometimes think our Nellore church goes to the extreme of conservatism, and is too exacting respecting the qualifications of candidates for baptism." Applicants for membership are everywhere subjected to most careful examination. When tests are so rigidly applied that, as recently reported, men who had walked seventy miles to Vinukonda to make profession of faith, and had passed a satisfactory examination, were declined because they would not allow their tuft of hair, which is regarded as a mark of heathenism, to be cut off, the figures given may be received without discount.

3. Signs of awakening, which give promise of larger results in the near future. There is in many places a readiness, even an eagerness, to listen to the Word. There are encouraging indications of deepening interest among the caste classes, who have as yet been but lightly represented among the converts. "Were it not for the trouble which they fear they may receive from caste prejudices," writes Mr. Chute, from Palmur, "thousands on this field to-day would rejoice to follow the Saviour in the ordinance of baptism." In many instances this fear has been overcome. The day may not be far off when, by reason of the Hindu tendency to move in masses, this very caste system which has been such a mighty obstacle to the progress of Christianity, may bring men over in masses to the acceptance of Christianity.

4. The growth of a favorable disposition towards Christianity on the part of those who do not as yet accept its teachings. Knowledge of Christian truth is spreading, Christian ideas are pervading heathen society as an atmosphere; and as a result, ignorant prejudices are being overcome, and hostility is lessening. The new religion commands attention; its power as a factor in civilization is being recognized; its missionaries are treated with respect and deference. No more striking instance of this could be afforded than the attitude of the citizens of Ongole, without distinction of class or creed, towards the educational work carried on under the supervision of Dr. Clough.

5. The reinforcement of the corps of missionaries. Year after year, calls for helpers came from every part of the Telugu field. The glorious successes of the mission involved added responsibility in the care and training of multitudes of converts. Fields, white unto harvest, called for laborers. There was but little response. The people of God in favored America did not keep step with God's providence, or meet His challenge to new effort. Fresh burdens were allowed to fall upon shoulders already over-weighted. They were borne with brave patience

and heroic endurance. Men "hazarded their lives for the name of our Lord Jesus Christ," in exhausting labors, as truly as if they had faced the perils of martyrdom. At last, in response to the personal appeals of our beloved brother, Dr. Clough, upon whom we have thoughtlessly laid the double burden of caring for his vast mission work and of traversing this country to quicken in us a sense of duty and some faint spark of zeal, reinforcements have been sent. Seven have already reached the field, among them experienced workers like Dr. McLaurin and Dr. Williams. Twelve more are under appointment, and will soon enter upon work. The desired twenty-five are within sight; and at no distant date will be on the field.

6. The establishment upon a broader and firmer basis of our educational work at Ongole. The raising of the Ongole High School to the standard of a second-grade college marks the completion of a plan long cherished by the honored leader of this mission. So far as the educational side of his work is concerned, it places the key-stone of the arch in that structure into which he has builded his life. It completes the educational appliances for furnishing, in years to come, a supply of well trained and qualified teachers and leaders for our Telugu Christians. The action of the board in this advance movement is amply vindicated in the letter of our Honorary Secretary, Dr. Murdock, recently published in our denominational papers. A concurrence of circumstances pointed to the present as the hour of opportunity. We are confident that the wisdom of seizing it will become increasingly apparent. Nor is there any reason to fear, that, in a field where such prominence and emphasis have been given to purely evangelistic work, reliance upon educational methods will be allowed to displace reliance upon the gospel as "the power of God unto salvation."

It is matter of congratulation, also, that the sum of \$100,000 which Dr. Clough sought to secure, has been pledged. But amid our rejoicings, there falls upon us the shadow of a dark cloud, which overhangs sections of that land. The letters of our missionaries bring sad tidings of famine, with forebodings of untold suffering. It is to be hoped that free play will be given to the generous impulses of American Baptists in ministry to this need, and that prayer will ascend to the God who "turneth the shadow of death into the morning," that He may over-rule this disaster to the turning of the hearts of multitudes unto Himself.

And let us not suppose that because some of the most urgent needs of this great mission-field have been supplied, the demands of the future will grow less. We have but touched the fringe of this work. It is the way of God to reward fidelity in service with an enlarged sphere of service; and it is His way to give large recompense. To stay our hand would be to prove recreant to a sacred trust, to forego a blessed privilege, to sacrifice a divine opportunity, to lose a heavenly reward. "Hold that fast which thou hast, that no man take thy crown."

The missionaries from India were presented, and an address was made by Rev. J. F. Burditt, of the Telugu Mission.

The report on missions in India was adopted.

The following representatives from the Southern Baptist Convention and from Canada were presented to the Union by Dr. Mabie, the Home Secretary: Rev. R. G. Boville, Rev. J. Gibson, and Rev. Albert G. Upham, of the Canadian Baptist Foreign Mission Board: Dr. T. T. Eaton, Mr. Lewis E. Kline, Rev. W. J. Stewart, and Mr. J. F. Love, of the Southern Baptist Board.

Addresses were made by Rev. Dr. Eaton of Kentucky and Rev. R. G. Boville of Hamilton, Canada.

The report of the Committee on Place and Preacher was presented by E. B. Hubert, Illinois:—

On behalf of the Committee on Place and Preacher, I beg leave to report that invitations to the Union have been received from San Francisco, Cal., Portland, Or., Lincoln, Neb., and Denver,

Col. Upon consideration the committee unite in recommending that the Union hold its next annual session in Denver, Col.

We further recommend that the Rev. C. J. Baldwin of Ohio, be appointed to preach the annual sermon, and that Rev. John Gordon of Delaware, be appointed his alternate. For the Committee, respectfully submitted.

The report was adopted.

An address followed, on "The Making of William Carey," by T. Harwood Patterson, D. D., of Rochester, N. Y.

Adjourned.

THURSDAY AFTERNOON.

At the Academy of Music.

Prayer by Rev. Dr. O. A. Williams of Nebraska.

The report of Committee on Enrolment was presented by Rev. B. A. Woods:—

STATE.	Life Members.	Annual Members.	Total.
California,	—	3	3
Canada,	2	1	3
Colorado,	—	9	9
Connecticut,	12	20	32
Delaware,	3	2	5
District Columbia,	5	6	11
Illinois,	13	16	29
Indiana,	1	6	7
Iowa,	3	4	7
Kansas,	—	1	1
Louisiana,	—	1	1
Massachusetts,	59	48	107
Maine,	5	10	15
Michigan,	4	3	7
Mississippi,	1	—	1
Maryland,	1	2	3
Missouri,	1	—	1
Minneapolis,	3	9	12
Nebraska,	1	3	4
New Hampshire,	1	1	2
New Jersey,	32	54	86
New York,	28	54	82
Oregon,	—	2	2
Ohio,	10	9	19
Pennsylvania,	79	64	143
Rhode Island,	5	10	15
South Carolina,	—	1	1
South Dakota,	—	3	3
Vermont,	1	3	4
Virginia,	2	—	2
West Virginia,	4	2	6
Wisconsin,	10	5	15
Total,	286	352	638
Missionaries,			19—657

Number of States represented (including District Columbia and Canada),	31
Number of Life Members reported	286
Number of Annual Members reported	352
Number of Missionaries reported,	19

Total, 657

President Northrup introduced Rev. Dr. Fernley of Philadelphia, who presented a resolution, requesting that the gates of the Exposition at Chicago be not opened on the Lord's Day, and requesting Congress to vote no appropriation except on this condition. Resolution adopted by rising vote.

Mornay Williams, Esq., of New York, made an address on "The Relation of William Carey to the Missionary Awakening of American Baptists."

On motion of Dr. G. C. Lorimer of Massachusetts, a committee was appointed to prepare a minute expressive of the regret of the Union upon the death of Charles H. Spurgeon. The committee consisted of George C. Lorimer, D. D., H. L. Wayland, D. D., and Wayland Hoyt, D. D.

The report of Centenary Committee was read by H. C. Mabie, D. D., Chairman.

At the last anniversary of the Missionary Union, it was substantially resolved that during the fiscal year of 1892-93 the American Baptist Missionary Union hold a special celebration of the centennial organization of the foreign missionary enterprise begun at Kettering, England, Oct. 2, 1792, and attempt to raise a Centenary Fund, or offering, aggregating at least \$1,000,000 for the maintenance and extension of the work of the Union, and that the Executive Committee appoint a permanent representative Centennial Committee to act in conjunction with themselves, and make all necessary arrangements for this celebration.

In pursuance of these resolutions, a permanent Centennial Committee was appointed by the Executive Committee of the Union in July last. This Centennial Committee consists of nineteen members, as follows: H. C. Mabie (Chairman), Russell H. Conwell, D. A. Waterman, Wm. M. Isaacs, Robert O. Fuller, Edward Goodman, Churchill H. Cutting, T. C. Evans, M. S. Smalley, W. H. P. Faunce, W. N. Hartshorn, J. C. Hoblitt, E. E. Chivers, S. P. Hibbard, Uriah Rorabach, George Dana Boardman, W. H. Doane, E. H. Sawyer, C. H. Hobart. The latter was appointed in place of Captain G. A. Hull of San Francisco, deceased.

This committee was made up on the principle of having at least one representative from each secretarial district of the Union; while from the three eastern districts, including the states of Massachusetts, New York, and Pennsylvania, ten members were chosen.

The first business of this committee was that of securing a permanent chairman, who should devote himself to the superintendence of the special commemorative enterprise. After repeated efforts to secure a suitable man for this service, the term of which was for one year, and after weighing the difficulties and embarrassments likely to arise in case there were two sets of agencies placed in the field, it was deemed best to invite the Home Secretary of the Union to accept the superintendence of the movement. It was also recommended that two assistants be granted to the Chairman of the Centennial Committee to aid him in preparing necessary circulars and literature, and in other ways to complete the organization and work the field. Accordingly the Rev. O. O. Fletcher, D. D., late of Springfield, Ill., and H. C. Camp, Esq., late of Brooklyn, N. Y., were called to this work.

The members of the Centennial Committee also hold themselves ready to afford all the aid possible to the secretaries in their respective districts, in the work of soliciting increased funds and holding missionary meetings. We are happy to be able to report that the details of the organization have been wrought out to a good degree. Our general plan is to work through the regular existing agencies—the eleven district secretaries of the Union, and the special secretary in Missouri, chosen by the convention of that state. With a view, however, to a completer organization and closer contact with the churches, we have sought out in each association a brother who will serve as a special secretary within the limits of his association. The duties, in general, of this associational secretary are to assist the district secretary in working up the churches of his association. We have already secured the appointment and acceptance of 280

associational secretaries who have undertaken to assist us in this work gratuitously, the Union reimbursing them for their actual necessary expenses. Carefully prepared circulars, systematizing the work, by means of which we aim to reach, as far as practicable, every Baptist church in the country, are now in process of distribution.

It has been thought wise, on the whole, to apportion the \$1,000,000 we seek substantially as follows: \$400,000 to the churches, \$150,000 to the young people's societies and Sunday schools, \$200,000 to the individual subscribers, \$250,000 to the women's societies. Of the first two amounts, including \$550,000, we have made a further apportionment through the various districts.

Each district secretary has further apportioned to the associational secretaries, and these associational secretaries have again apportioned to the several churches. Of the amount sought, \$1,000,000, or any portion thereof in excess of \$600,000 which shall be raised, we recommend that a portion be held in reserve by the board to provide for possible future contingencies. The committee has given much thought to the kinds of public meetings which we should encourage for the imparting of intelligence and awakening of interest. We have decided to recommend:—

1. The observance in all our churches of Sunday, June 26, 1892, as a special *Centenary Day*. On this day, or soon following, we hope that all pastors will preach on the great missionary epoch just closing, and also encourage all women's circles, all young people's societies, and Sunday schools to have special exercises. This, we hope, will be a day of special prayer also, the church to take collection on that day or not, just as their circumstances and special plans of systematic beneficence may permit. We should be glad if in most cases there were a special offering made in addition to the usual annual church offering. To facilitate the proper use of Centenary Day, we have provided special helps, including programmes for Sunday schools, young people's societies, and churches, besides historical papers and other leaflets, which will be supplied free on application to our various district secretaries, to all churches, young people's societies, and Sunday schools which will agree to make an offering on that day.

2. The holding of a *special centenary session* in the interest of foreign missions in connection with, or immediately following, the meeting of *all our state conventions* this autumn, and also in connection with *every local association* during the year.

3. Special *foreign missionary conferences* in various sections of the country, along the lines of those held in Buffalo, Des Moines, and on the Pacific Coast the past year. Suggestions for such conferences have been prepared, and will be sent to all district and associational secretaries.

4. Special *missionary meetings* in which two or three or more churches in a given neighborhood may unite, during an afternoon and evening, and thus greatly increase the interest in a particular region or neighborhood.

5. We urgently request all *Baptist Social Unions* on our home field to set apart one meeting during the year to the presentation of this movement in their hearing, and, where it is consistent, that they promote a special subscription among their membership to this Centenary Fund.

It is of course recognized that our churches have various methods and plans of beneficence more or less systematized. We trust that all churches will thoughtfully arrange in some way, at a favorable time, for a proper presentation of this enterprise, with a view to a really adequate offering on the part of all the people. In order to accomplish this, we beg to suggest, however, that in place of an ordinary collection hastily taken, a thorough canvass of entire congregations, family by family, among the old and the young, be made, even though in some cases a modification of existing plans be required.

In view of the peculiar historical features of this epoch starting with the English Fathers, the committee has found it necessary to provide several special historical monographs and leaflets which can be readily placed within the reach of all, and which will be likely to be read by all. We have taken special pains to provide materials that will engage the interest of our youth and children; among other things, handsome tablets, expressly engraved for the purpose, bearing the

symbols of our various missions, whereby members of our Sunday school may be encouraged in large numbers to solicit for our fund. The committee also felt warranted in publishing a choice collection of hymns and tunes, which can be loaned out, and thus be widely used in the multiplied special missionary meetings to be held throughout the year. We have also in preparation a handsome souvenir edition of our handbook, embracing a succinct sketch, beautifully illustrated, of each of our missions; containing a series of five colored maps, expressly engraved and prepared in the highest style of the art, for this work. These, we trust, will greatly aid and incite our young people to the special study of our great work in distant lands.

The preparation of this apparatus has entailed much labor and considerable expense, but we believe that the historic occasion demands it, and that the returns, in increased interest, intelligence and funds, will abundantly warrant the outlay. The committee takes pleasure in mentioning fraternal interchange of courtesies during the year with the Centennial Committee of the Southern Baptist Convention. We have invited representatives of the centennial movement in the South to participate in our anniversary. The Missionary Union has also invited other bodies, including the Baptist Missionary Societies of Canada. The sentiment of the committee from the start has been one of deep conviction that this enterprise is one of the most appropriate and timely that has ever presented itself to our Baptist people during their entire history. Some of the special reasons for a commemorative movement like this are the following:—

1. The *occasion* with which the providence of God brings us face to face; namely, the commemoration by the Baptists of Christendom of the founding by William Carey of the enterprise of missions to the whole world, is one of momentous significance.

2. The *Missionary Union*, springing from the baptism in Calcutta of Adoniram Judson, our first missionary, is, in an important sense, the offspring of the English work. The *early life of the Missionary Union* was nurtured, shaped, and tempered by the apostolic influence breathed upon us by those English Fathers with whom the work started. It would betray an unpardonable lack of appreciation of those who have led us forth into our greatest achievements, not to join in the proposed commemoration.

3. As an *educational agency*, there is great power in the use of a commemorative occasion like this. The thought of it awakens an uncommon hope of rousing the whole Baptist brotherhood throughout the world. The *study of missions in the concrete*, a study illustrated and impressed by a single historic personality like Carey, is the most enlivening and stimulating form of missionary study. We should exhibit a criminal dullness not to avail ourselves of so potent an agency in this day of limitless missionary opportunity and obligation.

4. The *growing demands of our work in themselves* crowd us up to larger deeds and gifts than we have yet conceived.

5. The *promise of the fields*, in Asia, Africa, and in Europe—wherever the Missionary Union, in the providence of God, has been called to work, is without a parallel.

Think of the record of 18,549 converts baptized by the missionaries of the Union during the past year. Had Carey or Judson seen this day, what amazement and gladness would have filled their souls!

In view of such a record of divine blessings conferred on us, remembering the prayers answered for Japan, enabling our missionaries to report 246 baptisms the past year; in grateful recognition of threatened perils averted from our devoted workers in China, and our forces strengthened in the interior; flushed with the tidings that reach us respecting the happy occupancy of our latest station at Moné among the Shans; cheered by the announcement of a score of New Karen villages building Christian chapels, and welcoming teachers even away over the borders of British Burma among the Brec tribe, eastward of Toungoo; stirred by the announcement of 375 baptisms among the Garos in Assam; saluted, as we are, by a great chorus of voices, as the sound of many waters, rising from the praiseful lips of Telugus, thronging by thousands to our fold, and even Telugu Brahmans petitioning for the privileges of our Christian schools for their sons, at

the expense of their standing upon the same social level with these former castaways, now redeemed; thrilled by the news of successive revival waves moving up the valley of the Congo, transforming darkest into brightest Africa; encouraged by the record of great ingatherings in all our European fields,—3,600 baptized in Sweden; 2,200 in Germany; 436 even in France, papal France, France our Sister Republic; France, in which the spirits of the slaughtered Huguenots seem coming to resurrection,—how great is our encouragement! In this soul-moving retrospect of the peculiar providences and the combined spiritual forces whereby we, as a people, have been led to these apostolic achievements, and regarding also the vast simultaneous increase of our numbers and wealth at home, surely American Baptists are called upon, as are perhaps no other people on earth, to rouse themselves to the inauguration of an advanced work in the new century, by an effort so signal, and on a scale so large, as will be worthy of the cause and becoming to themselves.

Respectfully submitted,

H. C. MABIE, *Chairman*.

CHURCHILL H. CUTTING, *Secretary*.

Addresses followed by Hon. Robert O. Fuller, Rev. Russell Conwell, Geo. C. Lorimer, D. D., and others.

Forty-eight thousand dollars was pledged towards Centenary Fund.

Voted to adjourn, subject to the call of the Executive Committee.

SUPPLEMENTARY MEETING.

At the Academy of Music.

Scripture was read and prayer offered by Rev. J. T. Beckley, D. D., of Philadelphia.

An address on "The Missionary Outlook on the New Century," was given by A. J. Gordon, D. D., of Massachusetts.

Richard S. Storrs, D. D., of Brooklyn, N. Y., President of the American Board of Commissioners for Foreign Missions, made an address.

Voted, That the thanks of the Union be extended to Dr. Storrs for his magnificent and Christian address.

By a rising vote, the thanks of the Union were extended to Dr. Northrup, for his noble service as President of the Missionary Union.

After prayer and benediction by President A. H. Strong, D. D., Rochester, N. Y., adjourned.

GEORGE W. NORTHRUP, *President*.

EDWIN P. FARNHAM, *Recording Sec'y, pro tem*.

THE SEVENTY-EIGHTH ANNUAL MEETING OF THE BOARD OF MANAGERS
OF THE AMERICAN BAPTIST MISSIONARY UNION.

PHILADELPHIA, PENN., May 26, 1892.

Immediately on the adjournment of the American Baptist Missionary Union, Thursday afternoon, May 26, 1892, the Board of Managers met in the Academy of Music.

In the absence of Rev. Edward Judson, D. D., the Chairman of the board, the Recording Secretary, Rev. M. H. Bixby, D. D., called the meeting to order.

Rev. H. M. King, D. D., was chosen Chairman, *pro tem*.

Prayer was offered by Rev. S. Burnham, D. D.

Voted, To appoint a committee of five on permanent organization, and the following brethren named by the chair were appointed; viz:—

Rev. G. C. LORIMER, D. D.

Rev. WAYLAND HOYT, D. D.

Rev. R. G. SEYMOUR, D. D.

Rev. P. S. MOXOM, D. D.

Rev. S. BURNHAM, D. D.

Rev. S. D. PHELPS, D. D.

Voted, To adjourn till to-morrow, May 27, at ten o'clock, to meet in the Assembly Rooms of the American Baptist Publication Society.

ASSEMBLY ROOMS AMERICAN BAPTIST PUBLICATION SOCIETY, 1420 CHEST-NUT STREET.

PHILADELPHIA, PENN., May 27, 1892.

Pursuant to adjournment, the board met at ten o'clock, Dr. H. M. King in the chair. Prayer was offered by Rev. D. W. Faunce, D. D.

The roll was called, and the following members of the Board answered to their names:—

Rev. W. T. STOTT, D. D.

Rev. RICHARD MONTAGUE, D. D.

Rev. S. D. PHELPS, D. D.

Rev. J. S. GUBELMANN, D. D.

Rev. H. M. KING, D. D.

Rev. SYLVESTER BURNHAM, D. D.

Rev. W. T. CHASE, D. D.

Rev. W. H. BUTRICK.

Rev. G. C. LORIMER, D. D.

Rev. J. C. HOBLITT.

Rev. KITTRIDGE WHEELER.

Rev. A. G. LAWSON, D. D.

G. W. FOLWELL, D. D.

Rev. D. W. FAUNCE, D. D.

Rev. A. BUNKER, D. D.

Rev. Z. GRENELL, D. D.

Rev. WAYLAND HOYT, D. D.

Rev. D. DOWNIE, D. D.

Rev. EDWARD BRAISLIN, D. D.

Rev. P. S. MOXOM.

Rev. R. G. SEYMOUR, D. D.

Rev. W. C. P. RHODES, D. D.

Rev. W. N. CLARKE, D. D.

Rev. F. J. PARRY.

Rev. E. P. TULLER.

Rev. R. M. LUTHER, D. D.

Rev. J. F. ELDER, D. D.

Rev. C. A. WOODY.

Rev. F. S. DOBBINS.

Hon. J. L. HOWARD.

Rev. W. W. BOYD, D. D.

Hon. S. A. CROZER.

Rev. M. H. BIXBY, D. D.

Hon. C. W. KINGSLEY.

Rev. T. E. VASSAR, D. D.

Hon. SAMUEL COLGATE.

Rev. C. A. REESE.

W. H. HANCHETT, Esq.

Rev. WILLIAM M. LAWRENCE, D. D.

Hon. R. O. FULLER.

Rev. P. S. HENSON, D. D.

MOSES GIDDINGS, Esq.

S. W. WOODWARD, Esq.

A letter from Rev. Edward Judson, D. D., was received, asking to be relieved from the chairmanship of the board and resigning membership on account of the pressure of duties and cares.

Voted, That Dr. Boyd be a committee to convey to Dr. Judson the urgent desire on the part of this board that he should still remain a member with us.

The Committee on Permanent Organization reported for permanent Chairman Rev. J. C. Hoblitt. For permanent Recording Secretary, Rev. M. H. Bixby. Proceeded to ballot for the above-named officers, and they were unanimously elected.

The committee of seven appointed last year to confer with the Executive Committee in case Dr. King declined the office of Foreign Secretary, reported through the Clerk of said committee, M. H. Bixby, that they had attended to the duty assigned them, and that the two committees in conference had deemed it advisable to request Dr. Murdock, the Honorary Secretary, to take charge of the work of the Foreign Secretary's office through the year, or until such time as a Corresponding Secretary to fill the vacancy should be duly elected.

The report was accepted, and the committee discharged.

Voted, To invite Mr. Harwood, a member of the Executive Committee and Chairman of the Committee on Finance, to give to the Board such information as he may desire to give concerning the increasing demands of our missions, and the increased work in the Mission Rooms.

Mr. Harwood was introduced to the Board, and made a statement of the needs of the missionary work.

Voted, That the thanks of this board be extended to Mr. Harwood for the very valuable information given.

Voted, That the Committee on Nominations, when appointed, be requested to bring in a nomination of *three* Corresponding Secretaries.

Voted, That a committee to nominate officers be now appointed.

The chair nominated the following brethren as the above-named committee, and they were duly elected :—

Rev. H. M. KING, D. D.

Rev. P. S. HENSON, D. D.

Rev. W. N. CLARKE, D. D.

Hon. JAMES L. HOWARD.

Rev. P. S. MOXOM.

Rev. RICHARD MONTAGUE, D. D.

Rev. WAYLAND HOYT, D. D.

Voted, That a committee be appointed to bring in a report concerning the duties and responsibilities of this board in connection with the present centennial movement for the purpose of securing a million dollars on behalf of foreign missions. The following brethren were named by the chair and confirmed by the board, as the above-named committee, viz. :—

Rev. W. W. BOYD, D. D.

Hon. SAMUEL COLGATE.

Rev. Z. GRENNELL, D. D.

Hon. R. O. FULLER.

Rev. G. C. LORIMER, D. D.

Rev. R. M. LUTHER, D. D.

Rev. C. A. WOODY.

The committee on Centennial Fund submitted the following report, which was unanimously adopted :—

Whereas, The American Baptist Missionary Union gratefully acknowledges the mercies of Almighty God during the past one hundred years of missionary effort, and believing that these mercies to the churches at home demand on our part a corresponding consecration of our substance for foreign missions, this Union has resolved to raise at least one million of dollars during the ensuing fiscal year, therefore.

Resolved, That, as a Board of Managers, we pledge ourselves to hearty co-operation in all measures taken by the executives of the American Baptist Missionary Union.

For this purpose, we recommend that the board be considered as divided into three sections :

(a) Those members resident east of the western boundaries of New York and Pennsylvania.

(b) Those members resident between these boundaries and the Mississippi.

(c) Those members resident west of the Mississippi.

That meetings be arranged at available points within these limits by consultation with the Home Secretary ; that the resident members of the board pledge themselves to hearty co-operation in the conferences thus held, and to their personal presence, if able to be present.

Voted, That the Secretary of the Board of Managers be requested to report the above resolutions to Dr. Mabie, the Home Secretary.

Voted, To adjourn until two o'clock P. M.

Prayer by Rev. S. D. Phelps, D. D.

The board came together, according to adjournment, at 2 o'clock P. M.

Prayer by Rev. W. W. Boyd, D. D. The committee appointed by the American Baptist Missionary Union to report on the loss which our denomination has sustained by the death of Rev. Charles H. Spurgeon, which committee was requested to report to this Board of Managers, asked permission, through Dr. Lorimer, Chairman, to furnish the report hereafter in print, and permission was granted the committee so to do, with the request that a copy be furnished, to be printed as a part of these minutes.

The American Baptist Missionary Union unites with all Christendom in expressing its high veneration for the character and services of the late Charles H. Spurgeon, and its sense of the loss which has come to the world through his removal. A Christian minister and preacher of unsurpassed gifts, he was also the constant, devoted, large-hearted friend and promoter of Christian missions in the great city which was his home, throughout Great Britain and Ireland, and throughout the heathen world. We render thanks that God, who in the last century raised up Carey, has also from among his baptized people raised up, in these more recent times, Spurgeon ; and we pray God that he will raise up other men as brave, as wise, as great, as good, to fill the place left by him who has fallen on the field of battle.

The Committee on Nominations reported through the Chairman, Rev. H. M. King, D. D., the following nominations :—

CORRESPONDING SECRETARIES.

Rev. S. W. DUNCAN, D. D., \$4,000, Rev. H. C. MABIE, D. D., \$4,000, Rev. E. F. MERRIAM, \$2,500.

TREASURER.

E. P. COLEMAN, ESQ. . . . \$3,000.

AUDITORS.

DANIEL C. LINSKOTT, ESQ.

SIDNEY A. WILBUR, ESQ.

EXECUTIVE COMMITTEE.

Rev. A. J. GORDON, D. D.	Rev. GEORGE BULLEN, D. D.
Rev. N. E. WOOD, D. D.	GEORGE S. HARWOOD, ESQ.
Rev. D. B. JUTTEN.	CHARLES W. PERKINS, ESQ.
Rev. W. S. APSEY, D. D.	WILLIAM A. MONROE, ESQ.
W. G. HARRIS, ESQ.	

Voted, That the report be received.

Voted, To proceed to ballot for the above-named officers, Dr. Montague and Dr. Boyd acting as tellers.

The ballot resulted as follows: Rev. S. W. Duncan, D. D., Rev. H. C. Mabie, D. D., and Rev. E. F. Merriam were unanimously elected Corresponding Secretaries. E. P. Coleman was unanimously elected Treasurer. Daniel C. Linscott, Esq., and Sidney A. Wildbur, Esq., were unanimously elected Auditors.

The following ministers and laymen were elected as members of the Executive Committee.

MINISTERS.

Rev. A. J. GORDON, D. D.	Rev. WILLIAM S. APSEY, D. D.
Rev. N. E. WOOD, D. D.	Rev. GEORGE BULLEN, D. D.
Rev. D. B. JUTTEN.	

LAYMEN.

G. S. HARWOOD, ESQ.	E. NELSON BLAKE, ESQ.
C. W. PERKINS, ESQ.	G. W. CHIPMAN, ESQ.

Voted, To fix the salaries of the Secretaries and Treasurer, as follows: Rev. S. W. DUNCAN, D. D., \$4,000; Rev. H. C. MABIE, D. D., \$4,000; Rev. E. F. Merriam, \$2,500. Treasurer, E. P. COLEMAN, Esq., \$3,000.

Voted, To adopt the first recommendation of the Committee on Nominations, which reads as follows:—

Voted, That we recommend to the Board of Managers to authorize the Executive Committee to appoint an Assistant Treasurer *pro tem*, and that the selecting of the man and the fixing of his salary be referred to the Executive Committee with power. Passed unanimously.

Voted, To adopt the second recommendation of the Committee on Nominations, which reads as follows:—

Voted, That we recommend to the Board of Managers that, in view of his long and faithful services, an annual appropriation of \$1,500 be made to the Honorary Secretary, Rev. J. N. Murdock, D. D. Passed unanimously.

The following resolution, presented by Rev. Dr. Phelps, was passed unanimously.

Resolved, That the Board of Managers of the American Baptist Missionary Union tender their hearty thanks to the First Baptist, Grace Baptist, and Arch Street Methodist Churches of Philadelphia, for the use of their houses of worship for meetings of the Union; also to the families that have given free entertainment to officers, speakers, and others; also to hotel-keepers who have made favorable terms to our delegates; and also to the several railroad companies that have given reduced fares to those coming to this city to attend the Anniversary Meetings; and to the press also, for reporting their proceedings; and further, to the American Baptist Publication Society, for furnishing various facilities for the convenience and comfort of the numerous delegates and visitors, and especially for its collection of hymns for use in the meetings.

The minutes were read and approved.

Voted, To adjourn to meet again at the call of the Chair.

Prayer was offered by Rev. A. J. Gordon, D. D.

Signed,

J. C. HOBLITT, *Chairman*.

MOSES H. BIXBY, *Recording Secretary*.

NOTE.

THE standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in father; *e* as long *a*; *i* as *ee* in feel; *o* as in mote; *u* as *oo* in fool; *ö* as *e* in her; *ü* as in German München; *ai* as *i* in ice; *au* as *ow* in how; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in garden; *h* always pronounced except in *th, ph* and *gh*; *gr* an Oriental guttural, *gh* another Oriental guttural; *y* as in yard. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally.

SEVENTY-EIGHTH ANNUAL REPORT.

HOME DEPARTMENT.

THE Executive Committee of the American Baptist Missionary Union herewith submits its Seventy-Eighth Annual Report. Throughout the year the divine favor has signally rested on the missionary work abroad, and the churches at home have cordially entertained the claims of the cause. We are accordingly enabled to record an encouraging advance in both departments of our work.

Immediately upon the return of the Home Secretary from his visit to the missions at the end of last year, he actively devoted himself to a visitation of the several districts of the home field. His efforts were applied in two directions: first, to giving addresses on his observations of our missions abroad throughout representative portions of the whole country; and, secondly, to holding special missionary conferences, wherein religious leaders might be enlisted in a fresh study of the biblical principles which lie at the root of missions, in discussions on the nature of mission work, and in prayer to the Lord of the Harvest for increase both of laborers and financial resources. In this wide visitation, the Home Secretary has travelled about twenty thousand miles. He has addressed more than one hundred churches in the representative cities of twenty-one states and of Canada. He has addressed five state conventions, ten colleges, academies, and theological seminaries. He has participated in sixteen special conferences, nine of which were held directly under the auspices of the Union; viz., those at Buffalo, Des Moines, San Diego, Los Angeles, Fresno, San Francisco and Oakland, Sacramento, Portland, and Seattle. Besides these, a dozen or more similar conferences projected by the district secretaries or other friends of missions have been held in several states with good results. In many of these conferences, our missionaries home on furlough have rendered valuable service; Dr. Bunker, especially, having assisted in the holding of the nine conferences above referred to. The presence and addresses of Dr. Clough in many of these meetings have contributed greatly to the interest. The numbers attending these meetings, the intensity of feeling awakened, and the spiritual blessing received have been phenomenal. They demonstrate what has long been felt by the friends of the Union: that if larger opportunity could be had for reports from the fields, for special studies of the principles and methods of our work, and for continued public prayer for the ends in view than is possible at the anniversaries or other general denominational convocations, the missionary spirit would be greatly deepened and extended. The committee therefore hail the opening of the way whereby such opportunity can be secured as comports with the magnitude and responsibility of the work in hand.

THE CAREY CENTENARY.

The year 1892 marks the completion of a notable era — the most notable in Baptist history — viz., a century of modern missionary enterprise. This era, in the providence of God, was inaugurated by William Carey. Out of Carey's consecration grew the English Baptist Missionary Society. This society is about completing a memorial undertaking in honor of its founder. The English Society has cherished the hope that the Baptists of the world would join in similar commemoration of the life and labors of the patriarch of pagan evangelization. There are special reasons why such a commemoration should appeal to our highest Christian and denominational feeling.

Commemorations like that proposed have ample warrant from the Scriptures. Memorial stones marked Israel's great transitions from epoch to epoch in their national upbuilding. The songs of the psalmist celebrated "The years of the right hand of the Most High." The Sabbath in both the old economy and the new is a memorial day. Baptism is a commemorative ordinance; so, likewise, is its twin ordinance, the Lord's Supper: two monumental pillars that stand at the portals of the visible Church, an inspired epitome of the sum total of Christian truth, speaking as no mere words are able to speak their solemn messages through the ages.

Viewing the matter purely on its merits, the relation in which a personage like Carey stands to the historical unfolding of the missionary idea — an idea which has so fashioned the century just closing, furnishes a theme too inspiring not to be used, if we would incite a new generation in a new century to emulate the deeds of their fathers.

As American Baptists we have special reason for observing this memorial year. The Missionary Union, springing from the baptism, in Calcutta, of Adoniram Judson, our first missionary, is in an important sense the child of the English Society, if not of Carey himself. In the early stages of our society's existence, its very life was nurtured, and its course shaped, by the apostolic epistles indited by Carey, Fuller, and their coadjutors both in India and England. It would betray an unpardonable lack of appreciation of those who have gone before us and led us into our greatest achievements, not to join in the proposed commemoration. The debt which we owe to such fathers as Carey and Fuller is immeasurable. Their shining example as Christians, as interpreters of the divine oracles, as philanthropists, and as Baptists, should stand to us and to our children as exalted types, and be an unceasing inspiration in all that concerns our highest denominational life.

The vast and ever-expanding needs of the fields in which we labor, under the unparalleled blessings of God upon our toil, pressing us up to new obligations, demand that we seize this providential opportunity for placing our work at the centres upon a surer basis, and for extending it to the regions beyond. In the light of these needs, the Missionary Union would stand convicted of the gravest apathy, not to say infidelity, were it to fail to signalize and improve the auspicious occasion at our doors for rousing up the churches of America to more general participation in the work which its founders have bequeathed to us. Availing ourselves, however, of the inspirations of a memorial festival like this, when numerous tongues are reciting the deeds of the missionary heroes, and missionary sentiment is almost spontaneously kindling,

we shall find the way prepared before us. Lighting our torches from these myriad fires, we shall be enabled to go forth, "as an army with banners," to cast the fire on the earth for the early kindling of which our Saviour deeply longed.

In accordance with these sentiments and with resolutions passed at the last two anniversaries of the Union, a final Centennial Committee has been duly appointed to aid in raising, during the present fiscal year, the sum of \$1,000,000 for the maintenance and extension of the missions of the Union. The Centennial Committee consists of the following named brethren:—

Rev. H. C. Mabie, D. D., Chairman; William M. Isaacs, Esq., New York; Rev. W. H. P. Faunce, New York; Churchill H. Cutting, Esq., New York; Rev. E. E. Chivers, New York; Rev. George Dana Boardman, D. D., Pennsylvania; Rev. R. H. Conwell, Pennsylvania; Hon. R. O. Fuller, Massachusetts; S. P. Hibbard, Esq., Massachusetts; W. N. Hartshorn, Esq., Massachusetts; T. C. Evans, Esq., Massachusetts; W. H. Doane, Mus. Doc., Ohio; D. A. Waterman, Esq., Michigan; Edward Goodman, Esq., Illinois; Rev. J. C. Hoblitt, Minnesota; Rev. E. H. Sawyer, D. D., Missouri; Uriah Roraback, Esq., Iowa; Hon. M. S. Smalley, Kansas; Rev. C. H. Hobart, California.

After careful deliberation it has been decided to place at the head of the committee as Chairman, and to superintend the centennial movement, the Home Secretary of the Union. It was judged that thus the most harmonious working, as well as the highest efficiency of all the agencies for future work, would be assured. The various members of the Centennial Committee stand ready to co-operate to the fullest degree.

Acting also upon the recommendation of the Centennial Committee, and in order to suitably relieve the Chairman from undue pressure, the Executive Committee has appointed two assistants to the Chairman to serve during the centennial year. These assistants are: Rev. O. O. Fletcher, D. D., of Springfield, Ill., to serve as Assistant Field Secretary; and H. C. Camp, Esq., of Brooklyn, N. Y., to serve as assistant for the department of Young People's Societies and Sunday Schools. These have entered upon their duties, and are cordially commended to the churches. We only await the divine blessing, the active co-operation of all our people, old and young, courageously and faithfully led by the pastors and officers of our churches, for the complete success of the proposed undertaking.

THE FINANCIAL PROGRESS.

In pursuance of the vote of the Union at its last Annual Meeting, the work of the year was planned on a scale involving an expenditure of \$600,000. The actual expenses, including payment of the deficit of \$61,593.94 from the previous year, were \$635,927.24, an increase of \$102,159.09 over the previous year. The receipts were increased \$96,998.72, being \$569,172.93. The first \$50,000 raised by Dr. Clough is included in these receipts, but not the second, which constitutes a special invested fund. Although there is a debt of \$66,754.31, the financial result of the year must be considered a cause for encouragement, as the expenditures of the society have increased \$221,416.85 in the last three years, and have more than doubled in the last nine years.

ORGANIZATION.

The Executive Committee organized on June 8, 1891, by the re-election of Rev. A. J. Gordon, D.D., as Chairman, and Rev. E. F. Merriam as Recording Secretary. Henry R. Glover, Esq., of Cambridge declined to serve as a member of the committee, and George W. Chipman, Esq., was elected to fill the vacancy. Rev. W. T. Chase, D.D., resigned from the committee on Sept. 4, 1891, on account of his removal to Philadelphia, and Rev. D. B. Jutten was chosen to fill the vacancy. The committee has held thirty-eight meetings.

THE CORRESPONDING SECRETARYSHIPS.

Rev. Henry M. King, D.D., declined the office of Corresponding Secretary, to which he was elected at the last Annual Meeting. In pursuance of the action of the Board of Managers, the Committee of the Board, appointed to act in conference with the Executive Committee in case Dr. King declined, was invited to meet the Executive Committee on Monday, June 22, 1891. After a separate conference the Committee of the Board recommended to the Executive Committee that the Honorary Secretary be requested to continue to act as Corresponding Secretary for the Foreign Department until a successor should be chosen. Dr. Murdock has accordingly fulfilled the duties of the office throughout the year.

After full consideration of the nature and demands of his work, the Secretary for the Home Department decided that it could not be carried on efficiently without regular consultation with the Executive Committee and officers of the Union, and constant reference to the books and papers at the Missionary Rooms. The vote locating the headquarters of the Home Secretary at Chicago was therefore rescinded, and they were fixed at the headquarters of the society in Boston. The Home Secretary has spent a large part of his time in the West during the past year.

THE TELUGU REINFORCEMENT.

The recent great ingathering in the Telugu Mission has made it necessary that a very substantial reinforcement should at once be made to the working facilities of the mission. As Dr. Clough was in America, the committee requested him to undertake the raising of a special fund of \$50,000 for the enlargement of the Telugu Mission. This was subscribed in a very short time, and Dr. Clough was requested to continue his labors in an effort to raise \$50,000 additional as an endowment fund for the High School at Ongole, which it is proposed to raise to a college in the second grade of government standards. This has also been accomplished. Dr. Clough's labors in this service have been greatly appreciated.

MISSIONARIES APPOINTED.

Mr. Stephen A. D. Boggs, Rev. F. E. Warner, Rev. Oscar R. McKay, Rev. W. H. Beeby, Rev. William C. Owen, Rev. George H. Brock, J. S. Timpany, M.D., Mr. T. P. Dudley, Jr., Mr. I. S. Hankins, Mr. D. S. Bagshaw, Mr. Wheeler Boggess, Rev. W. S. Davis, Rev. John McLaurin, D.D. (reappointed), Rev. W. F. Gray, Rev. S. A. Perrine, Mr. P. B. Guernsey, Mr. W. A. Stanton, Mr. Alfred Copp (already in China), Mr. E. N. Fletcher, Rev. Robert Wellwood (already in

China), Rev. W. H. Brodt, Mr. William Wynd (already in Japan), Rev. J. H. Scott, Rev. Charles H. Harvey (reappointed), Mr. W. M. Biggs, Mr. Isaac Cadman, Mr. Thomas Hill, Mr. Charles H. Tanner, Mr. W. E. Story, Mr. George J. Geis, Mr. Christian Nelson, Rev. Fred. P. Haggard, Mr. C. B. Antisdel, — 33.

Miss Annie M. Modisett, Miss Kate Knight, Miss Ida V. Kushmore, Miss Amelia G. Dessa (already in India), Miss Erika A. Bergman, Miss Ida A. Skinner, Miss Helen D. Newcombe, Miss A. M. Ross, M. D., Miss Jennie V. Smith, Miss Mary D. Faye, Miss Susan I. Kurtz, — 11. Total, 44.

MISSIONARIES SAILED.

To Burma. — Rev. J. N. Cushing, D. D., Mr. F. D. Phinney, Rev. John McGuire, Miss E. F. McAllister, Miss M. E. Williams, Miss Annie Hopkins, Miss Mary C. Fowler, M. D., Miss A. M. Modisett, Mrs. W. W. Cochrane, Miss Kate Knight, Miss Ida V. Kushmore, Mrs. H. W. Mix.

To Assam. — Rev. A. A. Hallam and wife, Mr. S. A. D. Boggs and wife, Miss Nora M. Yates.

To India. — Rev. R. R. Williams, D. D., and wife, Rev. O. R. McKay, Prof. L. E. Martin and wife, Rev. W. H. Beeby, Rev. W. C. Owen and wife, Rev. W. B. Boggs, D. D., Rev. George H. Brock, Rev. John McLaurin, D. D., and wife, Miss M. M. Day, Miss E. A. Bergman, Miss Ida Faye, M. D., Miss B. L. Slade, Miss I. A. Skinner, Miss H. D. Newcombe, Mrs. E. Chute.

To Siam. — Rev. L. A. Eaton.

To China. — Rev. W. H. Cossum and wife, Rev. W. Ashmore, Jr., and wife, Rev. G. L. Mason, C. H. Finch, M. D., and wife, Rev. W. H. Brodt, Miss A. M. Ross, M. D., Miss B. G. Forbes.

To Japan. — Rev. A. A. Bennett, Rev. J. L. Dearing and wife.

To Africa. — Mr. Theodore A. Leger, Rev. P. Frederickson, Rev. Isaac Cadman, Mr. Thomas Hill, Mrs. Moody.

MISSIONARIES RETURNED FROM FIELDS.

Rev. J. N. Cushing, D. D., Rev. A. Bunker, D. D., Rev. E. J. Miller, Rev. E. W. Kelly and wife, Rev. F. W. Klein and wife, Rev. E. G. Phillips and wife, Rev. D. Downie, D. D., Rev. D. H. Drake, Rev. J. F. Burditt and wife, Rev. W. B. Boggs, D. D., Rev. J. S. Norvell and wife, Rev. J. S. Adams and wife, Rev. J. L. Dearing, Mr. C. W. Markham and wife, Mr. C. E. Ingham and wife, Rev. A. Billington, Mr. John Newcomb and wife, Rev. Edwin Bullard and wife.

Miss M. M. Cotè, M. D., Miss K. F. Evans, Miss E. H. Payne, Mrs. A. K. Gurney, Miss E. J. Cummings, M. D., Miss Johanna Schuff, Mrs. E. Chute, Miss N. E. Fife, Mrs. A. M. Bailey.

MISSIONARIES RESIGNED.

Rev. William A. Atchley, Rev. F. E. Warner, Rev. F. W. Klein, Rev. J. S. Norvell.

Miss Bertha Menke, Miss Lenore Hamilton, Miss Lina Faulkner.

MISSIONARIES DECEASED.

Two brethren,—Mr. Richard D. Jones and Mr. J. E. Broholm, both of the Congo Mission—and four ladies,—Mrs. C. Bennett, Mrs. L. H. Mosier, Miss Carrie M. Batterson, and Mrs. D. H. Drake,—have been called from their labors to their reward during the past year. It is a sorrowful fact that all of these, except Mrs. Bennett, have been permitted to render only a short period of service before being taken by the Lord of the Harvest.

THE TREASURY.

The Treasurer has received from all sources, for all purposes, the sum of \$589,772.93, as follows:—

Donations	\$278,724 24
Legacies	130,986 71
The Woman's Baptist Foreign Missionary Society	82,670 97
The Woman's Baptist Foreign Missionary Society of the West	35,520 28
Additions to permanent funds	20,600 00
Income of funds	26,792 65
Bible Day collections	2,477 88
Government Grants to schools	11,048 28
Children's Day collections	738 41
Missionary Magazine account	213 51
Total receipts	<u>\$589,772 93</u>

EXPENDITURES.

Appropriations of the year for current expenses	\$574,333 30
Added to permanent funds	20,600 00
Debt of last year	61,593 94
Total liabilities	<u>\$656,527 24</u>
Balance against the treasury April 1, 1892	<u>\$66,754 31</u>

THE DONATIONS.

The donations were from the following localities: Maine, \$3,200.88; New Hampshire, \$9,191.55; Vermont, \$2,113.11; Massachusetts, \$46,198.42; Rhode Island, \$6,035.61; Connecticut, \$12,050.44; New York, \$55,031.80; New Jersey, \$16,962.42; Pennsylvania, \$24,912.08; Delaware, \$232.32; District of Columbia, \$3,144.35; Maryland, \$62; Virginia, \$134; West Virginia, \$1,466.41; Ohio, \$17,666.53; Indiana, \$3,560.07; Illinois, \$23,440.34; Iowa, \$2,936.09; Michigan, \$6,211.50; Minnesota, \$6,510.47; Wisconsin, \$3,991.48; Missouri, \$2,648.94; Kansas, \$4,312.71; Nebraska, \$2,311.81; Colorado, \$1,126.50; California, \$4,335.24; Oregon, \$1,311.01; North Dakota, \$529.74; South Dakota, \$609.64; Washington, \$850.12; Idaho, \$66.95; Indian Territory, \$108.47; Wyoming, \$54.05; Utah, \$6.80; Montana, \$87.80; Arizona, \$6; New Mexico, \$26.40; South Carolina, \$5; Georgia, \$29; Florida, \$20; Kentucky, \$62.60; Tennessee, \$1,152.86; Texas, \$15.58; Mississippi, \$90.50; Louisiana, \$15.71; British Columbia, \$75.75; Canada,

\$20; Mexico, \$20; Scotland, \$21.91; Sweden, \$50; Denmark, \$450; Germany, \$2,794.22; Burma, \$5,443.14; Assam, \$424.71; India, \$3,759.49; China, \$302.42; Japan, \$289.80; Oklahoma Territory, \$34.50; Miscellaneous, \$203.

COLLECTION DISTRICTS.

New England District.—Rev. W. S. McKENZIE, D. D., District Secretary, reports:—

For the year ending March 31, 1891, the whole amount received from the district of New England in donations and legacies, including contributions through the Woman's Society, is \$145,907.24; donations directly to the Union, \$78,790.01; legacies \$23,577.48; Woman's Society, \$43,539.75. The total of donations from the living last year was \$66,338.73, and this year \$78,790.01, showing a gain of \$12,451.28. The total of legacies last year was \$32,734.49, showing a falling off of \$9,157.01. The total received by the Woman's Society last year, in gifts from the living, was \$37,036.79 and this year, \$43,539.75, showing a gain of \$6,502.96, making a total gain of contributions from the living of \$18,954.24. The following table shows the sources of income:—

1891-92.

STATES.	Donations.	Legacies.	Woman's Society.	Total.
Maine	\$3,200 88	\$3,185 66	\$3,271 70	\$9,658 24
New Hampshire	9,191 55	1,471 54	1,705 19	12,428 28
Vermont	2,113 11	840 03	1,402 70	4,355 84
Massachusetts	46,198 42	15,424 26	26,947 13	88,569 81
Rhode Island	6,035 61	2,620 99	5,298 39	13,954 99
Connecticut	12,050 44	35 00	4,854 64	16,940 08
Totals	\$78,790 01	\$23,577 48	\$43,539 75	\$145,907 24

New York Southern District.—Rev. A. H. BURLINGHAM, D. D., District Secretary, reports:—

The German churches in this district send their donations to the Missionary Union through a German Treasurer at Philadelphia; hence this aggregate does not embrace their gifts only in a few instances, in which they have been sent directly to me.

A statement of the offerings of Sunday schools paid to the Woman's Society in March I have not had; thus these gifts, though counted under receipts of the Woman's Society, do not appear in the column of Sunday-school receipts.

The strength of our country churches, generally speaking, is lessening year by year; and by this fact the Missionary Union, with other agencies of the denomination, must of necessity suffer unless the standard of benevolence can be raised as churches weaken.

By want of proper discrimination as to the comparative weight of objects appealing to our churches for consideration, the many and rapidly multiplying causes asking for gifts are reckoned equal in their importance. It is hard to impress some with the conviction that foreign missions is one of the very few foremost objects for which our churches should give.

STATES.	Contributions from Churches and Individuals.	Sunday Schools.	Legacies.	Woman's Society.	Totals.
New York	\$26,192 46	\$831 53	\$950 00	\$8,323 77	\$36,297 76
New Jersey	13,084 27	847 60	—	5,382 43	19,314 30
Totals	\$39,276 73	\$1,679 13	\$950 00	\$13,706 20	\$55,612 06

New York Central District. — Rev. GEO. H. BRIGHAM, District Secretary.

The year now closed has been of blessing in the service.

The uniformly cordial welcome given your Secretary by the pastors and churches of his district has been a source of pleasure and encouragement; the recollection of which will be, while life shall last, a comfort and a joy.

The interest in the welfare of and love for the churches which a district secretary comes to feel, is a factor in his experience little understood by those unacquainted with the work he performs. Their prosperity and interest in the Master's cause is his joy; their adversity or lack of interest his sorrow. To him "the care of all the churches," if not an apostolic, is a veritable experience.

The general aspects of the field and work have varied little from those of preceding years.

The Autumnal Missionary Conference held in Buffalo was in every way a gratifying success. The influence of it was most salutary and far reaching, the effects of which have been apparent in a more lively interest in and more generous contributions for the cause.

The labors of your Secretary during the year may be summed up as follows: —

Sermons, fifty-four; addresses, forty-eight; letters, seven hundred; of circulars, tracts, etc., several thousand; miles travelled, nine thousand six hundred; churches visited, sixty-seven.

The receipts for the year have been as follows: —

Contributions from churches, individuals, and Sunday schools	\$29,723 98
Legacies	89,541 14
Woman's Missionary Guilds and Bands	13,743 90
Total	\$133,009 02

Southern District. — Rev. R. G. SEYMOUR, D. D., District Secretary.

At the call of your committee I entered, Nov. 1, 1891, on the duties of the secretaryship for the Southern District, to succeed Rev. R. M. Luther, D. D., one of the Union's most efficient servants for ten years. He gave me most hearty welcome and earnest coöperation. Although his active service had ceased last June, the work had not materially suffered, owing to his wise management. The year just closed shows an increase in contributions, when it might have been expected to show a decrease.

I have been endeavoring to get into sympathetic touch with the pastors the past six months, and to get the work upon their hearts, where it belongs, and have found them ready listeners and willing helpers, for the most part. The doors are opening wide, and I find most efficient co-laborers in the brethren who have come into personal touch with missionary life, especially returned missionaries. The interest has been deepened by the meetings which were held at Buffalo and Des Moines and the reports which have been published in the National Baptist and other papers. We are greatly indebted to the missionary spirit of the denominational organs on our field; their columns are freely opened to us in the interests of our work. There seems to be a readiness to enter upon the centennial year upon the part of pastors, and we are forming plans for missionary meetings in every association.

Associational secretaries have been appointed to coöperate in the centenary movement, and I hope to make this systematic work permanent. Systematized giving is that least felt by the churches, and the richest in results for our work. Paul's rule should be adopted, "That there be no collections when I come."

Receipts: —

Pennsylvania	\$13,911 48
New Jersey	1,277 50
Delaware	176 32
District of Columbia	2,828 85
Tennessee	97 50
	\$18,291 65

Receipts of The Woman's Society for the fiscal year:—

Pennsylvania	\$9,296 13
New Jersey	4,274 51
District of Columbia	880 05
Delaware	228 05
	\$14,678 74

Middle District.—Rev. T. G. FIELD, District Secretary.

In the goodness of God no decline but rather a general increase of interest in foreign missions prevails both in Ohio and in West Virginia. Each state also exhibits a decided gain in contributions over last year. There is excellent ground for faith in a genuine growth of missionary conviction and spirit in our pastors and churches.

The Committee of Reference appointed at the State Missionary Conference held at Newark last year, to which was committed the work of reporting "a matured plan for closer relations between the Ohio churches and the Missionary Union," consisted of Pastors Henry L. Colby, D. D., George R. Gear, D. D., Rev. C. J. Baldwin, Rev. Johnston Myers, Rev. Emory W. Hunt, Rev. W. A. Spinney, Rev. G. O. King, and J. W. Davies, Esq., of Newark, with the District Secretary as Chairman. It unanimously reported as follows: "We recommend (1) that each Baptist association be requested to elect annually one person who, together with those appointed for the same purpose from other associations of the state, shall constitute a general standing Committee on Foreign Missions. Each person so elected shall hold office until his or her successor is elected.

"2. That this committee shall meet subject to the call of the District Secretary of the American Baptist Missionary Union for the district, and be his advisers, by correspondence or otherwise, as he may desire. It shall also cooperate with the District Secretary in securing proper hearing for foreign missions at the State Convention, at the associations, and in such other public meetings as they may see fit to arrange. It may also aid in any other ways deemed advisable to promote in the churches of Ohio broad intelligence, active zeal, and enlarged liberality in the evangelization of the great nations yet without the gospel of Christ."

Twenty-five of the twenty-nine white associations in the state have already heartily adopted this recommendation, and the remaining associations will doubtless do likewise at their approaching sessions.

This improved organization is very helpful. In every case the excellent appointments made have been cheerfully accepted, and some of the brethren have rendered service of the highest order of efficiency. The centennial year will assuredly receive great benefit from better organization in Ohio.

In regard to revenue, the donations of West Virginia have gained \$142.45 over last year, and the legacies \$400. In Ohio the gain in donations is \$6,170.36 and in legacies \$4,345.56.

To the presence of brethren honored and beloved for themselves and for their works' sake, Rev. Joseph Clark, Rev. Geo. L. Mason, and Dr. Clough, is due in no small measure this encouraging advance. No voice is so potent in awaking the love of Christ for the lost, in believers' souls, as the voice of the heroic hearts who stand at the front and hazard all for Jesus.

The churches delight to welcome such, and gladly sit at their feet.

STATES.	Contributions from Churches and Individuals.	Sunday Schools.	Legacies.	From Woman's Society.	Totals.
Ohio	\$17,304 04	\$362 49	\$4,945 56	\$5,797 82	\$28,409 91
West Virginia	1,414 41	52 00	400 00	199 83	2,066 24
Totals	\$18,718 45	\$414 49	\$5,345 56	\$5,997 65	\$30,476 15

Middle Western District.—Rev. W. E. WITTER, M. D., Acting District Secretary. As this district includes Iowa, Nebraska, and Wyoming, the name has been changed from "Iowa District." Dr. Witter reports:—

After seven months' service, I would gratefully acknowledge the warm receptions, hearty coöperation, helpful suggestions, and prompt responses to correspondence by which our pastors, churches, and young people's societies have gladdened the heart and lightened the labors of the new District Secretary. This brief period can be best characterized as a spying out of the goodly land, with a growing appreciation of its great future as an evangelizing influence in the uttermost parts of the earth. This district, embracing Iowa, Nebraska, and Wyoming, is an empire in itself; and the most needy portions are yet unvisited. By correspondence and missionary literature, an attempt has been made to reach every church and every pastor. One autumn and two winter missionary conferences, two state conventions, ten associational gatherings, two young people's conventions, and many Sabbath and week-day visits with churches and individuals already interested, but wishing to grasp my hand and bid me God speed, have necessarily prevented the reaching, as yet, the more uncultivated fields, where thorough organization of the work is so much needed.

To our honored Home Secretary, Dr. Mabie; to Dr. Tolman, so long my predecessor, so much beloved; and to our faithful missionaries, Drs. Clough and Bunker, and Messrs. Mason, Clark, and Phillips, special thanks are due for help according to the full measure of each; while our state and associational secretaries in woman's work, with Misses MacLaurin, Garton, and Buzzell, have labored with a zeal and efficiency which have done much to deepen missionary conviction in these three great commonwealths. Nearly half the amount raised on this field this year has come through the direct influence of these faithful auxiliaries.

Our report stands as follows:—

STATES.	Donations.	Sunday Schools.	Legacies.	W. B. F. M. of the West.	Totals.
Iowa	\$2,896 33	\$39 76	\$264 00	\$2,998 28	\$6,198 37
Nebraska	2,280 50	31 33	—	1,183 75	3,495 56
Wyoming	54 05	—	—	187 05	241 10
Totals	\$5,230 88	\$71 09	\$264 00	\$4,369 08	\$9,935 03

So far as we are able to judge, there is a growing conviction, even in the face of the great needs at home, that He whose right it is to reign, and who has the promise from the Father of the heathen for His inheritance, can be most honored, and the day of His final triumph most hastened, by the laying of the first fruits of our possessions, the strongest, most beloved of our sons and daughters, our best scholars, teachers, and preachers upon the altar of foreign missions. If this be the case, larger offerings and more workers will be the harvest of the coming years.

Nebraska this year has contributed two men, Messrs. Brodt and Boggs, and increased her offerings. The cry "Here am I, send me!" has gone up to our risen Christ, and gone forth to our churches from several of our best young men and women in Iowa.

The coming autumn some of these, if the money to send them be forthcoming, will be on their way.

Southwestern District.—Rev. I. N. CLARK, D. D., District Secretary:—

We come to our annual reckoning with gratitude to God for His preserving mercies. The people of the district have been favored with general health and a fair measure of prosperity in temporal matters. The divine blessing has generously rewarded material labor. The grana-

ries and purses of our people are better supplied than they have been in several years. It has been a year of debt paying. Farmers and town citizens have cancelled mortgages, built houses, and made needed improvements, thus putting themselves in more comfortable circumstances.

Many churches have shared in the thrift of the times, having been lifted above the debt line, supplied with pastors, and quickened into aggressive movement. For the most part the churches are in better condition than they were one year ago. Some of them have received abundant blessing in spiritual quickening and large accessions to their membership. The spirit of missions has grown steadily and strongly in all parts of the district. The great work of the Missionary Union in heathen lands has been heard with pleasure, and discussed in all the district associations, as also in many churches and special missionary meetings. Pastors and churches are filling up with missionary facts and figures; the young people are putting brain and heart to the needs of China and India and Africa, with most encouraging results. Children's Day for foreign work is beginning to enlist the thought and sympathy of the Sunday schools.

Your Secretary has had a delightful year in service among the churches, greeted everywhere with most cordial consideration, accorded abundant opportunity to speak of the origin, motives, aim, and fruitage of the great missionary enterprise, aided most courteously by the representatives of other great societies. Labors have been abundant: a sermon or an address for nearly every day in the year; more than twenty-eight thousand miles of travel; twenty-five hundred letters and five hundred postals written; eight thousand missionary tracts and leaflets distributed. The financial result shows an encouraging gain over the preceding year. And yet, with these encouraging features to inspire us, we deeply regret having wrought so meagerly and given so sparingly when such monumental opportunities were before us, and such tremendously pressing calls were ever inviting us to larger service.

We enter the centennial of Baptist missions under the pressure of a high purpose to make our full share of the \$1,000,000 asked for by the Missionary Union.

STATES.	Churches and Individuals.	Sunday Schools.	Legacies.	Woman's Society.	Totals.
Kansas	\$4,312 71	\$117 93	—	\$1,023 12	\$5,453 76
Colorado	1,126 50	12 10	—	1,043 63	2,182 23
Indian Territory	108 47	—	—	29 55	138 02
Utah	6 80	—	—	12 00	18 80
New Mexico	26 40	86	—	3 00	30 26
Oklahoma	34 60	—	—	—	—
Totals	\$5,615 48	\$130 89	—	\$2,111 30	\$7,823 07

Lake District. — Rev. S. M. STIMSON, D. D., District Secretary, reports: —

The success of this year has been gratifying. In the contributions from the churches we have an increase over last year of \$1,458.91; and this while in both states of the district, large sums of money have been raised for the endowment of their colleges. This whole amount was collected and sent in by the pastors. Our system works easily and efficiently. During the year a large number of special foreign missionary meetings have been held in the district, which have seemed to increase materially the missionary spirit, especially in churches which have heretofore done but little, if anything. In this work, Rev. J. S. Boyden of Howell, Mich., has rendered very efficient service. He has been a true helper. The centennial spirit seems to be rapidly rising, and we have made preparations to carry it on, and work up the churches so as to reach the best results.

STATES.	Churches.	Sunday Schools.	Legacies.	Woman's Society.	Young People's Society.	Totals.
Indiana	\$3,442 18	\$110 81	—	\$2,250 78	\$39 92	\$5,843 59
Michigan	5,883 13	281 37	\$3,172 36	3,514 79	57 20	12,908 85
Totals	\$9,325 31	\$392 18	\$3,172 36	\$5,765 57	\$97 12	\$18,752 44

Western District. — Rev. C. F. TOLMAN, D. D., District Secretary, reports: —

The division of the Western District — ordered by the Board in 1890, was effected last September, and Rev. W. E. Witter took charge of the states west of the Mississippi River. During the first five months of the fiscal year much time was spent in this region. Since September, Illinois and Wisconsin have been cultivated, not on the forcing process, nor on the annual Sunday spasmodic effort. Weekly and proportionate giving has been urged for the glory of God and for the sake of witnessing to the heathen nations. It has been the one controlling purpose in every letter, address, and sermon to present the mind of Christ and the work He has committed to us in such a way as to please Him. By the study of the Divine Word, and a careful scrutiny of Providence, every candid mind must be deeply impressed with the fact that preaching the gospel to the unevangelized millions is the supreme purpose of Jesus Christ.

How to secure missionaries, to obtain money, and enlist all hearts in this service has been the one thing sought; pastors have been urged to preach missions, and the membership invited to study missions. No time or effort has been spared to enlist the young people and Sunday schools in this service. It is true that only a beginning has been made in these departments. There are so many calls and so much pressure in all directions that matters near at hand appear larger to us than to Him who views the whole world for which He died with an interest proportionate to the depth of its need. It is easier to enlist people in a native preacher or some specific work, rather than in the whole cause which our Lord has committed to us. The time is coming when we shall give for Christ's sake rather than for the sake of some individual.

The interest in the Divinity School of our renewed University has received a great impulse by the radical and vigorous teachings of President Northrup. The students have selected one of the most promising among the graduates as their representative, and have without difficulty raised sufficient money to send him out and support him through the Treasury of the American Baptist Missionary Union. They propose not only to maintain him as their special representative, but also to provide means necessary for the enlargement of his work. If a seminary composed of students without surplus means, can do this, why should not very many churches maintain missionaries of their own on the foreign field?

The visits of the Home Secretary, of Drs. Clough and Bunker, and Mr. Clark, have greatly increased the interest in the work. Missionary magazines and books are not so rare, and do not seem so dry as an unreasonable prejudice and wilful ignorance have made them heretofore.

The visible results, so far as can be tabulated in mere figures, stand as follows: —

STATES.	Donations from Churches and Individuals.	Legacies.	Sunday Schools and Y. People's Societies.	Woman's Society.	Total.
Illinois	\$21,487 21	\$45 00	\$1,953 18	\$9,323 24	\$32,808 58
Wisconsin	3,705 27	1,823 56	286 21	3,381 41	9,196 45
Total in district	—	—	—	—	\$42,005 03

Northern District.—REV. FRANK PETERSON, District Secretary.

This district is smaller in area this year than it was last. Washington and Oregon have been given to the Pacific District, and Northern Wisconsin to the Western. It is now composed of the states of Minnesota, North and South Dakota, Montana, and Idaho.

Considering the liberal offering of last year, and the high standard it then reached, I am exceedingly thankful that it has not only reached that high-water mark this year, also, but has gone beyond by a handsome percentage.

One gratifying feature touching Minnesota, especially, is the fact that seventy-seven per cent of the churches is upon the list of contributors to the work of the Missionary Union. This fact alone is more cheering than if the amount would have been made up with large contributions from only a few of the larger churches.

The State Convention Committee on Foreign Missions has been very helpful to me in awakening a greater degree of interest among the people of Minnesota by means of missionary conferences that have been held in four associations of the state.

The visits of Drs. Clough and Bunker, and also Rev. Joseph Clark, in Minnesota have also been very stimulating and helpful to the work.

The Swedish edition of *The Kingdom* has a circulation of about six thousand five hundred copies. It is no doubt read in every home of Swedish Baptists of this country. From the experience of the past I look forward hopefully to the future, knowing that He who is the head of the Church is leading it onward to the conquest of the world for Himself. The following is the financial report:—

STATES.	Contributions from Churches and Individuals.	Sunday Schools.	Legacies.	Woman's Society.	Totals.
Minnesota	\$6,186 96	\$323 51	—	\$4,612 20	\$11,122 67
North Dakota	529 74	—	—	307 05	836 79
South Dakota	609 64	—	—	559 52	1,169 16
Montana	76 35	11 45	—	296 52	384 32
Idaho	66 95	—	—	77 90	144 85
Grand total	—	—	—	—	\$13,657 79

Pacific Coast District.—REV. J. SUNDERLAND, District Secretary, reports:—

The opening of this new district and the nine months of service given to it have proved the ripeness of the field for this movement. Among the leaders of our foreign mission work, both men and women, the Secretary has been received with the utmost heartiness and the warmest expressions of approval to the Missionary Union for this step. But nine months is only a very short time in which to compass a field 1,600 miles long by from 300 to 400 miles in width.

The extent of the field and the scattered locations of many of the churches constitute the most serious obstacles to the proper cultivation. The field covers all shades of missionary culture. Some churches are thoroughly organized for this work; more have some interest; while more still manifest a very small concern, as shown by their contributions. In California, out of 166 churches, 80 contributed directly to the Missionary Union, a gain of 45 over the preceding year. In Oregon 37 of 103 contributed, a gain of 17. In Washington 28 of 96, a gain of 15. In British Columbia 3 of 6, a gain of 2. A total of 148 churches contributed, a gain of 79; 223 churches gave nothing to the Union. Of these 223, 42 gave to the woman's work, and 89 of the 148 gave to both treasuries, leaving 181 churches not represented at all in gifts to foreign missions within the year.

The series of missionary conferences, from San Diego to Seattle, addressed by Drs. Mabie and Bunker and others, have been very profitable, and it is believed have laid the foundation for

enlarged results in the future. The addresses, both by these brethren and those on the field, were in a marked degree instructive and inspiring. The attendance was large, and the missionary enthusiasm in every case was raised to a high pitch. Both the missionary fields and the Missionary Union live before our people more really because of Dr. Mabie's visit. The visit of Rev. Joseph Clark of the Congo has also been very helpful, in giving our people information about this great mission, of which they generally knew but little.

It is gratifying and will be helpful that missionaries are being raised up on this field. California and Oregon are already represented, and Washington will soon be. Others are offering themselves. As one result of the conference at San Francisco, a movement was started to enlist our men more fully in this great work. In all the states of the district the woman's work has been earnestly and wisely pushed, and their receipts have been much larger than those for the Union. Commending the woman's work in the highest degree, it was felt that the brethren were doing themselves and the cause an injustice in the lesser interest taken, and this fact was used as a lever to "provoke the brethren to love and good works." A strong committee of eleven brethren are planning to push this movement. It is proposed to support two missionaries extra from Northern and Central California. They will ask a full hearing at the Northern California Convention, and they have voted to aid in every practicable way in the raising of the centennial apportionment. Southern California is also moving for the support of one extra missionary.

Of the sums given directly to the Missionary Union, 31 Sunday schools gave \$311.90, and twelve young people's societies gave \$130.31. There is a gain in gifts directly to the Union of \$10,325.75, and a total net gain of \$9,825.16. It is but fair to say that one large gift of \$8,000, from California, on which an annuity is paid, greatly added to these results.

Within the nine months of my labor I have travelled 11,080 miles, visited 104 churches, delivered 154 sermons, and addressed, arranged for, and attended seven missionary conferences, attended two state conventions, and four associations.

I have written monthly notes for the missionary concert of prayer for the three Baptist papers on my field, and other articles, a total of 78. I have written 1,076 letters and 118 postals, distributed 2,000 handbooks and 10,000 pages of tracts and other literature, have sent out 1,800 mimeographed letters, and sold 150 copies of "In Brightest Asia," and 23 copies of Missionary Memorials, secured 104 subscribers for the MISSIONARY MAGAZINE, 393 for *The Kingdom*, and 16 for the *Missionary Review of the World*.

FOREIGN DEPARTMENT.

THE special features of the missionary work abroad during the past year are the wonderful and gracious revival in the Telugu Mission in India, the exceedingly gratifying progress of the Baptist cause in France, and the first breaking of the light upon the millions of the Upper Congo Valley in the conversion of more than sixty at Bolengi Station, near Equatorville. These three blessings will be treated of under the proper divisions of this report, and alone are enough to cause grateful hymns of praise to rise from every Christian heart; but in addition the year has been one of more than usual prosperity in nearly all the missions, the particulars of which can only be learned by careful reading of the following reports from the field.

BIBLE WORK.

The work of translating, printing, and distributing the Scriptures is kept up in all the missions as circumstances require and allow. From want of sufficient notice of an edition of the Scriptures which may be nearly exhausted, it sometimes occurs that there is a dearth of the printed Word before a new edition can be prepared; but the committee never knowingly allow any of the missions to be without a sufficient supply of the Word of God where it is possible to provide it. As an evidence of its intentions in this matter, the following resolution was adopted during the past year:—

Whereas, it has come to the knowledge of this committee that some of the converts at the mission stations of the Union do not possess a copy of the Holy Scriptures, this committee, recognizing the vital relation existing between the knowledge of the Word of God and the growth of Christian character, and believing that the stability and efficiency of these converts depend upon an intimate knowledge of that Word, hereby records its conviction that every such convert should possess a copy of the Scriptures, and declares its purpose to take such measures as will secure this laudable end.

In order to carry out this purpose, we hereby ask the hearty assistance of all our missionaries, and request them to encourage the converts under their care who are destitute of the Scriptures, to purchase wholly or in part, when they are able to do so, such a copy; and when they are not able, to freely give them the same, so that, either by purchase or gift, every convert in foreign lands shall have a copy of the Word of God.

There has been a scarcity of Bibles for the Sgau Karens for a year or two past, owing to the fact that the committee were not informed of the smallness of the stock of Karen Bibles in hand, in season to prepare a new edition before the supply of the old was exhausted. The new edition, carefully revised by Rev. E. B. Cross, D. D., of Toungoo, and examined by Rev. D. A. W. Smith, D. D., and Rev. W. F. Thomas, has been delayed longer than anticipated, but is being printed at the Mission Press in Rangoon, and it is expected that it will soon be ready for distribution. A

new edition of the Pwo-Karen New Testament has been printed at the press in Rangoon, which is sold at one rupee. The Shan Bible, translated and carried through the press by Rev. J. N. Cushing, D. D., is practically completed and nearly ready to put into the hands of that numerous and intelligent people. The new edition of Judson's translation of the Bible into the Burman language is being circulated, and during the past year the committee has caused to be printed in Boston an edition from plates of a reduced size, made by photo-engraving process. The whole Bible of this edition is sold for one rupee, or one fourth the price of the regular edition, and the New Testament costs one half a rupee, or about 18 cents.

In Japan Mr. Poate has begun a careful revision of Dr. Nathan Brown's translation of the New Testament, and the work of translating portions of Scripture into the Congo languages has been carried on by various missionaries. There is great need of some uniform system of rendering the Congo dialects in Roman characters. Almost every translator is working on a different plan, and there will be a great confusion in printing books for the Congo people for many years to come unless the various persons interested agree on a uniform system of orthography. It ought to be done at once before a large number of the people have learned to read by the different systems now in use.

BURMA.

The most interesting feature of the missionary work in Burma during the past year is its extension in the unoccupied fields of Upper Burma. In addition to the new station at Thibaw, which was reported last year, another station has been opened at Moné in the Shan States, and occupied by W. C. Griggs, M. D., and his wife. This is the third station established among the Shan people; the one at Bhamo being for the benefit of the Chinese Shans, and Thibaw and Moné in the Shan principalities. The year has also witnessed the practical completion of the Shan Bible, translated and carried through the press by Rev. J. N. Cushing, D. D.; and the future of the Shan Mission, now so well begun, is bright with promise.

There is still a large field for the extension of our missions in Upper Burma. The country is so far Baptist missionary ground that while one or two other religious bodies are carrying on missions on a small scale, there is no present prospect that anything effective will be done for the people of Burma except by American Baptists; and while it is also true that Burma has more missionaries in proportion to its population than any other heathen country, yet they are nearly all in the southern half of the country; and the great northern territory, only recently opened to the gospel by British conquest, is a comparatively unoccupied missionary field. A good beginning has been made among the Shans on the east, but the people in the great Chindwin Valley at the west are still without the gospel. This is the highway by land from Burma to Assam and India. It is certain to be a section of great importance in the future, and should be speedily occupied by a good force of missionaries. The country to the north of Bhamo also calls for immediate attention, and the committee has made provision for the occupation of Mogaung in the extreme north of Upper Burma.

The missions on the older fields of Burma have gone forward with their usual

prosperity, and are a constant cause for joy and thanksgiving to all who love the kingdom of our Lord. Their condition is set forth in the following reports:—

TAVOY.

Rev. HORATIO MORROW and wife.

Burman Department.

There is now no missionary to the Burmans in Tavoy, and that work is in the care of Mr. Morrow, who reports:—

We took the oversight of the Burman Department in May. One preacher gives all his time to pastoral and evangelistic work. Another teaches in the Karen school, but also does much preaching in the evenings and on Sabbaths to the Burmans. During the school vacation he travels among the heathen villages. Much preaching has been done, and some among the heathen manifest an interest in these things; but none have owned Christ during the year. The aged Christian woman who made such liberal donations to our mission a few years ago, has this year given Rs. 500 to be invested and the interest used to keep the chapel in repair. She has also given a like sum to the Karen school.

A school of seventy pupils is maintained in which the Scriptures are daily taught, and we hope good seed sown. We wait in hope of a season of refreshing.

Karen Department.

Of this work, which is his more especial charge, Mr. Morrow writes:—

After our association a year ago, we spent several weeks among the churches and in heathen villages, and good attention was paid to the preaching of the Word. In one locality, hitherto entirely heathen, five persons were baptized and a new church formed, and I shall soon revisit that place, and baptize others. Lack of health prevented us doing all we desired, but we were thankful to do a little in confirming the churches, and telling the good news to some who knew little or nothing of salvation from sin.

Early in May our school in town began, and was carried on without interruption till the end of the year. We were specially favored in an almost entire absence of sickness of any kind. Good progress was made in study, and eight pupils were baptized. Others professed faith in Christ, but we thought baptism had better be delayed.

We would like to make special mention of the faithfulness and efficiency of our native assistants in the school, demonstrating that, with some oversight, at least, they are capable of doing excellent service. By their aid, also, we were able to cultivate a large vegetable garden, which supplied food for our pupils, and decreased our expenses several hundreds of rupees; but a still greater benefit was teaching them to cultivate the soil properly, and through them to teach others also. This is as far as we have yet got in improving the Karens' methods of cultivation.

Our association this year was very interesting. Although there had been great scarcity of food, amounting to almost a famine, the contributions were larger than ever before. This was due to a plan adopted a year ago of naming a particular object and specified average contribution for each month. Some did not reach the standard proposed, but a decided advance was made. It was agreed to try the same plan another year.

A resolution was passed, advising the churches to release their pastors three months of the year to go among the heathen, and provide them means to defray expenses, and take care of their families during their absence. Several go immediately to such work, and we earnestly hope that much good may be done. Many heathen villages are ready to welcome them. Several accompany me on an extended tour I am about to undertake.

MAULMEIN.

BURMAN DEPARTMENT. — Rev. EDWARD O. STEVENS and wife, Miss SUSIE E. HASWELL, Miss SARAH R. BARROWS, Miss AGNES WHITEHEAD. In America, Mrs. L. M. HASWELL and Miss MARTHA SHELDON.

KAREN DEPARTMENT. — Rev. JUSTUS L. BULKLEY and wife, Mrs. C. H. R. ELWELL, Miss ELLEN J. TAYLOR. Miss NAOMI GARTON in America.

TELUGUS AND TAMILS AND ENGLISH CHURCH. — Rev. WILLIAM F. ARMSTRONG and wife (absent from Burma).

EURASIAN HOME. — Miss SARAH R. SLATER.

MEDICAL WORK. — Miss ELLEN E. MITCHELL, M.D., Miss M. ELIZABETH CARR.

Burman Department.

Mr. Stevens reports: —

The chief feature whereby my work of 1891 differs from that of 1890 is that I have been called upon to assume the pastoral care of the Maulmein English Baptist Church since the departure of Rev. W. F. Armstrong, February 5, in impaired health. In his absence the care of the Telugu preachers has devolved on Rev. J. L. Bulkley, who kindly assisted by alternating with me in occupying the English pulpit on Lord's day evenings, until the coming of Rev. E. W. Kelly of Mandalay. The last six weeks of the year Mr. Kelly preached for us with great acceptance. He baptized three of the nine reported, of whom all were Eurasians except one West Indian lad. The majority of them were from the "Home," which is under the management of Miss S. R. Slater.

The importance of systematic effort on behalf of the English-speaking population of this place is in danger of being underestimated. It really needs the undivided attention of a pastor.

The table of statistics will show that the Maulmein English Baptist Church has given more than all the other churches in the Amherst district. These figures do not include the amount contributed by the Maulmein Missionary Society, which was organized in 1837 as an auxiliary to the American Baptist Board of Foreign Missions. As at present constituted, this society is made up entirely of members of the English Church and congregation.

With the exception of Ko Reuben, all of the preachers in Maulmein employed by our mission are supported by local funds. Moreover, most of the money contributed for the maintenance of Uh-Htaw Pah, the Associational Talaing evangelist, is raised in town.

January 23, 1891, the Young People's Society of Christian Endeavor gave a donation party to Pastor Kan-gyi. A company of disciples are informally banded together to pay Rs. 15 a month to Deacon Yan-gen as city missionary. Ko Tsam-peh, the Tounghthu assistant, died January 12. Instead of disbanding then, the members of the Woman's Taungthu Missionary Society decided to appropriate their funds to the support of his two daughters in Miss Whitehead's school.

The Woman's Christian Temperance Union held its meetings regularly every month excepting April. It will be seen, therefore, that this venerable Talaing-Burman church is pretty well organized for labor in the Master's cause. Although much remains to be accomplished, we are moving with a firm and steady tread in the direction of self-support.

We were all glad when, after a stay of several months in Rangoon, Dr. Mitchell and Miss Carr decided to come back to Maulmein. The arrival of Miss Kushmore, designated to the Shans at Thatône, was another cause of rejoicing. At Thatône a remarkable development of the Christian "grace of giving" was observed when the church members prepared to entertain the Association, which last February met for the first time in that ancient city.

The *Sabbath Awakener*, the Burmese Sunday-school monthly, for which I am expected to furnish copy, has just completed the eleventh year of its existence with a decided increase in the number of subscribers.

Our Sunday school, which is held in the Burman chapel, continues to furnish most of the accessions to the church. Besides this, is one at the day school in the Dine-woon-quin quarter of the town, where good work is done, although the attendance is smaller than it was last year.

To the "Ministers' Institute" (if it deserves so big a name) I was able to devote only four weeks of last rainy season; but the hours of study were nearly as many as in 1890, for Mrs. Stevens assisted materially by conducting the class in "Barth's Church History," which was translated into Burmese by my father.

The preachers' diaries give a total of one thousand five hundred and forty-two tracts and leaflets distributed gratis, and six thousand four hundred hearers. Besides these, we have sold over seven hundred Burmese, Talaing, Shan, Bengali, Hindi, Hindustani, Telugu, and Tamil tracts and Scripture portions for Rs. 14-9-6. This does not include what was received by Colporter Jacob, who made a business of selling them.

Three weeks of December I spent in a boat trip to Papun. This was in addition to the usual amount of "jungle travelling." Upon my return I found eight of the boys in Miss Barrows' school asking for baptism. I know of several in the district who are also desirous of uniting with "God's people," so that the old year closed with a hopeful outlook

Karen Department.

Mr. Bulkley's report has not been received. Miss E. J. Taylor writes:—

Our school has again nearly doubled in numbers, involving enlargement in every way; one hundred and seventeen pupils have been enrolled during the year. The daily work has gone steadily forward, showing constant improvement, and producing satisfactory results, as shown by the government examinations. Five pupils have been baptized.

At the beginning of the year cholera visited us, and we barely escaped disbanding. Later, fever came upon us like a pestilence. We were forced to lay away to rest one little boy, when immediately I was stricken down and brought to the very borders of the dark river. But God hears prayer, and slowly, very slowly I came back to health, glad to work a little longer for the Lord. During my illness, another of our pupils was borne from us, but to die.

Another association has now been held, the best I have known. We see the Karens gaining confidence in what they feel more and more is *their* school. The spirit of giving is increasing among them; and yet, owing to the failure of the rice crop, their hands may be crippled somewhat for the present, and the financial burden will continue heavy upon us. We see the dearth of Christian teachers and workers lessening. The women are stirred. Their meetings during the recent association were *highly* enthusiastic. The Spirit is among us, and among the heathen also. New interests are being started, and the demand for teachers and workers is increasing. May showers of blessing fall upon us soon!

Eurasian Home.

Miss S. R. Slater writes:—

The school prospers slowly yet well, when we consider how much is needed for the work. It numbers thirty-two boarders and about thirty day scholars. So many have remarked that the girls seem to have a deeper sense of Christian duty. Pray that I may prove to be their spiritual teacher as long as God employs me here. Gratifying remarks come to the effect that I must "feed" them well, they all look so healthy. Still, there are many, many trying things to overcome.

All pupils that are of the age to understand a life in Christ, are baptized members of the church. Four little girls came to me to ask for baptism. They are quite young; yet, may the Lord keep them in His arms and carry them into His fold! They try to live for Jesus, yet make mistakes, as we older Christians do too. My hopes are for their new life in Christ very soon.

THATONE.

Miss ELIZABETH LAWRENCE, Miss IDA V. KUSHMORE.

The work of this field has gone on as usual, Miss Lawrence laboring especially among the Karens, the statistics of the work being included with those of the Maulmein Karen field. Miss Kushmore has taken up the work of the lamented Mrs. J. B. Kelley, among the Burmans, Shans, and Tounghthu-.

RANGOON.

BURMAN DEPARTMENT.—Rev. A. T. ROSE, D.D., and wife, Mrs. E. L. STEVENS, Miss ELLA F. McALLISTER, Miss MARY E. WILLIAMS. In America, Miss RUTH W. RANNEY, Miss HATTIE PHINNEY, Miss MARIE M. COTÉ, M.D.

SGAU-KAREN DEPARTMENT.—Rev. ALBERT E. SEAGRAVE and wife, Mrs. JULIA H. VINTON. Rev. L. J. DENCHFIELD and wife in America.

PWO-KAREN DEPARTMENT.—Rev. DURLIN L. BRAYTON.

SHAN MISSION.—Rev. JOSIAH N. CUSHING, D.D. Mrs. CUSHING in America.

KAREN THEOLOGICAL SEMINARY.—Rev. D. A. W. SMITH, D.D., and wife.

RANGOON BAPTIST COLLEGE.—Prof. E. B. ROACH, Prof. DAVID C. GILMORE and wife. Mrs. ROACH in America.

EURASIAN SCHOOL.—Miss ANNIE HOPKINS. In America, Mrs. ANNA M. BAILEY.

BAPTIST MISSION PRESS.—Mr. FRANK D. PHINNEY and wife.

Burman Department.

Dr. Rose reports:—

March, April, and May were filled up with trips of one to five days to places near Rangoon, and in work in Rangoon town proper. In the absence of Miss Ranney and Miss Phinney, it is difficult for myself and Mrs. Rose to be absent long without feeling that many things will suffer. Mrs. Rose, in addition to the Karen work she has long had on our own compound, took upon her the charge of Miss Ranney's large class of young Burmese ladies. This was a heavy item of responsibility, as hitherto she had not engaged in regular teaching in the Burmese language. Later on, she consented to assume the superintendence of the two boys' schools, which will be a larger burden than she can carry in her present state of health.

The Laumadaw School is accommodated in the lower part of the Burmese chapel. We therefore have no rent to pay. This school was opened about four years ago; and the location, as was believed, has proved most favorable for a school of this grade; i. e., lower and upper primary, including first, second, third, and fourth standards of the government educational code. The number of pupils is about one hundred and forty to one hundred and eighty. Fees for the two higher classes are Rs. 2 per month, but not all pay. The two lower classes, fees are R. 1 each per month. For the last eleven months, the fees have averaged Rs. 136 per month. The current monthly cost of the school for teachers and servant is about Rs. 170. The religious instruction is not, I am sure, all we desire and hope to make it, since it depends wholly upon the native teachers; but one hour daily is devoted to the reading and exposition of the course of Scripture lessons.

The school for boys, at No. 12 Dalhousie Street, is not so old nor so promising. The neighborhood is not so favorable, nor so many boys able to pay fees, and other schools are near. This school will, as it now appears, cost about Rs. 100 a month from home funds. It has from eighty to one hundred pupils. One rupee each per month is the fee charged. Mrs. Masson is the head mistress, and is most earnest and devoted as a Christian worker. Many of her pupils attend Sunday school. There is another school, long known as "Mrs. Bennett's School" in Kemendine, and about half a mile from our Kemendine Girls' School, which is in charge of Misses McAllister

and Williams. This has remained the same for twenty years or more—a school for small boys and girls to learn to read and write, and in which the “Catechism and View” is taught—a day school in which no fees are asked.

Mrs. Bennett in her will left the house to the American Baptist Missionary Union, with the request that a school might be perpetuated. She also provided that Rs. 10 monthly should be paid toward the school. But as the will, so far as relates to cash in bank, is null and void, the Rs. 10 for the school will fail; but the house, being on government land, of which missionaries are the trustees, will stand as American Baptist Missionary Union property as long as used for mission purposes. The house is a good one for a native preacher and family, and a school besides.

Regarding the Kemendine Girls' School: For some time before Misses McAllister and Williams were obliged to leave for home, the school suffered much from causes which no human wisdom could prevent; and though kind hearts and willing hands ministered to the school during their absence, yet there was cause for much anxiety and solicitude. After only eleven months away from their work, we welcomed them back in October with great joy. There has been daily improvement in the condition of the school.

I am sorry not to be able to speak of some improvement in the condition of the Rangoon church. Some of the members have died; some decline to attend the services of the church. The services are kept up, and the Sunday school as well; but a change must come soon. If so, we shall take courage, and believe a brighter day will come to the church than it has seen for years.

There is a regular preaching-service sustained in our English Church at Fytche Square at 10.30 on Sunday. Mr. Lonsdale, a good Burmese scholar, is in charge of it, and has been licensed to preach. I heartily approved of starting this service, believing it to be needed for the Burmese of that part of the town.

We are about to complete the organization of a church in Kemendine. This was in contemplation more than a year ago. About thirty-five or forty of the Christian girls in the school, and a number outside living in Kemendine, have asked to form a new church.

During a trip in November last, I spent a few days at Taw Kyat, near Dedayé, and made arrangements for forming a church in that place. Twenty-four baptized persons living there, whose names were on the Rangoon church book, voted to form themselves into a church, and asked for letters of dismission for that purpose. They have purchased a lot of land for Rs. 250, and built a chapel, and appointed one of their number a leader or pastor, agreeing to give him Rs. 50 in money and forty baskets of paddy for the year, of their own accord.

During the Sabbath I spent with them, three persons were baptized. There are at least fifteen other baptized persons in jungle villages in the region of Dedayé, some of whom will join the little church, and others are asking for baptism.

At the close of my preachers' class I sent out three good men as evangelists, who have been doing good work since the first of October. They report, as a rule, no opposition. The masses are indifferent, but a good many listen well, expressing the conviction that Christ's religion is the true one.

From the first of June to the end of September, I was busy with my preachers' class, which numbered in all twenty-five, and averaged twenty for the four months. My health was good, so that I was not absent from my class an hour from illness, and only from one recitation from any cause. Mrs. Rose, as in the previous year, was of great service to the class in leading them in singing from six to eight hours a week, giving medicine, and in many ways. I may mention that three of the class were from the Henzada field, one from Toungoo, one from Amherst, and two from Sagaing; the remaining eighteen were from the Rangoon field. It seems reasonable to hope that, with a school for preachers in which all our Burman missions were fairly united in concert of action, we might in a short time have in training from thirty to sixty men for the Burmese ministry. All admit that this is greatly needed.

The 30th of September, the last day of the last financial year, removed from our midst our aged and most highly esteemed sister, Mrs. S. K. Bennett, for more than sixty years a member of the Burman Mission, and always a central and commanding figure; universally respected, esteemed, and beloved.

Sgau-Karen Department.

It is to be regretted that the report of this important and interesting mission has not been received. The work has gone forward in the usual lines under the care of Mr. Seagrave and of Mrs. Vinton, whose long experience and intimate knowledge of the field is of inestimable value.

Pwo-Karen Department.

Rev. D. L. Brayton writes:—

The fourth edition of our Pwo New Testament, which was put to press in November, 1890, is now out, and being bound up for circulation among the people. While that has been going through the press, I have written two small books of 16mo and some fifty pages each; one on the subject, "Who are the Baptists? Their Distinctive Principles and Practice." Our Karen churches are so much annoyed by the Roman Catholics and other professing Christians that I have written this little book to try and help them in their struggles for the truth. The other one is on the subject of temperance; but don't think by this that our churches are not total-abstinence churches, for they are. But as one of our older missionaries, who has had much experience, said, "The danger to which our young people are exposed on this point of alcoholic drinking cannot be exaggerated;" so I have written this little book to try and help them to withstand the evil influences, which are everywhere so strong and active.

I have great reason for praise and thanksgiving that my bodily health continues so good, and that I am still permitted to do something daily for the Master.

The Karen Theological Seminary.

Dr. Smith, the president, reports:—

The past year is memorable for the large class which graduated in October, consisting of eighteen. It is sadly memorable for the loss by death of Rev. Sau Te and of two of the students. Rev. Sau Te's death succeeded a brief illness, and was utterly unlooked for until within twenty-four hours of the end. He had suffered from what appeared to be a severe attack of indigestion, but had so far recovered that, on Tuesday, November 3, accompanied by his wife, he had gone on board the steamer bound for Henzada, the place of the annual meeting of the convention, of which he had been for several years the honored and laborious Secretary. While waiting for the steamer to leave its mooring, he experienced a second attack, which induced him to at least, postpone his going until a subsequent steamer, should he be able. The following day he returned from Insein to Rangoon to consult Dr. Mitchell, but had become so comfortable again that he left home in the best of spirits, and expected to be able to resume his journey to the place of the meetings. While conversing with the doctor, he was suddenly attacked with a sharp paroxysm of pain, and, after a few days of alternating improvement and relapse, he passed away the following Saturday, November 7, at 7 A. M. "A prince and a great man has fallen!"

Perhaps no man among the Karens has surpassed or even equalled Sau Te in that largeness of sympathy which enabled him to embrace the interests of Christ's kingdom in Burma in its entirety, irrespective of race prejudices. He never forgot that he was a Karen, even as the apostle to the Gentiles never forgot that he was of the seed of Abraham; yet, like the apostle to the Gentiles, he was able to rise above race and class prejudices, and to become the disinterested servant of all, for Christ's sake. Although not an English scholar, he had mastered hundreds of

terms which Dr. Binney had adopted in theology and in mental and moral philosophy; and by this knowledge he was mentally more than the equal of many of his contemporaries, who had learned to converse in English, but in the use of only the ordinary words of every-day intercourse. Young men who had received a college and seminary training in America, had reason to look up to him, and to feel that he was more than their peer in much that goes to make a man of thorough education. His life-work found its sphere in the Karen Theological Seminary, from which he graduated in 1859, and in which he immediately became an instructor, qualifying himself by diligent study for each new subject, as the curriculum of the seminary advanced from time to time. He was a graceful and effective speaker. His sermons were well conceived, and his language choice, being always free from colloquialisms, with which too many Karen sermons, otherwise good, are marred.

He was a leader of Karen thought; and for this the *Morning Star*, of which he was for many years the co-editor, gave him facilities of which he gladly availed himself. A collection of his articles, designed to stimulate his people to self-improvement in a variety of directions, would make a treatise of permanent value. At the request of Dr. Binney, he prepared in Karen a history of the Karen Theological Seminary, which he had brought down nearly to the present time, and which it was his intention to complete and publish in 1895, the close of the first fifty years of the life of the seminary. Alas, it will have to be finished by other hands than those which so ably commenced it!

At the time of his death, Sau Te was the Secretary of the Burma Baptist Missionary Convention, in which capacity he had most acceptably served the society for many years; and also, by the appointment of the Executive Committee, the Karen member of the Karen Bible Revising Committee.

The entire Karen nation has lost in Sau Te a most intelligent and devoted friend, and the Theological Seminary a tried, trusty, and able officer and instructor. He felt and often expressed his sense of indebtedness to the Missionary Union for what has been done and is being done by it for the intellectual and spiritual well being of the races of Burma. His reliance for his salvation was solely on Christ, and he delighted to set forth Christ "as the way and the truth and the life." He was a faithful parent; and his last word to me, less than twenty-four hours before his death, was a request to look after his children when he should be no more, and to lead them in the fear of the Lord. He died at the age of fifty-seven, and his body was laid to rest on Sunday, the 8th of November, in the cemetery at Kemendine, where repose the ashes of infant children of a beloved fellow-teacher, and pupils in the seminary, and of the revered and well-beloved missionaries, the elder Vinton and wife, and the no less beloved son.

The work of fitting out and equipping the new place at Insein has proceeded during the past year without interruption. Three cottage dormitories and two teachers' houses have been built, and the chapel will be completed before these lines can appear in print.

A new teacher, Bah So, a recent graduate, has been secured, and his first year of teaching makes us hope that he will become permanently attached to the teaching-staff. The place of Sau Te will naturally fall to Rev. Shwe Nu, who has been connected with the seminary, with the exception of brief intervals, nearly as long as Sau Te himself. He manifests a pleasing disposition to do all in his power to make good the loss of our senior teacher.

The attendance the past year has been larger than in any year since the death of Dr. Binney. The shadow due to the repeated recurrence of *beri-beri*, since 1876, seems to have lifted. Ninety-three were connected with the seminary, of whom, for various reasons, nine dropped out in course of the year, leaving eighty-four as the permanent attendance. Of these, eighteen graduated on the 1st of October, 1891.

The support derived from the Karen churches shows a slight increase, as compared with the preceding year, but is still far from satisfactory. Only three fields furnished their full proportion; viz., Maubin, Shwegyin, and Tharrawaddy. The expenses, meanwhile, from the increase of pupils sent have largely increased.

By a succession of small government grants of land, applied for in order to secure a "scientific frontier," the area of the premises occupied by the seminary at Insein has increased from acres 12.99, the size of the original purchase, to upwards of sixteen acres; and an application for exemption from revenue has proved successful, the government of India having, by a legal document, formally renounced all claim to revenue as long as the place shall be used for religious or educational purposes.

Rangoon Baptist College.

Professor Roach writes:—

The work of the school during the past year will compare very favorably with that of any previous year. We have had about seventy-five pupils enrolled, and have had an average attendance of about fifty. These have been pretty equally divided, there being about the same number of Burmans and Karens. As usual, nearly all of the students have been Christians, but we have a few whom we have to class as heathen.

There have been but two baptisms during the year, though we have reason to feel that at least one other who was a heathen when he came is now a Christian, and will soon be baptized.

That which is the most encouraging to us at present is the growth in spirituality and in interest in the Master's work on part of our Christian students. We have a number of Burmans who will soon be ready to enter upon a course of study in the Theological Seminary, if the seminary shall be provided for them.

We feel that the effectiveness and usefulness of the college are hampered by the lack of suitable buildings. We rejoice with the brethren in Ongole at the prospect before them, and it is our prayer that soon we may see our own school put upon a good working basis. There are difficulties in abundance; and until those of a financial character are removed, we cannot hope for the best results in our educational work.

English Baptist Church.

Rev. F. T. Whitman writes:—

During this month I have received into my church eight by baptism, and on Sunday the 31st, I have seven others ready for baptism, which will make fifteen for January. The Telugu and Tamil church has accepted four to be baptized to-morrow, and five on their Christian experience. When these are baptized it will make seventy-three baptized in all into the two churches during the past fifteen months. The Telugu and Tamil church has had no pastor. I am acting as pastor for both churches, and have the full oversight, the members doing their own preaching.

J. S. Aaron worked faithfully for six months as a missionary. He then took leave and went to England, but has now returned, and resumed the work at the first of the year.

The Telugu and Tamil church is in excellent condition. It has started two preaching-stations in other parts of the city, and has an able force of lay preachers. We ordained B. David last month. We have in the church four experienced preachers, and are expecting a pensioner from Madras, who is quite a noted Telugu evangelist, to work with the church here. They have six members who go with the preachers and hold open-air services Sunday evening. During the past year I baptized twenty-one for them. They worship Sunday noons in our English church building, and are self-supporting. They have, with some outside assistance, maintained a Bible-woman.

Our English church has had quite a successful year. Its mission work has been advanced first by Brother Lonsdale, who opened a Burmese preaching-service in the church. This is self-supporting, is quite well attended, and has been the means of several conversions. Six of these converts were baptized and received into the English church, and one was baptized and received into the Burman church. Our church has opened up a mission work here in the city, under the care of its standing committee, into which was incorporated the Old Rangoon Missionary Society. This mission work now embraces two departments: one for Burmans, which Dr.

Rose has kindly assisted, and which has employed a Burmese evangelist for the past five months; and a Telugu and Tamil work, in which the leader and deacon of the native church co-operate. This department supports in part a Bible reader, and advises with the church in its work of extension. With our very limited funds, we have done a good work. This work will be extended, as soon as we can get funds, to a work among the Chinese, of whom there are thousands in this city, and among other nationalities. The English church has made good progress; it has paid its pastor's salary, and met all local expenses. We have received by baptism thirty-seven in all, and three others are to be baptized next Sunday, and others are awaiting. We united with other churches in having Dr. G. F. Pentecost hold four weeks of gospel services in a large tent during December.

The Burman Boys' School, Lewis Street, placed in my care by Miss Ranney last March, has made steady and solid growth. Mrs. Alice E. Masson, its efficient head teacher, is devoting her whole soul to the work. Forty-eight were present for examination this year, and thirty-eight received full passes. Mrs. Masson has a flourishing Sunday school connected with her work, and a number of the boys are giving serious thought to the teachings of Jesus Christ. A Christmas tree held in the schoolroom was enjoyed by about fifty pupils and their friends. Some of these boys are regular attendants upon Deacon Lonsdale's Burmese service, held every Sunday in the English church; but as they are all children of heathen parents, they dare not openly confess their Lord. The Scripture lessons are a required part of the school work. This school was placed in Dr. Rose's hands, at the request of Miss Ranney, last November.

The Telugu and Tamil school on Thirty-sixth Street is one of the most important schools in Burma, because it is the only one we have in this city to meet the wants of half of the population. The new census shows a population in Rangoon of one hundred and eighty thousand, over half of whom are from the very poorest of over-crowded India; that is, over ninety thousand souls. Many of these people are from the vicinity of our Telugu missions and Tamil churches. We employ three teachers, and open the school to boys and girls. This school should be placed at once on a sound basis. The religious teaching and influence of the school are such that a father recently withdrew his boy because the child refused to worship idols, and confounded his father by proving that they were no gods. The father liked the school, but could not have his boy taught Christianity. But, thank God, he withdrew him rather late. There is a flourishing Sunday school connected with this school, under the care of the Telugu and Tamil church.

MAUBIN.

Rev. WALTER BUSHELL and wife, Miss CARRIE E. PUTNAM, Miss KATE KNIGHT.

Mr. Bushell sends the statistics of the work on the Maubin field, which includes the Pwo Karens of the Rangoon district, but makes no special report of his work in addition. It has gone forward in the usual lines, and with the customary diligence and success, as will be seen from the report in the General Statistical Table.

THONGZE.

Mrs. MURILLA B. INGALLS. Miss KATE F. EVANS in America.

Mrs. Ingalls is now alone in charge of this work, which seems almost more than she can bear; but she is attending vigorously to the wants of the field, and asks the prayers of her friends and the Lord's people in America that she may receive strength for all her needs.

PEGU.

Miss EMILY H. PAYNE.

Miss Payne reports:—

This has been a year of much blessing on the work in Pegu and out-stations. The schools have prospered, and the Word has been faithfully preached so far as means and workers would

allow. Nine baptisms from the Burman heathen—one an old woman of sixty-five, the others ranging from fifty-five to twenty; one Karen heathen, and two from Christian families. Several inquirers will, I hope, soon be ready for baptism. The library and reading-room is a means of much good. Its usefulness grows, and its influence is widespread. This branch of my work is entirely supported by local funds, and does not appear in my report.

Sickness has been present among the people, though but one has been called away by death.

SHWEGYIN.

BURMAN DEPARTMENT.—Rev. HENRY W. HALE and wife.

KAREN DEPARTMENT.—Rev. EMIL J. MILLER and wife, and Mrs. N. HARRIS in America.

Burman Department.

Mr. Hale reports:—

The English service, which was discontinued nearly three years ago, was begun again last rains. There is a flourishing Sabbath school connected with it.

The number of baptisms was less last year than the previous year. We are thankful that we had as many as six. There were others who asked for the ordinance, but it did not seem to me enough that they should acknowledge the eternal God as the true God; they ought to also recognize Christ as the Saviour. So they were deferred until better instructed. I trust to be able to baptize some of them soon, though I fear some were not sincere.

In the touring I find a greater readiness to hear the truth, with more interested listeners. I went last month to Pyuntaza, Kadut, and Dyehmi. The disciple at Kadut has been visiting the poongyi, receiving presents from him and acting so as to cause persons to say he has given up Christianity. He says he has not given up his faith in Christ, but has acted as he did because he was poor. I told him he has cast reproach on the name of Christ, and caused inquirers to go back. I hope he will not do such things in the future.

A school teacher in Pyuntaza is, I trust, a believer in Christ, and I hope will be able to refrain from work on the Sabbath for His sake. A pupil of his in another village seems to be interested in the truth. I met him on the river, where at several places I met good listeners, and at one place hopeful inquirers.

Last cold season, I made tours of fourteen, sixteen, and eleven days to villages near the railroad; to Kyauk Gyi and north, and to Kyaiktu and south. My touring was fifty-nine days, besides going to the Henzada Convention and to Maulmein on mission business. I intended to visit some of these places during the rains; but the long illness of Mr. La Chapelle and Ko San Thu, the Burman preacher, both of whom were attacked with influenza, prevented. Then the logs that I had gathered at the saw mill were for the greater part carried away by a sudden rise in the river, and I was obliged to get out more. This has interfered seriously with the work of preaching, and I have almost repented of my plan of building a chapel without American money. Besides, I have a larger job than I first thought; the buildings being likely to be more expensive than I expected. But I trust the Lord will bring us through it.

Karen Department.

This work has gone on with no missionary on the ground the past year, but has been well sustained under the care of several able Karen leaders. The Karens of the Shwegyin district are peculiarly self-reliant. Missionary supervision of this field has been very much interrupted; but the work has gone on seemingly with little loss, as the Shwegyin Karen churches are fully equal with those of other fields in every department of progress. Mr. Crumb of Toungoo attended their annual association, at which were gathered sixteen hundred persons. He writes:—

It was worth much to be present at such a meeting. No one could look upon that great gathering of native brethren without rejoicing in what God was doing for the people of this country. The native pastors seem to be well united in their work, and deserve great praise for the success they have attained.

The letters from the churches reported sixty-five baptisms, a total membership of sixteen hundred and seven. The study of the Bible on Sundays seems to be greatly neglected, though there were five hundred and twenty scholars in the day schools. The total contributions for the year were Rs. 5,635-12-9.

Mr. Hale writes : —

I had thought that there was a school in every Karen village where there was a church, and a Sunday school also, but I learn that such is not the case; that last year at least many of the smaller churches had no school, and very few of them have a Sunday school. But I hope, now that they have a Sunday-school paper, that there will be a change for the better in this direction.

The attendance at the association was unusually large. Brothers Price and Crumb were present, though the former was obliged to leave before the association was over. They were a comfort and a help to the Karens in their deliberations.

The Karens are very anxious that a missionary should be sent to them. They will welcome whoever the committee shall send, but do not want to specify any by name, for fear that the committee should think they are not willing to accept any one else. As there has been such a long interval since they had a missionary to go about among them, it seems to me that a missionary who had the language and who could do this work at once is more needed here than at other places.

TOUNGGOO.

BURMAN DEPARTMENT. — Rev. HENRY P. COCHRANE and wife.

PAKU-KAREN DEPARTMENT. — Rev. EDMUND B. CROSS, D. D., and wife, Miss ELMA R. SIMONS. Miss FRANCES E. PALMER in America.

BGHAI-KAREN DEPARTMENT. — Rev. TRUMAN JOHNSON, M. D., and wife, Miss EMMA O. AMBROSE, Miss JOANNA ANDERSON. In America, Rev. ALONZO BUNKER, D. D., and wife, Miss HARRIET N. EASTMAN.

RED-KAREN DEPARTMENT. — Rev. A. V. B. CRUMB and wife.

Burman Department.

Mr. Cochrane reports : —

The year has been marked with blessing; not by any great ingathering, but by a general advance in the work toward *unity* and *solidity*. The Shan and the Burman churches have been consolidated, and the members are working together in perfect harmony. The new chapel has been completed. The old mission-house has been torn down, and a substantial new one is nearly completed on the same compound. The Pynmana school and chapel building is a substantial teak structure, and is rapidly being filled with Burman boys in day school. Religious services are regularly maintained there on the Sabbath, seventeen native converts having been baptized during the year. For all this we thank God and take courage.

The Shan missionaries have all gone from Toungoo. Mrs. Mix has some thought of returning to spend the year, at least, in Toungoo. There is no demand for a Shan-speaking worker here. I am now visiting all the Shan villages, accompanied by Burman preachers, with the result that I am fully convinced that the Burman language is perfectly acceptable to the Lower Burma Shans, and is well understood. In fact, their education, so far as they have any, is *Burmese*.

God has blessed us with health for the work even better than we enjoyed in America. Our second year in Burma has just closed; and again we say with all our hearts, we thank you for sending us as missionaries, and rejoice that our Master has counted us worthy of so Christlike a work.

Paku-Karen Department.

Dr. Cross reports the meeting of the Paku-Karen Association, and incidentally the work of the year : —

The village where the meeting was held is one of the most wealthy of the Toungoo Karen villages, but perhaps on that account it has been one of the most worldly and least efficient of its size in the mission. It is now, however, coming up to the work, and is likely to become one of the leading churches. This shows how much depends upon the minister whether the church is a working church or not. Some two years ago a young man from the school in town was received by the people as their pastor, and the church has been steadily growing, organizing young people's meetings, Sabbath schools, monthly concerts, and regular meetings for prayer.

When we saw the very large booth prepared for the meeting of the association, it did not seem to me at all likely that it could be filled by the congregation. It, however, was filled in the evening, before the regular meetings began, and was found to be quite small enough for the great gathering of the people. All the meetings from first to last were extremely interesting, and I think I must put this down as the most interesting meeting of a Karen association which I have ever attended.

The meeting was much larger than last year; but as in the case of last year, I noticed that the great majority of the congregation were young people. This shows that the young people have the interests of the gospel at heart, and that the work of supporting and extending the gospel is in their hands, and the activity of the young has left the older people in the background; but it also shows another thing which is too true — that the Karens on these mountains are a short-lived people. Nearly all the old people who were active when I came here are gone. It is true, also, of the middle-aged, that but few are left. Famine, contagions, and epidemics, in connection with the poor and precarious living of the people, are the causes. This year famine, or next door to famine, has been nearly universal over the whole country. Measles and epidemic, dysentery, and a species of cholera have been fatal. In one small village forty persons died within a very short time, and the village was broken up. The people have since rallied, and in another place have built a new chapel and gathered around it. But poverty, like an armed man, has followed upon these causes. The young must attend the meetings, and the young must give. We are sad, and wonder that so much can be given; and we wonder, with hearts full of pity, when we ask what can be done. We are sure that the utterly worn-out and exhausted cultivation on the mountains, upon which the people have lived, cannot long sustain them. Something which will afford them a better living must be found by them or for them, or death and wasted numbers must put an end to what they are now able to do. It is plain that we cannot expect much growth and increase in the number of church members, or in the amount of their contributions, or any other results of Christian work until a greater population on the mountains can be sustained on something better than famine and consequent pestilence.

The statistics brought to the meeting show much more of progress than the famine and the death rate would allow us to expect. What we hope is that the people will move to the plains, where they can raise rice; or that they will adopt some cultivation besides the present, which enables them to gain only a slight crop, on which they can but half live, from the same field only once in eight or ten years at best. But for these physical difficulties, which are growing worse every year, we have every reason to rejoice and thank God for what He is doing for this people, and for what God is enabling them to do for the spread of the gospel.

Four men were ordained to the ministry during the meeting. In all directions, so far as Christian work is concerned, we look upon the field with encouragement and joy. It is only when we hear the cry of famine and see the mountain-sides less and less capable of yielding food for the people that we are filled with dread. Scarcely a village in the whole number on the mountains reported a crop of rice sufficient for the food of the people. But our faith is not

shaken; God can bring his people out of all this, and cause this poverty to abound with the riches of their liberality.

Mr. Crumb writes:—

The town school, having been under my care during the past year, at the beginning of the year it was registered as an Anglo-vernacular and vernacular school. The first term commenced the 1st of June, and we soon had a hundred scholars in the Anglo-vernacular school and forty in the vernacular.

The school went on well until the 17th of July, when one lad died with cholera, and on the 23d two others, when it was thought best to close the school for three weeks. The disease continued in the city for some weeks, which kept some from returning, though a greater part did return, and remained here until the middle of February.

The vernacular school was examined the first part of January, and the scholars sent out to teach in the village schools. The annual examination of the Anglo-vernacular department was held the last of January, and there were only a very few failures.

During December and the first of January, a number of new scholars were received; so that when the Anglo-vernacular school closed there were one hundred and nineteen pupils, seventy of them being in the first grade. There are many more who are intending to enter next term, so I have no doubt but that next year we shall have a larger school than we have ever had before.

One hour daily has been given for Bible study, and special effort has been made to have all the Christians take active part in the meetings connected with the school. All the teachers are active Christians, and a good number of those who were unconverted have been led to Christ. Twenty have been baptized during the year. One thing which gives me great pleasure to report is that six of our best Christian young men feel that they have been called to enter the ministry, and are intending to enter the Karen Theological Seminary for a four years' course of study.

Bghai-Karen Department.

Dr. Johnson sends a very encouraging account of the year's work. Rapid progress is being made among the heathen.

We are happy to report marked progress in our work the past year. While there have not been as many baptisms as in some former years, yet there has been spiritual growth in many of the churches. This result is largely due to an increased study of the Bible. Through the effort of our young ladies, many copies of "Daily Bible Readings," prepared for the Karens, have been accepted by the church members, with a promise to read their Bibles daily. There has been a ready response among the disciples to the call for teachers to work among the heathen, and in some cases the churches have sent out workers of their own accord. The preachers and teachers are gradually advancing in education, and so are better fitted to lead their people. Many of them show a marked consecration and a deep spiritual life.

The matter of self-support has been urged upon the older churches, and there has been a generous response; in some cases the church assuming the entire support of their pastor. The native Christians have also contributed largely towards the work among the heathen.

Our evangelistic work has been richly blessed. We have now twenty teachers located in heathen villages, fifteen of whom have been accepted the past year. Many other villages have been visited, and several have already expressed a willingness to receive teachers the coming year, while in others seed has been sown which we trust will bear fruit in the future. Among these villages there are to be years of patient work; for in accepting teachers they have taken only the first step. Their heathen customs are to be overcome and abandoned; the Christian school is to have its influence upon the children and through them upon the parents; the influence also of the Christian teacher and his family is to make itself felt, and gradually the people are to be led into the light, and finally to accept Christ.

The school work of the year has also been successful. The jungle schools have increased in numbers and efficiency. The town school was unusually small at the beginning of the year on account of sickness in many of the villages, and was nearly broken up the first month by measles, of which we had over sixty cases. After struggling through this epidemic, we were finally obliged to dismiss for two weeks on account of cholera, which was all about us. Many of the pupils were not able to return, but those who were did excellent work, and sixty of the sixty-eight who entered the final examination fully passed. There was a good work of the Spirit in the school throughout the year, and we were permitted to witness the baptism of eight of our pupils. We rejoice in what the Lord has done for us, and are full of hope for the future. We need the support, sympathy, and prayers of God's people at home.

Red-Karen Department.

Of his work in this department Mr. Crumb writes:—

During the past travelling season, I have visited a large number of Karen villages in all parts of the field. The mission work among the Southern Breks is improving. The Western Red Karens are emigrating to Lower Burma. Large villages are being formed about ten miles east of Toungoo. Many others have settled in Southern Karenni.

We visited a number of villages in Central Karenni. At the chief's village, where You-Ray, the Bassein man, has been laboring during the year, there are a few families which seem to be convinced of the truth of the gospel, and have a desire to worship God; but no one has fully come out from heathenism. A few are regular attendants at the chapel services, and several children have learned to read a little. Seven of the families who are desirous of worshipping God, are arranging to come down and settle in a Christian village near Toungoo. Some of these families have now arrived, and are worshipping with the Christians.

There is considerable religious interest in several villages in Central Karenni. Dautayda, a village ten miles north of the chief's village, has several families who are desirous of worshipping God. Ten families are selling out their goods, and arranging to come down to the Toungoo district, and settle among the Christians.

Emigration is the main topic of conversation in all the villages. If it were not for their fear that the god of the earth will destroy them if they leave their country, the whole population would emigrate to Lower Burma at once. The main difficulty in establishing Christian communities in Central Karenni is that, as soon as a man becomes a believer in the gospel, he ceases to fear the god of the earth, and emigrates to Lower Burma. This has always been the case, and as a result it has been impossible to organize churches there. This year they have harvested not more than half the usual crop. I do not see how they are to live until the next crop is gathered.

In Southern Karenni the work is hopeful. A village in the centre of a large population has been occupied during the past month. There are two other villages in this part of the country that we could occupy if we had the pastors to send. I visited all the churches in the Wee Wa tribe. All their churches except one are supplied with pastors who are faithful and earnest in their work.

I have visited nearly all the churches in the Paku field. In some parts of the field many of the churches are without pastors, and as a result many of the disciples are not as active in Christian work as they ought to be. In this field the pastors are not comfortably supported. Some receive nothing from the church and but little from mission funds. As a result their faith is greatly tried, and more or less are annually leaving the ministry and engaging in business or cultivation. If we had the funds, many of those who are in secular work could be returned to the ministry. Even an annual appropriation of five hundred dollars would enable us to accomplish great things in this direction.

It is now known that these Karen hills are adapted for the growing of coffee, and we are meeting with much success in introducing the cultivation of this plant in a large number of villages

If the cultivation of coffee succeeds as well as we have reason to hope, the Karens will soon be able, not only to support their pastors, but to push their school and mission work as the Karens in other stations are doing.

BASSEIN.

BURMAN DEPARTMENT. — Rev. E. TRIBOLET. Rev. MELVIN JAMESON, D.D., and wife in America.

SGAU-KAREN DEPARTMENT. — Rev. BENJAMIN P. CROSS and wife, Miss AMY B. HARRIS, Miss HARRIET E. HAWKES, Miss MARY C. FOWLER, M. D. In America, Rev. CHARLES A. NICHOLS and wife, Miss ISABEL WATSON.

TWO-KAREN DEPARTMENT. — Rev. LEONARD W. CRONKHITE, Miss SARAH J. HIGBY, Miss LILLIAN R. BLACK. In America, Mrs. CRONKHITE, Miss LOUISE E. TSCHIRCH.

Burman Department.

Mr. Tribolet removed from Tavoy early in the year, and assumed the care of this important work, left vacant by the continued absence of Dr. Jameson in America. He reports : —

I have baptized fifty-two during the year. We thank God for the increase, and expect one hundred next year. We are now one hundred and seventy-five strong, and yet we have no church. These Christians are widely scattered, living in a score of places. Being thus scattered, they exert little influence. Constantly surrounded by heathen friends and neighbors, they must struggle hard to live a Christian life. Surely they need to be tenderly dealt with. One must put himself in their place to understand their difficult position. They are yet a noble band of the Saviour's followers, witnessing for Him whenever possible. Most of our converts belong to the Thongwa district, which is sparsely settled, many parts of it being only lately occupied. These people are not as conservative as the village or city Burmans. They are left to think for themselves — no priests to hinder, no relatives and neighbors to worry them. During my six months' residence at Bassein, I have succeeded in finding all these Christians in their widely scattered homes, with the exception of two or three, encouraging them to renewed efforts; to set a good example; to bravely bear their cross for Christ; to be loving and forgiving to their ridiculing friends and relatives; to keep themselves personally clean, as well as their homes and surroundings; to make the contrast more apparent to their Buddhist brethren.

The Heathen. — I have preached personally in about forty villages since coming to Bassein, and I cannot but feel the vast difference between the Bassein Buddhist and the Tavoy Buddhist. Of course the Tavoy Buddhist is not to be blamed so much after all; he needs about forty years of preaching, and I believe he will be as ready to listen as his Bassein brother. In all these villages I have been well received and kindly treated. Old and young came to listen; influential men came to listen. It was not mere curiosity, either; it was a real desire to know the truth. I believe many would decide for Christ, if public opinion were favorable, but they still are afraid of each other; traditional customs are still too strong; their self-righteousness, infinite conceit, belief in self-salvation, stores of good deeds, are still too dear to the Burman heart. The despised Karen will yet teach the sneering, haughty Burman.

School Work. — If you wish to have strong Christians, you must train the young; and to train the young, you must have a place to train them. The very fact of the Burman Christians being so widely scattered makes a school for the Christian children all the more imperative — a school where they can spend from five to ten years together with the missionary. Wakema, as it is now, is not the place for such a school. If we secure a good piece of land away from the shops and smells, build substantial houses, get a lady or two to take charge of it, a splendid school could be built up at Wakema; but we have neither land nor dwellings for outside scholars, and none can be built on the present premises. We have no one to superintend the school, and, therefore, cannot expect to have such a school. As the school now is, it might as well be non-

existent. There are no Christian children, and the parents cannot be blamed for not sending them.

Native Preachers.—There were four of them; one died three days ago with cholera; one I pay myself. They are good men, but uneducated, and cannot, therefore, hold their own in conversation with educated Buddhists.

The Bassein field is so large that one man cannot possibly do it justice. Dr. Rose and myself are to look after this vast Irrawaddy delta, destined to be the granary of the Indian Empire—a territory rapidly increasing in population; sure to be the richest in all Burma, if not India; two men to look after all this work, each with a couple of native helpers. I do not plead for more American men and women so much, although one or two more could do no harm. No country was ever yet evangelized but by its own sons. A few men and women of the right spirit and character are needed to raise up and train an able, efficient, self-denying agency to be our co-laborers; but the efficiency of these co-laborers depends on their thorough culture and practical experience.

The Tamil and Telugu work is being vigorously pushed by our able and devoted Brother Jacob. Six have been added to the little flock. We hope to see in the near future an independent, self-supporting Telugu church at Bassein. They are noble givers, in spite of their deep poverty.

The outlook is promising. In spite of our weak efforts, the Lord is graciously pouring out His Spirit upon the callous-hearted, self-righteous Burman, convicting even him of righteousness and judgment. We hope to see two self-supporting Burman churches at no distant day; to see a flourishing school at Wakema—if you will give us the means to finish the old buildings and erect a new dormitory, to secure a good native superintendent, or send us one from America. At Bassein we need a dwelling-house and a good substantial schoolhouse, for Bassein is the strategic centre. The Burman Christians have promised to raise between Rs. 400 and Rs. 500 after the paddy harvest, so you see that self-support is strongly urged upon them.

Sgau-Karen Department.

Mr. Nichols reports:—

The Work Among the Heathen.—We are glad to report that where work was begun last year, in a most unpromising place, nearly the whole village has come out into the light, and we have an organized church of between thirty and forty members, with its own pastor and school. This year they sent their letter to the association and also the village school teacher with a class of his pupils to sing before us, as a sort of a visible symbol to that body of what was being done among them. Like many of the heathen, the people were extremely poor; so, when the rice scarcity came on, they were almost starving. I told them we had no funds to give them, but would let them have enough of the school rice which we had bought, at almost famine prices, to keep them along till harvest time, when they could return it in paddy for the school, with a little extra, to accustom them, from the outset, to help bear the burdens of the work. This they did, and now feel much better than if we had given them the rice outright. One of the number converted is a Burman who is living a consistent Christian life, and likely to be of aid in bringing in others of his nationality.

We are keeping up the work in the heathen villages where we began last year, together with three or four more. We have had several baptisms from these villages, and many others are very seriously pondering the new truths which are being forced upon their attention. The experiences of some of these, in getting free from their superstitions and indifference, are extremely interesting. Some strange coincidences, too, take place, which are always interpreted adversely by their superstitious fears. One village for a long time hard and unyielding, finally consented to have a teacher come and open a school there, chiefly through the friendliness and patronage of one man. Just as the school was to begin, however, this man's only son suddenly died. This

of course put an end to all further work there since that time. Another case, a few years since, was that of a village which had hesitated for a long time about accepting a teacher; but finally one of our best young men succeeded in arranging for a school. As soon as he began, the cholera broke out, and that was the end of work for that village from that time till this. Again, where we had opened a school in another place, the influenza suddenly appeared, which was interpreted to be the result of the *nats* being offended; though in time this was overcome, and the work went on. The Roman Catholics are ubiquitous, "to not only not enter in themselves, but to deter those who would." The sale of liquor and opium is pushed by the government, practically by its excise rules; and this is no small addition to the forces of the enemy, who has already so strongly intrenched himself in the country. However, the gospel is showing itself superior to them all, far beyond the measure of faith exercised by those who are sent with the message. This work among the heathen touches the hearts and the enthusiasm of the Christians more than any other department of the work, as they see there manifested most strikingly the power of the Word which they themselves have believed. I have had to close the year several times with a debt, as regards many of the other departments of our work, but never yet as regards the Home and Foreign Mission Fund. Another thing has proved itself to us in this work; i. e., that we must avail ourselves of all the working resources that we have, not simply a categorical proclamation of the truths of the gospel. But we find success follows most fully when we start secular schools upon a religious basis among the children; thereby, as they express it in their own language, "by teaching the children and winning their affections, we take the parents in tow also." Whatever may be the experience in other countries, our most permanent, as well as quickest, achievements have followed the line indicated above.

The Churches.—We have this year reached ninety churches, and a membership of over nine thousand. With the exception of the few churches that fell away many years ago, they all work unitedly, and some of those who were led away in that defection are now coming back; the place where we just held our well-attended and enthusiastic Jubilee Association being in a church which has recently come out from one of these same churches. At this meeting there were nearly sixteen hundred present, and addresses were given by two of our American educated men, as well as others, reviewing the work of the last fifty years. The former, especially, were models of diction, thoroughness, and earnestness. They were very clearly indicative to me of the great value and power of a thorough education when turned into the right channel. While our Institutions in this country are still far above the actual demand of the great number of our people, such a general broadening out of the full man as is needed in exceptional cases to serve the best purposes cannot be had short of the associations and wider experience to be found as yet only in Europe and America. Such men, provided they have the wisdom and grace to take a right course, can do more for their people in many respects than any foreigner.

The entire body of strong men of Abbott's day, with one or two exceptions, have passed away; one of the most lamented having died during the last year. By natural endowment, as well as by grace, he was a "son of peace" and a "son of wisdom." As such he was thought to be well-nigh indispensable to all our public gatherings and the general work of the district. But while we miss him, it only has served to show us what valuable men we have left to us of the younger generation. The most popular and effective, though somewhat eccentric, of our evangelists and foreign missionaries, who had traversed almost every available part of the country to the north and east of Burma, also died from cholera during the year.

Education.—The village schools are holding their own, and show a slight increase. They constitute one of the most promising pledges for the permanency of the work here. In town we have had our first year of work in the re-opened High School department. While we have had a good year's work, still every attempt at higher education, except for the very few, shows more and more plainly that they are not yet up to the point where they value an extended course fully enough to persevere in study till it can be attained. It will certainly come, but it must come slowly. All of the departments below the high standard are doing excellent work, and I think

that we are admirably equipped as far as teaching-staff and school plant are concerned. All that is now needed is the raising of the ideal in attainment. As far as support is concerned, the burden of providing for the current expenses of the town school falls quite heavily upon them, yet I could not prevail upon them again this year to bring into vogue a fee for either board or tuition.

The endowment now amounts to Rs.112,000 (\$37,333), including the Rs. 22,800 of the Carpenter Scholarship Fund. With this exception the whole amount has been raised among the people themselves, mostly in very small sums. Without the aid received from this quarter it would be impossible now to carry on the school without imposing burdens upon the churches which would be intolerable. The thoroughly Christian education here imparted is contributing more to the leavening process of the mass of heathenism in Burma, together with that by like institutions, than almost any other force now at work.

Taking the work as a whole, while the opposing forces are manifold and the burdens heavy, yet the rule of Christ here has gained such a firm hold upon such a large and widely scattered community that the outlook cannot be looked upon otherwise than as most hopeful for a much wider and more general establishment of that rule, not only among the Karens, but also in the hearts of the more haughty and self-satisfied Burmans. They have compelled the Burman community to respect them, and are forcing them to carefully consider the reasons for the change in lives which are daily before them.

Pwo-Karen Department.

Mr. Cronkhite reports :—

It is hard to condense a year into a few paragraphs. Beginning with our thirty churches, I rejoice to say that four more men have been ordained from among our pastors. Our churches were suffering severely till recently from their excessive conservatism in granting ordination even to men of long and approved service in the ministry. The observance of the communion with any frequency has been impossible, and the custom has obtained of celebrating it but once a year. After previous conversations with individual pastors and churches, I suggested the matter in the association in March, and was greatly gladdened to find the sentiment of the body as a whole in favor of a change—so much so that a vote was taken exhorting the churches to a monthly observance where possible. Several are acting on the suggestion, and I expect to see the reform extend steadily. Of the four men ordained, Pabwa, Yan Gin, Kyau-tha, and Pan Bu, the first was, but a month after the event, called to the better land. He was a young man, a former pupil of ours, full of energy, consecration, and divine wisdom for the pastoral office. He was in all respects a rare man among us, and one on whom I had already prepared to lean heavily. In less than a year he had been used to fire with life a church long apparently dead, and had begun organizing mission work all about his village as a centre. My heart felt like a stone when the news came that cholera had taken him from us. I was rejoiced to find, from the association returns, that the giving of the churches for the year had fallen off but about ten per cent, notwithstanding the very severe financial stringency following the cattle murrain.

The evangelistic work has continued on the new basis established last year. Instead of dividing up such money as came in readily, our Karen committee have been induced to make an estimate of the sum needed for the year, and then an effort to raise it. The sum seemed so unheard of for us that, when I asked it, there was a profound silence; but after prayer we decided to go on with the attempt to raise it. I am glad to say that now for the second year, all pledges made will be redeemed, and no brother we felt suited to the work has failed of employment and support. Our salaries for our evangelists should be moderate, to debar unworthy men, by leaving room for a reasonable degree of self-sacrifice. The calls from the heathen for preachers have continued to be frequent and pressing. It is a marked time among the Pwo population of the district, and a time when he that reapeth visibly "receiveth wages" in souls won, but yet more in barriers broken down.

Turning to the work in the city, it has been a year which will tell strongly on all future years of the work. Just as the year opened, the new house for our school girls was opened, Dr. Mabie participating. If anything in my missionary experience has been plain, it has been the steady upward influence of this fine building on our girls through the year. They may fairly be called civilized Christian girls — the older ones — while upon the younger ones the refining influence of a clean and convenient home with some little adornments is almost equally apparent. At this writing the debt upon the building is nearly all cleared off, and will probably be entirely so before this reaches the reader. Our boys worked most nobly to assist in raising the funds for the building, and — what they did not at all anticipate — they have had their abundant reward. Through the kindness of an uncle, L. W. Cronkhite of Sandy Hill, N. Y., we have been enabled to erect a dormitory for them, costing Rs. 10,000, or \$3,500. For this a fine piece of land, costing about \$300, was purchased, being paid for largely through the generosity of the First Church, Detroit. The new ground, being separated from our mission premises by a swampy ditch some three hundred feet long and from ten to sixty wide, we were made glad by the way opening unexpectedly for us to get the whole filled and levelled. This added a further area of nearly a half acre to the premises, one of its most desirable sections. The dormitory itself is one hundred feet long by thirty-six wide, two stories, built of the best woods, indispensable in this country of damp, and white ants. Five large dormitory rooms and large verandas above, with room for teacher in charge; and a gymnasium eighty by twenty-seven feet, plus veranda one hundred by nine feet, below. The boys took possession in December.

Next came the question of an eating-hall, which I had practically given up as something to be deferred till my return from my expected furlough. But the Director of Public Instruction, having visited us and been deeply interested, secured for us a government grant of Rs. 3,500 (being Rs. 100 more than I asked), with which we are now erecting a substantial building twenty-seven by sixty-three feet. The grant is also to cover furniture for boys' house, including gymnasium and some kindergarten supplies. Toward a well for the new dormitory, a recent Karen convert brought me Rs. 200, quite without my having thought of asking for it; though I was, unknown to him, querying how means could be raised to dig the well. Truly, we are answered before we speak! The new tract is being substantially and neatly fenced.

While the blessings bestowed in the line of equipment for our work are thus so great that the compound is scarcely recognizable, in the school itself the year has been most checkered through straitened funds and illness. Miss Higby was in August very near death's door, and for several months was compelled to relinquish all work, at a time when it seemed most imperative that the work should be done. So far as possible, I added her work to my own. Miss Black, who joined us in January, after faithfully nursing a friend ill with typhoid, was herself very ill through nervous prostration, and was obliged to gauge her work according to her strength through the year. Illness among the Karen teachers and my own diminished strength also gave us perplexity. Miss Tschirch left us in January for a needed change at home. She left behind six years of untiring, unselfish, and consistent Christian work, and we look expectantly to her return.

Notwithstanding all, the school has done good work on the whole. When school opened in May, we had funds for three weeks only; but the cruse and the barrel were replenished steadily till the end of July, when we were permitted to catch a glimpse of the bottom. The pupils and teachers took up the matter, and about Rs. 200 were raised here on the compound at a Sunday evening meeting. The following mail brought a generous contribution from America. The Karen churches responded for the third time to appeals for assistance, and we were tided over till the appropriations of the new year in October. The anti-coon and anti-tobacco society through the year has done excellent service. A "Do Without" Band was organized in February, all members pledging to do without something each month, and give the proceeds to the Master whenever possible. Each month the envelopes have been opened publicly, the collections having averaged Rs. 27 per month, for vacations and all. This is grand, when the pupils are so

unusually poor as this past year. I was greatly pleased with the remark of the Director, when he said that he seemed to see in the faces of our teachers and older pupils evidences of moral earnestness and character such as he had utterly failed to find in Burmese (heathen) schools. This is partly Karen nature; but it is chiefly due, of course, to the influence of the gospel. These children are instructed daily in the Bible by teachers whose hearts are in the work. Our head Karen teacher, Shway Hla, is a man of large Bible knowledge, and a very strong preacher, as well as a man of consecrated spirit.

No report of the school's work could be complete without reference to the new kindergarten department started by Miss Black in January 1891. It has numbered from twenty to forty pupils through the year. Everything was new, and assistant teachers had to be trained among the older pupils, of whom Miss Black has had seven with her. Still, the entire dozen presented for the public examination passed with flying colors, besides which they and twenty-two others passed the calisthenics examination. The kindergarten has had a great many English and native visitors through the year, and in December gave two highly successful public concerts. The kindergarten idea seems to me to be decidedly applicable to educational work in this country.

Perhaps the chiefest encouragement of the whole year has come from the fact that God is stirring the hearts of the young men in the school, and impressing upon them personal duty in the work of the ministry. Some eight or ten of our best have expressed their sense of a call to this work, and others are thinking.

Regarding myself, my work through the year was a good deal hindered by sore throat. The work is of such a nature as to call for incessant use of the voice. My travelling season was broken in upon, and I succeeded in reaching but forty-six villages in fifty-eight days of travel. Through ill health work has been more a burden than in any previous year. I am hoping for a full recovery of strength after a season of rest at home, and to return to take up with renewed vigor the work of raising up added forces for our native ministry, both in the pastorate and in evangelistic service, for work among the heathen.

HENZADA.

BURMAN DEPARTMENT.—Rev. JOHN E. CUMMINGS and wife, Miss EVA SQUIRES.

KAREN DEPARTMENT.—Rev. WASHINGTON D. PRICE and wife, Miss BITHIA WEPF, Miss ANNIE M.

MODISSETT. In America, Mrs. C. B. THOMAS.

Burman Department.

Mr. Cummings reports:—

The year 1891 differed from our previous years in Burma, in that we felt compelled to take a change at Monmagon for rest and health during March and April of the hot season—a change which better enabled us to do the work that fell to us during the remaining months of the year. Miss Phinney's sudden return to America threw the editorship of the *Burman Messenger* upon me, in addition to my other work, so that I have been compelled to labor much at my desk. Miss Squires has given great help in the town school, but in the work of establishing the school upon its present basis I found much to do. The gain in the efficiency and the tone of the school has been gratifying. The year closes with much of the burden of responsibility for the school borne by Miss Squires; and relief from the greater part of the care for the *Burman Messenger* leaves me again free to spend much of my time in jungle work, which, now that the station work is well organized, seems to me the next great need of this field.

Through the munificence of kind friends, we have been enabled to put more preachers into direct evangelistic work than were engaged last year.

One new church edifice has been erected at Sagagyi, at the expense of the Christians there, and a new self-supporting church of twenty-two members has been organized. A Christian

school is now maintained there, taught by Ma Thiu Hline, a graduate of the Kemendine Girls' School, which affords another example of the way our schools in Burma may be mutually helpful. We try to send some girls to Kemendine, and in return receive some teachers admirably trained. As Ma Thiu Hline holds a government teacher's certificate, her salary is this year borne by government. The outlook, both for church and school, is promising.

Rigid church discipline at Pinesaungnau has resulted in the exclusion of twelve persons, yet in our whole field we are happy to report a total net gain of twelve members during the year. We have now a total of one hundred and forty church members, and three churches instead of two, as reported in 1891.

There has been no marked change in the town church. I have to thank many friends in America for supplying papers and periodicals for our reading-room near the Bazaar, and others for helping us out at Christmas time with well-filled boxes for the children.

With the Prices we had the pleasure of entertaining the conference and convention in November, and the sad experience of caring for Miss Batterson during her last illness of five weeks, and of laying her away in the first missionary grave in Henzada. Taken all in all, the year was one of most varied experience, teaching us how little we are able to see of the end from the beginning, but enforcing the lesson of simple faith and trust in God, looking to Him for power to accomplish the work unto which He has sent us, and of doing with our might what our hands find to do.

Karen Department.

Mr. Price reports:—

The past year has been a constant struggle with poor health. The "influenza," from which Mrs. Price and I suffered more than eighteen months ago, left us in a very low physical and nervous condition, from which we have never been able to fully rally. Our medical advisers have repeatedly ordered us to leave the country; but the exigencies of the work have, up to the present, seemed to forbid such a step.

Notwithstanding these unfavorable conditions, the year's work has brought to us much of pleasure and encouragement. We are privileged to see some very tangible results, and we believe real advance has been made.

New Buildings.—The results which are most apparent to the eye are to be found in the completion of the building operations which have been in hand for the past four years. During this time we have completed a Girls' Building, containing comfortable accommodations for two American ladies or a mission family, dormitory accommodations for sixty or more girls, with eating-room, bathroom, and hospital-room, also a pleasant schoolroom, 27 x 35 feet; a two-story chapel and school building. On the first floor of this building we have one schoolroom 23 x 33 feet, two schoolrooms each 18 x 33 feet, and two recitation-rooms each eighteen feet square. On the second floor we have a chapel, 30 x 68 feet, with a twelve-foot recess in the rear for platform and pulpit. The front entrance is a projection sixteen feet square, on the top of which is a bell-tower, in which there swings a rich-toned, thirty-two-inch bell. On either side of the chapel-room are narrow verandas, $3\frac{1}{2}$ x 32 feet. There are more than five hundred feet of covered walks connecting the dormitories with the chapel and school building, two hundred feet of which are two stories high. Besides these improvements, a large paddy bin, rice-cleaning shed, wood shed, two cook-houses, boys' eating-place, and sundry other buildings have been put up.

The entire cost of these buildings and improvements has been nearly Rs. 30,000. All of this amount excepting Rs. 3,000 has been provided for in Burma.

With the addition of two or three small houses for native teachers, the building of which will be a comparatively small item, the Henzada Karen Mission will have all the buildings that will be needed for several years to come.

Evangelistic Work.—Notwithstanding the hindrances incident to poor health, this, the most important part of our work, has occupied a large share of time and energy; and the results, while

not all that we could desire, have been very encouraging. One new church has been organized in an important village under very promising circumstances. Three other villages promise to build chapels during the present dry season; and we have good ground for hope that in each of these regular work will be sustained during the coming year, and, in the near future, churches organized.

Several of our older churches are building new houses of worship, which promise to be a decided advance over the ordinary buildings used for church purposes in the jungle.

One of our otherwise strong Christian communities has for years been cursed with a church quarrel. During the past year there has been a decided awakening, particularly among the young people; twenty have been baptized, and the outlook for the future has greatly improved.

Sunday-school Work.—Of the thirty Sunday schools within the bounds of the mission, very few have much of the “Modern Sunday-school Idea.” Imperfect as the service is, it is better than nothing, and, considering the fact that they have had nothing in the line of helps, perhaps as much as could reasonably be expected. But now that Professor Gilmore has begun the preparation of a Lesson Leaflet in Karen, we may expect an improvement in the matter of Bible study. I find these little helps very much appreciated by our people wherever introduced.

Benevolence.—One of the most pleasing features of the Karen work is the liberality of the Christians. Besides the work in their own villages, nearly every one of our churches contributes regularly to the town school and Karen Theological Seminary, and to home and foreign missions. In point of liberality these contributions would put to shame the contributions of most of our home churches.

During the past four years the Henzada Karens have lifted heavily in supplying funds for the new buildings, and we have watched with interest to see if this added burden would lessen their gifts to general benevolence, and we have been gratified in seeing an advance rather than a falling off. The contributions for the current year are just now being brought in, and, as far as received, indicate an unusually gratifying advance in every department of benevolence.

School Work.—From an educational point of view, we are suffering from a “craze” to study English. Almost every village school is ambitious to have a teacher who knows at least a little English, and the average pupil takes more pride in being able to read a few broken sentences from an English text-book, without having a single clear idea of the meaning of what he has read, than he does in being able to read his own language intelligently, or in being able to solve a difficult problem in arithmetic, or in having a good knowledge of geography. This condition of things is not confined to the Karens nor Henzada, but applies to all races and all parts of Lower Burma.

Drawbacks and hindrances are real factors with which we have to contend, but still we believe that advancement is being made. The desire for education is becoming more general, and our village schools are demanding a higher standard of teaching ability. To meet this demand we must make our town school a school of higher grade in fact as well as in name; and we feel justified in reporting progress in this direction. The Henzada Karen school begins to feel that it can claim a place along with the best mission schools in Burma, without being regarded as an intruder.

Our corps of six native teachers is working faithfully. Miss Wepf, with her increasing knowledge of the language and people, is growing in ability and influence in her work. The coming of Miss Modisett is another addition to the working force of the school. She will find a grand field for the full exercise of her large store of tact, energy, and grace in her work with the boys.

Self-support.—At the beginning of the fiscal year, we notified the Women's Society of the West, which has been assisting in the support of the school, that they might diminish their appropriation by one third, and we shall be able to close the year free of debt with the diminished appropriation. We have full confidence that the school will soon be able to meet its running expenses without drawing upon funds from America.

We are nearing the time when this mission may justly be expected to provide for all its own

work excepting the actual support of the American missionaries on the field. We are working toward that end; and when the time arrives, the Henzada Karens will not be found wanting.

Hitherto the Lord has led and helped us, and we face the future with growing confidence in His willingness and ability to guide and help.

THARRAWADDY.

Rev. WILLIAM C. CALDER, Mrs. O. L. GEORGE, and Miss JULIA M. ELWIN in America.

As no missionary has been in charge of this work the past year, no report has been received.

SANDOWAY.

BURMAN DEPARTMENT. — Rev. FREDERICK H. EVELETH. Mrs. EVELETH in America.

CHIN DEPARTMENT. — Rev. WILLIS F. THOMAS and wife, Miss MELISSA ALDRICH, Miss MELISSA CARR.

Burman Department.

Mr. Eveleth writes: —

Evangelistic Work. — Last dry season Mr. Thomas and myself made extensive tours through the most thickly populated sections of Arakan, preaching principally in the cities and larger villages. We travelled by land and water, in all about twelve hundred miles. Beside this I sent native preachers in various directions a distance of a thousand miles. We met with determined opposition among the Arakanese, and found the few Christians living among them scarcely able to endure the strain of constant irritation to which their new faith subjected them. In fact, some of them manifested scarcely more than the vanishing traces of a departing hope. Some of our converts bear up under severe trials for a few months, but at length become discouraged, lose heart, and cease to struggle with the powers of evil about them. One man may put a thousand to flight, but it requires a stronger man with stronger faith to hold an enemy in check during an average lifetime.

This year we determined, as nearly as practicable, to carry or send the gospel into every village in the Sandoway district.

As soon as the preachers' class was disbanded, I began to preach from house to house, and this work was continued in the city and surrounding villages forty-three days without an interruption, producing, among other good results, a marked change for the better in the feeling of the heathen towards Christianity.

As the natives dwell chiefly near bodies of water, we began our jungle touring early by boat, and afterwards continued it by land, traversing twelve streams from the sea to the mountains. We visited the villages and hamlets on either bank, and were near the realization of our hopes, with only one or two more rivers to ascend, when seventy-five miles from the city three of our men were prostrated by fever. Ko Shway Huin was carried on a bit of board fifty miles, and suffered much. This man was simply Napoleonic in his efforts to make the power of the gospel felt in the remotest corners of his province. On one occasion he was twice swept away by the swift current, while fording a rapid stream, and rescued by a strong man I had forced to follow him. We reached scores of villages where the gospel had never been heard; and by the blessing of God on a vigorous use of our wits, we called together, and held from one to four hours, unusually large congregations of heathen.

We can now say that, with *very few* exceptions, the tidings of salvation have been patiently and lovingly proclaimed throughout the Sandoway district.

Preachers' Class. — During the rainy season Mr. Thomas and myself taught a class of preachers composed of Chins and Burmans, numbering forty-one men. This work was continued five months with encouraging results.

Schools. — The Arakanese and Burmese pupils are still taught in the Chin schools.

Chin Department.

Mr. Thomas has removed to Akyab, and reports:—

Upon closing this our best year thus far in Arakan, we find ourselves located “in our own hired house” in Akyab, instead of our new house in Sandoway. This imperative removal may be regarded as an indication of the advance of our work; for in moving here, we do not abandon Sandoway, as we are ready to return thither any moment we are relieved from a station at which we are more needed for the time being, and from which we are superintending our work there at an immense disadvantage. Nor have we ceased to be Chin missionaries, as it is in the interests of our advance work among the Chins, Kemees, and other wild tribes of Northern Arakan that we are here. Whole villages in Southern Arakan, during the past year, have, from being heathen villages, come to be almost entirely Christian. Permanent beginnings have also been made of late among both Chins and Kemees near Akyab, which render the presence of a resident missionary in Akyab an absolute necessity.

Simultaneously with this loud call to the north from our native work, the little struggling Baptist Church of English-speaking members repeats for the last time her generous offer of her property to the Missionary Union, provided there be a resident missionary here to take overcharge of her work for this gospel-hungry but priest-ridden community, in addition to his other work. I have therefore taken the liberty to accept temporarily the call to the pastorate of this English church, which is better attended than ever, and which is therefore now available for mission purposes. We have already inaugurated regular Burmese services in the Akyab Baptist Church, which are regularly attended by the few Burman and Arakanese Christians in this city, who, together with the helpers whom Miss Haswell brings with her to the Akyab Girls’ School, will, we trust, soon form the nucleus of a native church. As some of these Burmese Christians are related by marriage to some of the regular attendants of our English services, it will appear how intimate is the relation between the work of this church and our native work.

At the same time we are free to admit that the Chin work in Sandoway has not assumed such proportions as not to suffer seriously without the presence of a missionary family. We would, therefore, gladly rejoin our missionary associates there, did we not feel the greater need of immediate occupation here. We are still “in a strait betwixt two,” and would gladly make over either Sandoway or Akyab to any one who will relieve us at either station, so that we may be unhampered in our work in either Northern or Southern Arakan. Who will relieve us from the horns of this dilemma?

PROME.

Rev. HENRY H. TILBE and wife, Miss JENNIE F. STEWART. In America, Miss ZILLAH A. BUNN.

Mr. Tilbe forwards the statistics of his work. The care of the old Zigon field has been transferred to Mrs. Ingalls of Thongze.

THAYETMYO.

Rev. ARTHUR E. CARSON and wife.

No report has been received from Mr. Carson.

MYINGYAN.

Rev. JOHN E. CASE and wife.

Mr. Case reports:—

The uninterrupted good health of myself and family during the past year has enabled me to do a good deal of evangelistic work. Besides preaching about the city and going out for the day to all the neighboring villages, I have spent one hundred and forty-one days in travelling throughout the district, reaching many places for the first time. Have met with the same reception as

formerly. Many listen attentively and seem considerably impressed with the message of salvation, but none have the moral courage to cut loose from heathenism.

At Gwaybin, sixty miles south of here, considerable interest still continues, but there have been no baptisms there this year. Of the six men previously baptized at that place, two have relapsed into heathenism and one has moved to Lower Burma; the other three, though very feeble babes, show some signs of growth in grace. The preacher stationed there, the only one I have, has been with me considerably on my tours, besides preaching much by himself.

Our Sunday service here in Myingyan, as in former years, has been well attended, averaging over thirty, of whom many are regular attendants. Just at the close of the year two Burman men were baptized here.

The Tuesday evening temperance meeting has been continued under Mrs. Case's care, with a good attendance both of Burmans and English soldiers. Myingyan is a military station, about five hundred English troops usually being stationed here. These soldiers as a rule are rather irreligious. My wife has been much interested in their spiritual welfare, and many of them have come to our home to meetings, which she has conducted in my absence, and to social gatherings.

She has also made weekly visits to their sick in hospital. As a result of this work during the year, some wanderers have been reclaimed, some feeble Christians strengthened, and ten or fifteen have given evidence of conversion. Five of the men converted here and one other have recently put on Christ in baptism. From most of those converted here last year who have removed to other places, good reports have frequently been received.

For several months a faithful and efficient Bible-woman, whom a Burman Christian woman temporarily living here supports, has been earnestly engaged preaching Christ about the city. She laments that while many listen to the message of life, none are willing to accept it.

I am now in my tenth year of continued service in Burma, and rejoice that my health and strength remain unimpaired.

SAGAING.

Rev. FREDERICK P. SUTHERLAND and wife. In America, Rev. W. H. S. HASCALL and wife.

Mr. Sutherland reports:—

The last year has in every respect been the most prosperous of our residence here. The spirit of the church is excellent; we seem to be united as never before. There is earnest inquiry on the part of several. Our vigorous protest against licentiousness, while it brought only pain and loss at the time, has accomplished some most beneficent things: a sounder public sentiment has come, has forced some into marriage, and seems likely to do it again. The cost of such a favorable and altogether remarkable state of things has been trifling indeed. If the year had yielded nothing else, this is cause sufficient for unbounded gratitude. The closing of the school has been a severe trial and loss of power. Many and earnest appeals have been made for a teacher from home, but as frequently denied, even when one whose character and efficiency are beyond question was anxious to come to us. We have met a wider interest in the jungle. My preachers came back from a brief course with Dr. Rose very greatly benefited and full of enthusiasm—a strong plea for the efficiency and continuance of that school. There is no need in our Burman work so imperative as ministerial education and never so emphasized as now.

MANDALAY.

Rev. LEE H. MOSIER, Rev. JOHN MCGUIRE and wife, Mrs. HELEN W. HANCOCK, Miss ANNA M. EDMANDS, Miss ELLEN E. FAY. In America, Rev. ELIAS W. KELLY and wife.

Mr. Kelly reports:—

Year after year we can report but small advance among this large population of Buddhists. There have been converts, and the schools have increased somewhat in attendance; more seed

has been sown, new inquirers have appeared, and both the evangelistic and educational lines of work are being regularly and hopefully carried on. The mission is now favored with an earnest, energetic, and efficient corps of workers, and it is a matter for special gratitude and of great joy to Mrs. Kelly and myself, on our leaving for America, that this work has been so well provided for. The native workers are growing more efficient; and for a new station Mandalay appears to me to have reasons for expecting successful labor from its Burmese co-workers.

It was our sad loss, and a severe loss to the mission work, to surrender to the divine call to her heavenly reward, our beloved and estimable Sister Mosier. To us her removal is mystery, but He knows. He left her long enough on her field of labor to elicit our highest esteem and leave a precious memory fragrant of a Christlike spirit.

In September the physician ordered Mrs. Kelly away from Mandalay, and she has remained in Maulmein till we are ready to leave for home. Here it pleased our Father to call to himself our youngest child. The year has been the most trying year to the health of the mission that we have experienced; nevertheless, I am hopeful that Mandalay will yet prove a healthful station.

The new school building has been completed and occupied. The government grant of Rs. 8,000 was promptly paid towards its construction. The Inspector of Schools declares it to be the best building for educational purposes in Upper Burma, and the Director of Public Instruction spoke most encouragingly of the opportunities we now have, with this building and compound, of developing a strong Burmese school. I feel assured that Miss Edmands will be heartily sustained in pushing forward this school to a high degree of success. Her tireless energy quite deserves the best home support.

The Burmese Girls' School, which has been in Mrs. McGuire's hands during the year, has gone up to more than thirty in attendance, and is very promising under its present management.

The services in the Judson Memorial Church have been regularly sustained. The attendance has been better than hitherto. We have had some Bible study, besides prayer and covenant meetings. The Sabbath school, consisting largely of the boarders in the schools, meets at 9 o'clock every Lord's day.

The reports of Mr. Mosier, Mrs. Hancock, and Miss Fay will show that they have done district work during the year; and though for the great part of the year I did little in the district, it is a pleasure to know that more is being done than ever before. Shortly after the arrival of Mr. McGuire, I made three short trips to the district, and for the months of January and February of this year I have been able to see more of village work.

After long delay I was able to purchase the compound of the old prison site at Aungbinlè (Oungpenla). With the land I secured the small Buddhist monastery on the land, and have changed it into a Christian school and place of worship. It seldom occurs that even the humblest monastery can be purchased, especially when in use; but after prolonged negotiations, the aged priest, with the builder and donor, consented, and both signed the deed of sale, which was duly registered. So unusual was the transaction that the Buddhist native officer declined to register the document without instructions from the English officer in charge. The idols were removed, together with the furniture usually appertaining to the monastery, and we immediately began work. It seems more than the revenge of time that the Union should now hold and preach on this prison site of Dr. Judson. It is worthy of note that the Buddhist name of the monastery was "Prayer Fulfilled." I could not help recalling the case of Caiaphas, and think that the man who named the place spoke more wisely than he knew. Of real prayer to a personal God, a Buddhist, by his creed, must be a stranger; but that this site stands for the answered prayers of many Christians from Judson's day till now, will be unquestioned.

The school now numbers fifteen, and evangelistic work is being faithfully done in the village. The bell, sent through Miss Durfee, adds greatly to the attractions of the school. Amarapura, with about twenty villages, was visited, in most of which the gospel was listened to courteously and attentively.

There has been little of advance or encouragement in the English work during the year. The

service was regularly held by me up to Brother McGuire's arrival, when he kindly took charge of the work; and he has been able already to accomplish something more than had been done. The Tamil and Telugu work continues as heretofore, connected with the English.

MEIKTILA.

Rev. JOHN PACKER, D.D., and wife.

Dr. Packer's usual report has not been received.

BHAMO.

Rev. OLA HANSON and wife, Rev. WILBUR W. COCHRANE and wife, Miss EVA C. STARK. In America, Rev. W. H. ROBERTS and wife.

Mr. Hanson reports: —

It is with the deepest feelings of gratitude and humble acknowledgment of the tender mercies of the Heavenly Father that my first annual report of the work among the Kachins is given. The field has been somewhat enlarged, mostly among such as have come down from the mountains to live on the plain. At least two villages are asking for teachers, and I have written to Bassein for a new man, but have as yet received no answer. The twenty-three baptized during the year are not a great number, but may be of greater worth to the mission than we are now able to see, and are worth the labor. Still, we are working under difficulties. There are not fifty Kachins in Bhamo itself; our nearest village is three miles away; the next nearest one between eight or nine miles away, and all the mountain villages are on a distance from fifteen to twenty miles and upwards. It is not quite safe as yet among the hills. English soldiers are doing their best to restore peace and quiet, but have a hard work. If under such circumstances, when we cannot go to the people, any greater number should be reached, then they must come to us, which cannot be expected. We pray and hope that this may not continue long, and I will at least venture a trial, as soon as possible, to reach the hills.

The native preachers have done a good work during the year. I have learned to love them, and think they are men to be depended upon. The Christians seem faithful, and have shown ample willingness to help in the work; but failure of the rice crop last year has put them in straitened circumstances financially. Better times have, however, come at last to some parts of the country.

Regarding my personal work there is little to say. I have spent most of my time in getting the language, and am happy to say that I am now able to converse quite freely, especially in religious matters. Of late I have done my best in taking part in Bible classes; speaking to those that come down for help in some matter or another; trying to reach such Kachins as come down for trading purposes, and tarry in the outskirts of the city; looking to the work on the compound, and visiting some of the people at their village homes. With the help of my teacher a translation of the Gospel of John has been attempted, and we have proceeded to the sixteenth chapter. When this is finished, I will go to some safe village and stay for some time to do translation work, prepare a spelling book, and do what I can in reading the Bible and preaching. As the Word of God has never been read to them in their language, I feel that something must be done soon, no matter how imperfect it will be. The native teachers and Christians feel as anxious regarding the Bible work as myself. My prayer is that I may go on with my present work till at least some portions of God's Word can be read in Kachin. Some one has to do it, and no real success can be expected among the Kachins before the living Word of the Living God is given to them in their own tongue. Mere preaching without the Bible will avail as little here as at home, and probably less, inasmuch as the people here have nothing of any kind whatsoever to read.

THIBAW.

Rev. M. B. KIRKPATRICK, M.D., and wife.

Dr. Kirkpatrick's work has begun in a very encouraging manner, but no special report has been received.

MONÉ.

WILLIAM C. GRIGGS, M.D., and wife, Mrs. H. W. MIX.

With the efficient aid of Dr. Cushing, Dr. Griggs has successfully established himself in Moné, which is ten or twelve days' travel from the railroad, and reports:—

I am very glad to be able to report progress. The schoolhouse is in course of erection, and the lumber for our house is ordered, but will not be here for nearly a month. However, directly our schoolhouse is finished, we will start the school, and I hope it will be very successful. We have a good teacher, Kum Tawn, one of Dr. Cushing's old scholars, who attended the Toungoo school and then went to the college at Rangoon. He is a smart, capable young man, who could get perhaps three times the amount of salary we can give him if he went into government employ, and who I am sure will do good work here. While we were travelling, the Sawbwa of Mounng Bawn came to see us, and offered him a large salary if he would leave us and become his secretary; but he remained firm and came on to Moné. I mention this to let you see he is a good helper, and one whom I feel we can trust, and whose heart is in the work.

Our native preacher Sang Sway was converted when Mr. Case was at Toungoo, and has been a preacher in Toungoo for some years. We also have a Karen girl, who comes from Dr. Bunker's mission, who has graduated at the Dufferin Hospital in midwifery, so that she will also be a great help to us I feel sure.

And now as I close I feel sure that you do not forget the new station among the Shan mountains in your prayers; for I feel if any one in Burma needs special prayer for his work, it is myself, that I may be guided in the beginning, when so much depends on the way the mission is started.

I have a great help in Dr. Cushing, who, out of his long experience in Shan work, gives me advice, for he is better able to do so than anybody else; but in a short time, of course, he must go back to Rangoon, and Mrs. Mix to Toungoo, and we shall be alone,—yet not alone, for I feel and know that God will be with us.

ASSAM.

The prominent features of the mission work in Assam during the year are the encouraging growth of the Kohl Mission and the progress of the work among the Garos in stability as well as in extent. The lines of the American Baptist missions in Burma, Assam, and China are drawing nearer to each other. The expansion of the work in Upper Burma calls for corresponding advance over the Naga hills of Southern Assam, not only for the sake of the people, but for the inspiration of a concerted movement. It should also not be forgotten that it is now not a very long nor an impossible journey from our farthest mission station in Assam to Su-chau-fu, the headquarters of our new mission in Western China. Several travellers have already substantially been over the territory with the exception of the mountains on the northeastern border of Assam. It will not be many years before our missionaries in Northern Burma will touch hands with those in Assam and Western China, and feel the quickening power of sympathetic contact to encourage them in their work.

The Garo Mission.

TURA.

Rev. MARCUS C. MASON and wife, Rev. WILLIAM DRING and wife, Mr. S. A. D. BOGGS and wife, Miss ELLA C. BOND, Miss STELLA H. MASON. In America, Rev. ELNATHAN G. PHILLIPS and wife.

Mr. Mason reports :—

The missionaries for the most part began the year wearied with labors and longing for rest, but we planned for advance work.

With Mr. Dring fresh on the field, but without the language, to help in looking after building and repairs; with Miss Mason, just returned from a few months' vacation, to care for the Girls' School, and Miss Bond to teach in the Normal School, Mr. Phillips and I hoped to give largely of our time for three or four months to Scripture translation. But we had scarcely begun when a severe illness necessitated the departure of Mr. and Mrs. Phillips for America.

While the most of us who remain have had more or less fever, we have not been obliged to lay aside work for any length of time, and now we are gladdened by the arrival of Mr. and Mrs. Boggs, who are already struggling with the language.

The touring season has been very satisfactory. Mr. Dring and I began in November, visiting first Mr. Phillips' part of the field. We have made three different tours, reaching home on the 12th of February. We travelled about eight hundred and fifty miles through the jungle, and visited about fifty stations, besides preaching in many heathen villages, in which we were not a little assisted by a new stereopticon which was sent us by Rev. J. C. Allen of Brooklyn, N. Y., and which reached us just as we were starting upon our last tour.

At one place where for years we had tried to sustain a waning church and school, by means of the pictures a large audience was called together, for which a special house had been built. I told them that, although they had come to see the pictures, I came to preach the gospel, and that I must attend to my work first, and for about two hours I had the best of attention; and when we again met the teacher, we learned that about fifty pupils were now attending his school and sixty or seventy attending Sunday services.

More evangelists than usual are now at work. Two have for some time been supported by the mission, beside Thangkan, who divides his time between evangelistic and pastoral work, translating and teaching. I have this year promised the support of one more, and the Garo churches have engaged three new ones, making five supported entirely by the Garos themselves.

The churches have in the main progressed—some very satisfactorily, others less so. They report three hundred and sixteen baptisms during the year; but once before in the history of the mission have we been able to report even half that number. One church which had never had an ordained pastor till February, 1891, was bereaved of him by death in November. But the church has been awake and systematically at work, and during our visit there we were permitted to baptize into that church one hundred and seven converts, a part of whom were baptized by Dr. Downie of the Telugu "Lone Star" station, whose company we had in going through the hills. This church proposes to support two preachers the coming year; one of them for the Assamese population, near them, who have become sufficiently interested in Christianity to ask instruction even of the non-caste Garos, and to allow their worship houses to decay and their tom-toms to remain silent. This church has also built five new houses at the different out-stations for church and school purposes. Other churches showed similar effort and evident advancement; but the number of exclusions in the whole field, seventy-one, is much larger than during any previous year. Yet while some of them are the result of negligence on the part of the churches, the greater part, I think, is due to a more thorough attention to the true character of members.

The Sunday-school work in general has progressed, although still very defective in parts of the

field. At one place we had the pleasure of seeing a very well-conducted school with three hundred present. Lack of full reports prevents our statistics from including all the schools.

The teachers' class was an improvement on former years. There were thirty-nine in attendance. As Mr. Phillips was away, my burdens were too numerous for me to attempt to do justice with the class; but Messrs. W. R. James and William Carey of the English Baptist Mission very kindly came to my aid, and did most of the teaching.

The school work this year is even more encouraging than before. There is a fair increase in the number of schools, and a larger increase in the attendance. New schools have been started in the interior, and others are asking for teachers. While on tour we baptized one hundred and eighty converts at twenty-five different stations, where the school teachers were probably the chief agents in their conversion. A "high school" has been started under the entire support and direction of the Christian Garos.

The station schools have done good work. The government official expressed himself as well pleased with the appearance of Miss Mason's Girls' School. The Normal School has, we think, made evident advancement on former years. Miss Bond has been steadily at her post, and has reason to be thankful for the strength given her, and for the success in her work. We have built a new schoolhouse with six recitation rooms, and we are hoping to obtain from government a further grant, to nearly or quite cover the salary of Brother Boggs, who we hope will be able to take up the work of this school when he has the language sufficiently at command.

The literary work has not been what we had hoped. The Garo magazine and Sunday-school lessons have been continued through the year. Mr. Phillips did a little Scripture translating before leaving, and he hopes to continue this in America. I was able to translate only the book of James and three chapters of Peter, before I was obliged to lay this branch of work aside, to attend to the more immediate demands.

The industrial work is still in embryo, although Mr. Dring has got some new machinery, and done some preparatory work while he has been studying the language and superintending considerable of the mechanical work of the station.

On the whole, our encouragements were never better, and our hopes that the Garos will be gathered in larger numbers, and used by God for the evangelization of other parts of Asia, were never higher. The Holy Spirit seems to work, and His light is often seen, even where we would little expect it. I can but mention the great satisfaction we have had in Thangkan's help this cold season. He was with us most of the time; and in preaching and the conducting of meetings, he was always ready with timely words which none but the Holy Spirit could have inspired. Without this help I think I should have failed under the burdens.

Remember us all before God, and pray for an increase in the Holy Spirit's work, especially in inspiring young Christian men to more zealous Christian labor.

Mr. Dring writes:—

The first year of our life in Assam has been crowded with many blessings from the hand of our Heavenly Father, for which we are truly thankful. The year has been one of combined language study and general work of the station, together with what I have done in the industrial line. I have not accomplished as much as I had hoped in the study of the language. On account of the few workers here and the necessity of Brother Phillips and wife returning to America so soon after our arrival, it seemed necessary that I should relieve Mr. Mason as much as possible, and in consequence the language has been neglected somewhat. During the year considerable improvements have been made on our surroundings. A new schoolhouse, forty by fifty feet, has been nearly completed, so that it is being used by the school at the present time. We expect to put the new roof on our shop before the rains set in, so we may have a good place to work during the rains. At the close of school I bought about Rs. 200 worth of cotton, which some of our boys ginned with our little hand gin during the vacation.

I accompanied Brother Mason on his annual visit to all the schools and churches. We found

the work advancing in most of the places. The Garo Christians are very anxious to open up the work among the heathen at the foot of the hills. This we believe to be the leading of the Master, as many of them are anxious to learn and seem to be ready to listen to the gospel.

The Assamese Mission.

GAUHATI.

Rev. CHARLES E. BURDETTE and wife, Rev. ARTHUR A. HALLAM and wife. In America, Mrs. M. R. BRONSON.

Mr. Burdette reports:—

The work of the past year was distinctively a beginning, and all apparent prosperity must be very especially modified by the failure of the main purpose of the year; namely, the permanent establishment of a station school on a basis of native support.

The year came at the close of a series of years marked by a steady shrinking of membership and narrowing of the field of missionary activity, but also, we had hoped, by a definite growth in intelligence and spiritual life which would soon prove that losses and restrictions of our work were only apparent. Many circumstances gave us hope that an era of new life and aggression had really begun. Pursuant upon the definite organization of the churches and the ordination of pastors the previous year, a series of tours was made in the early summer, introducing the observance of the Lord's Supper among the village churches.

At the beginning of the year the station Boys' School was reopened on a basis of native financial support, but taught by the missionaries. The school was carried through the term according to original plans, and at the close of the year pupils and churches seemed pleased with the work done. Girls in Mrs. Burdette's care studied in the same school with the boys.

Both baptisms and contributions indicate the good condition of the churches. The latter, for the seventh time, exceeded those of the preceding year, and the former exceeded those of any year in the history of the mission excepting 1879, 1880, and 1881—three quite exceptional years at the beginning of the Garo ingathering.

In village school work we are still crippled by the lack of competent teachers; but last year was quite encouraging compared with other years, and the re-establishment of the station school gave hope that better work could be done in the near future.

When the churches came together at the association, we found, notwithstanding the unusual expenses of the past year, the largest sum of money there had ever been in the associational treasury, and enough to continue our station school according to the original plan, with a slight beginning towards the pay of our assistant teacher. The churches, however, finally refused to continue the school unless it was maintained on a larger scale and a babu head master provided by the mission. It did not seem to me best to comply with their request, so I declined to arrange for such a school.

During the year Rev. and Mrs. Klein were with us a few months, leaving for America before hearing of their permanent transfer to this station. Rev. A. A. Hallam and Mrs. Hallam arrived in December, and Mr. Hallam visited a number of the Christian villages. I am at present preparing to give over my work into his hands, with a view to leaving the field.

NOWGONG.

Rev. PITT H. MOORE and wife, Rev. PENN E. MOORE and wife, Miss LAURA A. AMY, Miss NORA M. YATES.
Rev. B. J. SAVAGE and wife under appointment.

Mr. P. H. Moore sends a general report of the work.

The Missionaries.—After nearly eight and one-half months' absence from Nowgong in America, I returned, bringing Mrs. Moore with me, and reached my field on Jan. 8, 1891. My

brother, Rev. P. E. Moore, came with us, and took up work for the Mikirs. Miss C. E. Purssell, who had been in charge of the work of the field during my absence, was at her post, and had been reinforced, about three weeks before our coming, by the arrival of Miss L. A. Amy. But Miss Purssell's strength was so far reduced that about the end of April she was induced to try a change to Darjiling, and did not return to Nowgong till about the middle of October, when she came back as Mrs. P. E. Moore, by her marriage transferred to the Mikir work, to which her heart had been won long before. With the exception of her absence, all the missionaries have been on the field to the end of the year.

Miss Amy found herself left in charge of the Women's Department before she had even a comfortable working knowledge of the language, and it was a taxing year for her.

Mr. P. E. Moore, besides the study of the Mikir language, has secured a considerable amount of preaching through native helpers by going with them and attracting an audience by the use of his cornet. He has also been quite successful in selling gospels and tracts, and has preached occasionally in English. Now, at the end of the year, we find ourselves reinforced by the coming of Miss Yates.

Almost immediately on our arrival we made a trip to Gauhati to meet Dr. Mabie—one of the blessings of the year. Then came two weeks of touring, when I baptized two into the Udmari church; then a week of special services with the church at Nowgong. I planned to spend most of the summer in revision of the Assamese New Testament; but just at the beginning of the work it was interrupted by the enforced absence of my native assistant, and during the whole year I only succeeded in getting in a few weeks of this important work.

From the 1st of May I had a daily Bible lesson for a half-hour with a class of the school-boys. I prepared and had printed three four-page tracts. A total of five thousand copies were printed, about one half of which have already been distributed. I also had revised and reprinted two thousand copies of a tract of forty-eight pages, and had another tract of the same size translated from the Bengali and printed in Assamese. In this same line of work Mrs. Moore has translated into Assamese the first part of the little book entitled "Line upon Line," and it is now in the press. She intends translating the second part of this book. She has also had a daily class of the small school children for a half-hour in Bible lessons, besides her work in the Sunday school and woman's weekly prayer meeting, and has usually taken two afternoons each week for visiting the houses of people to read and talk of Jesus. Later on in the year I managed to get in a little more touring, and visited part of the mission schools scattered about in villages from ten to thirty-three miles distant from the station. During the whole year the amount of sickness among the native Christians has been unusual, and attendance on the sick and dying has been a considerable tax on time and strength. A very fatal disease, called Kala-azar, is claiming many victims, and the native Christians have suffered with others. The number of funerals from our little native Christian community during the past year, must be six or eight times that of the average of the former ten years.

The Churches.—In the first week of the year seven were baptized into the station church and later six into the Udmari church. These are the only baptisms for the year, though there have been applications for baptism at each quarterly meeting. Native Pastor Tuni has had charge of the station church for the whole year, but is in too feeble health for vigorous work. The usual Sunday services and Sunday school have been kept up throughout the year, and some of the members have shown more than former interest in assisting the missionaries in Sunday evening street preaching.

The little church at Udmari has been without a pastor, as no suitable one was available. But they have kept up their weekly meetings, though only one or two of their number are able to read, even in a stumbling way, the Bible and hymns. The church has been ministered to occasionally by the native evangelists, and I have spent two Sundays only with them in the year; but they seem to be having a good influence, and some of their heathen neighbors have indicated a purpose to join with them. They particularly need a good pastor.

The evangelists, Henry, Lomboram, and Sarlok have continued in employment as evangelists throughout the year, but home duties have interfered with their giving their whole time to the work. Of these three, Sarlok is a Mikir, and works among the Mikirs; and in March Lung was enlisted to help him in that work, and has worked through the year. I have been obliged to take Henry and Lomboram to assist me in Bible revision work, — what time I have given to that, — as they were the most suitable helpers I could get. So that on the whole, not a very great amount of touring has been done by the evangelists.

The Schools. — Besides the station school, which, though called a girls' school, has both boys and girls in attendance, and which is under the Women's Department, I have had from nine to twelve village schools under my supervision. But it is only to a limited extent that these can be called an evangelizing agency, because, Christian teachers not being available, I have had to employ heathen teachers in the most of them. But they are wholly supported from government funds, and the only cost to the mission is the supervision of them by the missionary. I consider that the few Christian teachers exert enough good influence to compensate for the time the missionary gives to them; and when we can put good Christian teachers into the schools, their influence may be powerful for good.

The people are making advancement in education. This means the breaking down of their belief in Hinduism, and opens the way for work among them through the printed page. The coming of a railway is sure to jostle many old prejudices out of place and cause their fall. There are also evidences that Christian ideas are slowly permeating in certain quarters, where it is acknowledged that the old systems must give way to the new. All these things unite in calling us to press on the work of holding Christ up to this people, that He may draw these too unto Himself.

SIBSAGOR.

ASSAMESE. — Rev. ALBANUS K. GURNEY, Mrs. GURNEY in America.

KOHLs. — Rev. C. E. PETRICK and wife.

Mr. Gurney writes : —

From June 10 to the end of the year I was absent, on account of health, in Darjiling and Burma; so that less than six months were spent on the field. This time was almost wholly occupied in Bible work, the only outside work done by me being the conducting of church services in Sibsagor. I was obliged to send Mrs. Gurney home last June, her health being such as to necessitate her departure at a week's notice. When I left Sibsagor there was some degree of interest in the church, some having arisen for prayers, and this interest still continues. At that time the Assamese Bible, so far as the Old Testament was concerned, was virtually ready for printing; but a final revision, assisted in by Mr. Moore and perhaps by another missionary, is considered necessary. For this purpose I remove at once to Nowgong. I trust that this work may be commenced without delay and kept up, so that even this century may see a whole Assamese Bible in print, and before the last man of this generation passes away. I have made over the Assamese work and the general charge of the mission to Rev. C. E. Petrick.

Mr. C. E. Petrick reports : —

The past year has been one of great blessing in many respects. The birth of our little son brought unknown joys and comforts to our home. The Lord has been with us in times of great anxiety and trouble. We all suffered a great deal from fever. Our little one was at the point of death. Now, at the end of the year, our hearts are full of gratitude and praise for restored health.

In our work the Lord has been present with His blessing, so that there has been progress in every branch of it. I have been able to do a great deal of travelling through the district. The work in the gardens requires much wisdom, as only few managers take an interest in the spiritual welfare of their laborers. They are generally kind and hospitable towards me, but I think few

like mission work. Work in the gardens is very much the same as the work on the plantations amongst the slaves in the West Indies in former times. It is urgently necessary and very blessed, but requires much discrimination. Work among Kohls living in villages as farmers is much easier and much more pleasant. In the villages the Kohls are glad to see me coming any day, whereas in gardens the coolies get leave only Sundays; and as they have no time for themselves during the week, they are rather obliged to do their own work Sundays, getting firewood, doing their housework, and bazaaring. Still, I have had good meetings in all the places I have visited.

The number of churches is the same as last year. All have increased in their membership, and have made progress in scriptural knowledge. The number of baptisms has been forty-four; six of them were Assamese. Our workers have done faithful work. Since September I have employed a young man to work in the Dibrugar district towards Jaipur, known as one of our first stations in Assam. We have a number of candidates for baptism in the Dibrugar district, and we trust the good work will spread towards the northeast, if the Lord grants us His blessing.

The Bible school was in session from June to the end of September. The number of students has been six. We finished the life of our Lord, according to the Gospels, which we had begun last year. We read the epistles to Timothy and Titus, and in the Old Testament, Joshua, Judges, Ruth, and the first book of Samuel. Three times a week I gave lessons in the history of the church during the first three centuries. Besides that, singing was taught. As the Kohls have good voices, it is a pleasure to teach them our grand old hymns; but we have also not neglected native tunes. During times of weakness and sickness, one of our preachers, Yohann Dumra of Bebejia, has been of great help to me in teaching the Bible class. It is most gratifying to see the progress the brethren make in scriptural knowledge. The Bible-class work I truly enjoy; it is of great importance for our mission. During the cool season the students have to work in the district.

Our station school is a mixed school; boys and girls attend the same classes. This plan, though not oriental, works very well. We have two women as teachers. Both have done good work, as the examinations shortly before Christmas showed. The number of pupils has been larger than last year. We had thirty-two on the roll; twelve boys were boarders. We trust the number will be still larger next year. Twice a week we had prayer meetings for the school children. One school girl was baptized. Schools and colportage have been carried on as last year.

Since June I have been also in charge of the Assamese branch of the work in Sibsagor. As I am out of the station a considerable part of the year, I have employed an Assamese preacher; he does the pastoral work for the church in Sibsagor. He gets only part of his salary from the mission; part is paid by the church in Sibsagor, and we hope the church will be able to pay his whole salary by and by.

Sunday services and Sunday school have been kept up as formerly. Six have been baptized in the Assamese church—all from Christian homes. A Mohammedan woman has asked for baptism, but she was advised to wait a little longer to get more founded in Christian truth. She has been brought to our services by our present Bible-woman, Numoli, who has just entered upon her work.

MOLUNG.

Rev. EDWARD W. CLARK and wife.

Mr. Clark writes:—

I would like to record my hearty approval of the position taken by our Honorary Secretary at the Buffalo missionary meetings—that in attempting to convert the heathen to Christianity, the preaching of the gospel should be our main reliance, not medical missions nor schools. I agree with him, too, that there is need of keeping this fact well to the front. In the Molung church there have been, besides preaching-service on Sabbaths, three prayer meetings a week, one of these a woman's prayer meeting. At the out-stations there has usually been a preaching and prayer-meeting service besides the Sunday school.

The helpers have been two unordained Assamese preachers and ten school teachers, of whom eight have held preaching-service on the Sabbath. There are at all of the out-stations one or two or more Nagas who pray and give some other evidence of conversion. Our earnest prayer is for the presence of the Blessed Spirit to infuse into the converts more life and zeal, and to make the Word fruitful in many an unregenerate mind that knows the truth.

The Assamese preacher, Gudhula, the pioneer of mission work in this tribe, has with much penitence and deep conviction come back to the Naga work, and is rendering efficient service. The field, as a whole, is evidently whitening for the harvest.

On the last Sabbath of February 1892, three men were baptized at Deka Haimong village. Of these, one was the chief man of the village. These three, with other church members who had moved there from Molung and from Yazang, were formed into a church of eleven members. It was here that the first evangelical work in the tribe was begun; but the persecution was so hot that most of the Christians migrated, and formed a new village at Molung. But the Nazarene is now victorious even here, as the ruling element is now Christian. Am expecting to soon baptize converts in another out-station and form a church there.

Mrs. Clark and I must soon have a respite to America. Two new missionaries are wanted on this field at once.

Two new missionaries are wanted at Wokha, where Brother Witter and wife remained long enough to reduce the Lota Naga language to writing, and do some mission work; one missionary at Wokha for the Lota tribe and one for the Sema.

Furthermore, at Sadiya, the coolest and probably the healthiest civil station in Assam, and situated at the head of the valley, here we should have two missionaries — one for the Mishmis, a hill people who hold an easy pass into Eastern Thibet and Western China. Across these hills our Assam missionaries should be pushing so as to touch hands with Brethren Upcraft and Warner, in Western China. The other missionary at Sadiya is needed for the Kamtis, who are Shans, occupying the mountains at the end of the Valley of Assam. The Missionary Union has \$1,000 in hand for starting a mission at Sadiya. Some Mishmi and Kamti villages are in the valley not far from Sadiya. Among these work could be begun and language acquired, when operations could be begun in the hills. This is the usual process of getting at these mountaineers.

South of Sadiya, at Makum or near there, two missionaries are needed — one for the Singphos, who stretch across the hills into Burma where they are called Kachins; the other missionary here would have for his field a tribe of Nagas, among whom, in 1839-41, Dr. Bronson labored and did something toward Romanizing the language, as also that of the Singphos. A few of these small books have been preserved. They would be valuable to learners of these languages. At the time Dr. Bronson did this work he lived at Jaipur, which was for a short time, like Sadiya, the headquarters of our Assam Mission.

Among all these hill people the Indian government would give generously toward supporting schools. The proclamation of the gospel to the thousands of ignorant mountaineers about Upper Assam properly belongs to the Missionary Union. Lower Assam can be conveniently reached by other societies, and work can be carried on in the Bengali language, but not so in Upper Assam; here the responsibility falls heavily on the Missionary Union. We should make haste to occupy these important points. The men for this work should be such as can endure some hardship and privation for Christ; they should be sent two and two, as I have indicated. The men should have physical vitality enough to do some mountain climbing.

KOHIMA.

Rev. SIDNEY W. RIVENBURG and wife in America.

Mr. Rivenburg has been obliged to leave his field for a season of rest, but reports of the past year: —

The work of the year at Kohima may be summed up as follows :

1. *Medical Work.* — This has consisted of visiting the sick in their homes, and also of giving out medicine to those who came to the house for it. In a few cases they have paid small sums in return, but as a rule the service has been gratuitous.

I have had no cause to regret having taken up this work. I am convinced that in no other way could I have gotten so near the heart and confidence of the people as by helping them at this point where they are so utterly helpless.

2. *Preaching.* — This has been the real work of the year. Excepting about two months, I had a service in Assamese twice every Sunday in the bungalow. During the week, I made a practice of going into the village once daily, and much of the time twice, and there, from one to three hours, sang and preached the gospel, as opportunity offered, to few or many, by the bedside of the sick, beneath the veranda of the home, or at the meeting-places of the people. Sometimes I was laughed at, sometimes deserted; but seldom was there a company in which there was not one or more who listened respectfully and attentively to the story of Christ and the cross. There were numbers who showed more than a passing interest, and I think are soberly considering these things. At one time three men confessed their belief in and need of Christ, but they did not feel able to live the life He requires. So far no one has confessed Jesus his Lord, and it grieves me much that I have not been able to so present the claims of my Master as to command acceptance.

3. *Literary Work.* — At my desk I have translated thirty-eight hymns, and translated the last half, and revised the whole of Acts. These, together with the arithmetic and the remainder of John, have been put through the press. So now, at the end of five years, my literary work is as follows: Matthew, John, and Acts; a hymn-book of one hundred hymns; a small primer, and an arithmetic of fifty-five pages.

WOKHA.

Rev. W. E. WITTER and wife in America.

Mr. Witter is still detained in this country, and is rendering efficient service in charge of the Middle Western Collection District. No missionary has occupied the station at Wokha since he was obliged to leave Assam.

THE TELUGU MISSION.

The wonderful progress of the mission of the American Baptists among the Telugus has been fully sustained the past year, the baptisms aggregating ; and it is especially to be noticed that the great movement which began at Ongole is now showing development in two directions. It has gone so far, and such a large proportion of the people of that section of the country have become identified with Christianity; that the community is becoming leavened with the gospel. The caste people, while they are not yet converted in considerable numbers, are forced to give attention to the new religion, and are greatly influenced by their observation of the great progress which the gospel is making among their countrymen. Another effect of the Ongole awakening is its effect throughout the Telugu people. Missionary work everywhere is made easier in some respects because of the large numbers of Christians, and the movement in favor of Christianity is perceptibly gaining in all the territory surrounding the old Ongole field.

An important event in the history of the mission is the raising of the Ongole Mission High School to a second-grade college according to the standards of the government of India. The Christian movement has advanced so far among the

Telugus as to demand that such provision be made for their advancement in education and in social life as is found in other Christian communities. The college is established primarily for the benefit of Christians and the children of Christians, to afford them such facilities as they need to enable them to take a stand in life on a level with the most favored classes of India, and to train them for positions of usefulness in the Telugu churches. It will also receive pupils from heathen families who will pay the fees fixed by law for such institutions. By the financial help so received and by grants from government, the mission fund will be in a measure relieved of the support of the college, which already has a good field for usefulness, and in a few years will become an imperative necessity in the growth of the mission.

It is a matter of much concern that a famine is now prevailing in the country of the Telugus which has caused much suffering, and, in the event of the failure of the rains which usually come in June, will become more severe than that of 1877-78. Funds to the amount of several hundred dollars have already been forwarded to the missionaries for the relief of the sufferers. Much may be done by government relief works to keep the people from starvation; but if the June rains fail, much of the country must be exposed to the horrors of a water famine, as well as to the dangers of starvation.

The reports from the different stations for the past year will be found of unusual interest even for the Telugu Mission.

MADRAS.

Rev. CHARLES HADLEY and wife, Rev. W. H. BEEBY, Miss MARY M. DAY. In America, Rev. LYMAN JEWETT, D. D., and wife, Rev. DANIEL H. DRAKE, Miss JOHANNA SCHUFF, Mrs. BEEBY.

Mr. Hadley reports:—

This station can look back upon the past year as one of real prosperity. While giving the most of my time to the study of the language, I have had the oversight of the work of the preachers, and at the same time have endeavored to give them something in the way of Bible instruction. We have a good corps of helpers, and I can say that they have done their work with a degree of faithfulness very commendable. Regular services have been kept up in the Perambore and Tondiarpetta churches, consisting of Sabbath preaching, Sunday schools, and weekly prayer meetings. In addition to these, systematic preaching has been carried on daily in the bazaars and palems of the city. A new work has been opened recently in the very heart of Black Town, from which we expect great results. A preaching-hall in a most advantageous locality has been secured, and a preacher located there, having in charge daily meetings, house-to-house visitation, and colporter work.

We have also instituted a quarterly meeting of all mission helpers, in which three days are devoted to prayer and Bible readings. We are much gratified at the success of these meetings.

The schools in Perambore, which have recently come under my charge, are in a very encouraging condition. They will require constant superintendence, in order to realize the best results, and one should have the full time of missionary. T. John, one of the most promising young men in the mission, has recently graduated from the Teachers' College, and is now giving me valuable assistance in the oversight of our schools. In all these departments there has been good seed sowing, and I am confident that the Lord of the Harvest will soon permit us to reap.

While we are rejoicing in the prosperity of our work, our hearts are still in grief over the losses we have sustained. The sudden death of Mrs. Drake has taken from this station a valuable worker, and the departure to America of Miss Schuff and Mr. Drake has still further weakened our force. May the Lord call, and send us a reinforcement!

NELLORE.

Rev. ROBERT R. WILLIAMS, D.D., Miss JANE E. WAYTE, Miss IDA FAYE, M.D., Miss BEATRICE L. SLADE. In America, Rev. DAVID DOWNIE, D.D., and wife.

Dr. Downie reports : —

There has been nothing very remarkable in the work of this station during the year. The “mass movements” that are taking place in other sections of our mission and also in other missions have not affected the people in this field in the slightest degree. Why this is so is a problem that has greatly interested me, and I have taken a good deal of pains to discover the cause. One remarkable feature of these movements is that they are generally confined to one particular class in a given place; but while the classes are all of the lower order, the class affected in one section is not always the class affected in another. Thus in one mission it is the Madaga class that is moving, while in Cuddapah it is the Mala. Our Nellore Christians are chiefly from the Mala caste, which gives no sign as yet of moving *en masse* towards Christianity in this section.

My report of 1891 might be briefly summed up in these words: slow but steady advancement and growth in all departments of our work. The chapel services have been continued without interruption throughout the year. We have frequently visited the baptismal waters, but never to administer the ordinance to more than half a dozen or so at a time. Usually it has been one, two, or three. I sometimes think our Nellore church goes to the extreme of conservatism, and is too exacting respecting the qualifications of candidates for baptism. Yet I have always been reluctant to interfere with the church in this matter.

We began the year hopeful that it would be one of unprecedented prosperity. Mr. Heinrichs was just getting into the work, and had he remained, a great deal more touring and evangelistic work would have been done. But Dr. Mabie's visit seemed to fix the question of Dr. Clough's return to America, and that in turn deprived us of Mr. Heinrich's services. It did more than that: it handicapped me in a way that greatly retarded our work. However, what Nellore lost, Ongole gained and, after all, the work is one, and it matters little who gets the credit of it—at least, that is how we shall view it by and by.

The schools and the zenana and Bible-woman's work have continued under the efficient management of Miss Wayte.

It was a great pleasure to us to welcome to Nellore Dr. Ida Faye and Miss Beatrice Slade in October last. They came to do medical work, but with the distinct understanding and fixed purpose that the medical and every other auxiliary should be subordinated to the spiritual work. Although their permanent station has not yet been fixed, this much is decided: For one year they will devote themselves to the study of Telugu. Early in 1893 Miss Wayte will go home on furlough, and Miss Slade and Dr. Faye will assume charge of Miss Wayte's work.

On the 11th of February 1892, I expect to sail from Bombay on furlough. It will then be ten years since my last furlough began, and eight since I saw my two little girls. I shall find no “little girls” waiting for me, but young ladies instead. Eight years of their child life have been lost to me, and none but those who have gone through it know what that means. Dr. R. R. Williams, formerly of Ramapatam, will relieve me of the general work of the station from the 1st of February, and Dr. Boggs will act as Mission Treasurer. I hope, after a brief sojourn in America, to return to my beloved work.

RAMAPATAM.

Rev. WILLIAM B. BOGGS, D. D., and wife. Miss EMMA J. CUMMINGS, M. D., in America.

Dr. Boggs reports : —

We can report a year of steady progress in the work of this station. The year has not been marked by any events of extraordinary importance; but the work, in its various branches, has been regularly carried on. It is a cause for much thankfulness that while both cholera and small-

pox have been very prevalent in this district, they have not come within our gates. The health of all here, with the exception of Dr. Cummings, has been for the most part good. I was absent three months of the year on a rapid journey to America, for the purpose of placing two of my children in the "Home" at Newton Centre; but two months of this time was vacation in the seminary. During my absence my son had general oversight of the station and work.

The Seminary. — The whole number of students during the year, including the new class of thirty-seven men which entered in January, was one hundred and twenty-three, twenty-six of whom were wives of students. A good many are partial course students, who are unable profitably to pursue such studies as Systematic Theology, Ecclesiastical History, and Evidences of Christianity. When the High School at Ongole sends us students regularly and in greater numbers, it will be possible to improve the seminary curriculum.

The native teachers continue their steady, faithful labors, as in previous years. Both in the duties of the classroom and also in preaching they are earnest and devoted.

The Primary School continues to do well. The number of pupils was sixty-six, — thirty-one boys and thirty-five girls. The annual government examination took place in September. A new schoolhouse is in course of erection.

The Church. — All the regular services have been continued, and the villages around visited frequently by the teachers and students. Professed believers are added to the church from time to time. Thirty-three persons were baptized during the year; present membership, six hundred and four; contributions, Rs. 285-15-6.

The Mission Press. — The Mission Printing Press has been kept in operation during the year printing the *Lone Star*, the *Telugu Baptist*, the *Telugu Sunday-school Lesson Helps*, and some small editions of Telugu books and tracts. But it becomes more and more evident that Ramapatnam is not a suitable place for a business of this kind. Being a quiet country village far from business centres, no local work can be obtained, and it is very inconvenient to get supplies for the press.

Dr. Cummings has been compelled to return to America, but reports: —

In January Mrs. Boggs transferred to my care the Bible-women who had been in her charge, so I began with eleven — seven of hers and four of mine. The work was carried on as before, with meetings twice a week for prayer and Bible study, and preaching in the village on other days. Because of my repeated absences, the meetings were not as regular as heretofore, and the effect was apparent in diminished interest and in carelessness about attendance. In October three of the women taken over by me, were unable to continue their work because of illness of themselves or in their families, so we were forced to give them leave for a time; and as Mrs. Boggs needed more help in the school, after much prayer and deliberation, the other four were transferred to that work, and we have felt since that we were guided aright in making the change. Of the other four women, three were those called in from the villages, in the hope that they could be trained for Bible work. After a thorough trial, I was obliged reluctantly to let them all go back to their homes, as none of them proved suitable. The eleventh did good work until December, when it seemed best to let her go to her native place, Nellore, where she is now working.

In the medical work, my time has been much broken by calls to other stations for members of the missionaries' families. March was spent in Udayagiri, and May and July in Ongole. I did not regret this, as it enabled those whose work is far more important than mine to stay in their own stations. Notwithstanding this and my absence for health in December, I personally attended more than twice as many patients during the year as I did in 1890. There has been a marked increase of confidence in my treatment that has been a great delight. As before, every one who has come to the dispensary has received instructions in The Way, and those who could read have carried away tracts or Scripture portions. There have not been many visible results, but the seed has been sown in the expectation that it will spring up and bear fruit unto eternal life.

The same faithful assistant, who has been such a help in former years, has carried on the medical work among the men, and has relieved me of many minor cases among the women, and has been a constant comfort.

The first four months of the year I had also a daily Bible class for oral instruction of the women in the compound who were unable to read, telling them in simple language the history of the life of our Lord, and teaching them important texts. During my absence in March, this was carried on by my principal Bible-woman, and the women made very creditable progress. When they returned from the summer vacation, owing to my failing health, I was not able to resume this class.

In October I began to suffer severely from the complaint of last year, and it soon became evident that the present chapter of my work must be closed, and I must go home for a time; so I close my report with sadness, not knowing when I shall be allowed to return to India, and regretting that the fruit is not more; and yet I close it with joy and praise that I have been made in any degree a partaker in the work of redemption for the Telugus. Finally, I close with the earnest prayer that ere long I may be permitted to return to my dark brethren and sisters.

UDAYAGIRI.

Rev. WILLIAM R. MANLEY and wife. In America, Rev. JOHN F. BURDITT and wife.

Mr. Manley reports:—

Personal.—The writer took charge of this station on the 1st of April, shortly before the departure of Mr. and Mrs. Burditt with their children for America.

We are thankful to be able to report good health throughout the year for ourselves and the native Christians. Cholera prevailed in some portion of the field during a considerable part of the year, but with one or two exceptions none of our Christians were attacked by it. But while we have escaped the pestilence thus far, the year closed with the dark shadow of approaching famine overspreading the land, and most of our Christians are already suffering for want of food. The rains have been insufficient for the past three years. The showers of last July and August, which the farmers depended upon for sowing most of their dry crops,—that is, crops that do not require irrigation,—failed entirely, so that very little could be sown, and that little dried up without coming to anything. All hopes then centred in the coming northeast monsoon. A little rain fell, but not enough to do any good toward replenishing wells or filling streams and tanks, and there was nothing left between the people and starvation but whatever of old grain was left in the country, and that, of course, is not a great deal, owing to scanty rainfall for the past three years. The outlook in this section is gloomy in the extreme, and the prospect is that all forms of mission work will be greatly interfered with for the coming year; while all that can keep multitudes from starvation will be the aid of government.

Evangelistic Work.—The finishing of the chapel and preparation for the journey home left Mr. Burditt very little time for touring. He however made several short tours among the Christians to the north. I was out in tent during a good part of February, and until the weather became too hot for such work in March. I made two short trips just before the northeast rains were due, but each time was driven home by what I supposed was the burst of the monsoon. But while the amount of touring accomplished is very much less than I had hoped to do, the native preachers have been working faithfully, and I have been out with those in the station to neighboring villages two or three evenings a week, so far as possible.

The presentation of truth has usually met with an encouraging reception. I have enjoyed, especially, preaching to the Sudras, the lowest of the four great castes, and for the most part fine, intelligent people, though usually without any education. They feel the emptiness and folly of idolatry, and never attempt to defend it. The only excuse ever made in my hearing is, "We never knew of any other way of doing." But for the caste question many of them, I have no doubt, would gladly embrace Christianity.

Encouraging reports were coming to me from all parts of the field, and the preachers were telling me of many who could not well come to Udayagiri and were waiting for a visit from me to their villages, to be baptized, so that I was confidently expecting to see the largest number of baptisms during the coming touring season that had ever taken place on this field; but the approach of famine has unsettled everything. Little can be hoped from presenting the Bread of Life to people whose entire thought is given to the question of alleviating physical hunger, while the minds of those who have believed are unsettled by their anxiety about the future. Besides, there is grave reason for fearing that those who are ready to receive baptism at such times are actuated by unworthy motives. Nearly all the Madaga people in a village near Udayagiri, where one of our preachers has been working some months, suddenly announced their desire to be baptized. I feared that the approaching famine might have something to do with such a general movement, but the preacher above referred to and the station preacher assured me that it was not with any idea of obtaining help thereby at all. I was unexpectedly prevented, however, from reaching the village as soon as I expected; and before I was able to go and conduct a personal examination, the station preacher, a man of experience, had found that my suspicions were not unfounded, and that the assurance that such a step might involve them in trouble with their heathen neighbors without bringing them any extra help from the mission, had so far modified their zeal that they no longer desired to be baptized. The number baptized during the year was one hundred and seventy-five.

Bible-women.— We have not a very large force of these workers, but hope to be able gradually to increase the number. Siahma, a faithful old worker, has three younger women whom she is trying to teach so that they may be able to take part in the work. It is earnestly to be hoped that they may imbibe some of her zeal and devotion in the Master's service also, for then they will be helpers indeed.

Schools.— Scarcity of funds interfered very seriously with our work in this department during the latter part of the financial year; but the very generous increase of appropriation for this work which the Ladies' Society made gave us new courage, and we entered upon the new financial year much more hopefully. But the famine is interfering with all our plans here also. In the village schools attendance is irregular, since all who are old enough to earn anything are put to work to help get something to eat, while those who remain in school have to be allowed time to go and fill their poor stomachs with the fruit of the prickly pear, the only food most of them have the greater part of the time.

Chapel Dedication.— There will be nothing pleasanter to remember at Udayagiri in connection with the year 1891 than the dedication of the new chapel, for which Mr. Burditt had toiled so long and faithfully. This took place, with appropriate exercises, on the last Sunday before Mr. Burditt departed for America. The chapel, both outside and inside, is one of the neatest buildings of the kind in the mission, and, though not large, is amply sufficient for all the needs of this station, and probably will be for years to come. By being his own engineer, contractor, and supervisor, he was able to erect, for a little over Rs. 1,700, a building that would have cost Rs. 3,000 at the very least if done by contract in the usual way. Of the cost of the chapel the Missionary Union appropriated not a single dollar. Some of it was given by the native Christians in this field, some by other missionaries; the larger part, however, was from private contributions of friends in England and America. Mr. Burditt secured an appropriation for furnishing the chapel, and of this Rs. 50 was applied to discharge a debt for money advanced by him from his own salary, in order to complete the building before he went home. But for the approach of famine, that also would have been paid by the native Christians here in a few months.

The Outlook.— Before the approach of famine had disquieted every one, the prospect for this station was encouraging in every way. There have been, of course, some things to grieve us in the conduct of a few of the native Christians; but the general tone of the church is, I think, good, and the heathen were probably never more ready to listen to the gospel. But with much to encourage, we enter the new year with feelings of dread and anxiety, not knowing how much

of distress we may have to witness before the year is ended. But our hope is in God, who can make even the famine and the pestilence the vehicles of His grace.

KANIGIRI.

Rev. GEORGE H. BROCK.

This station has just been established, and Mr. Brock designated to that work; but the statistics and report for the past year are included under Ongole.

ONGOLE.

Rev. J. HEINRICHS and wife, Rev. OSCAR R. MCKAY, Prof. LEWIS E. MARTIN and wife, MRS. ELLEN M. KELLY, Miss SARAH KELLY, Miss AMELIA G. DESSA. In America, Rev. JOHN E. CLOUGH, D. D., and wife, Miss EMMA RAUSCHENBUSCH, Mrs. MCKAY.

Rev. J. Heinrichs sends the report of this field:—

I. EVANGELISTIC. — This part of the Ongole work has been carried on in about the same way as in previous years. All workers have increased in numbers during the year under review. The corps of twenty-one ordained and twenty-two unordained preachers, besides sixty-seven lay helpers and thirty-eight Bible-women, carried the glad tidings of salvation to the nearly five hundred villages and five hundred thousand people of this field. Their work was crowned with abundant success, for two thousand one hundred and forty persons were added to our numbers by baptism. These and the thousands baptized before must now be gathered into New Testament churches, where they can be taught to observe whatsoever He has commanded us. We welcome, therefore, the arrival of three new American missionaries to Ongole, as well as the intelligence of more coming to our help to carry out the whole of the great commission of our Lord. We have *nuclei* of strong native churches and mission stations in such places as Adanki, Darsi, Danakonda, Podili, Kandukur, and Kanigiri. We ought, therefore, not to have less than six new missionary families to reinforce the Ongole field properly.

Two tours brought the missionary to Adanki and Darsi respectively. The harvest is truly great in these places; for in spite of the fact that at the latter place over one thousand four hundred were baptized last year, some forty more received the ordinance during this tour. Applications for preachers and helpers come in continually.

About forty preachers, teachers, pupils, and Bible-women have gone out every Sunday afternoon to the adjacent villages and bazaars of Ongole with the gospel of the kingdom. They all report good attention and a cordial reception by the caste people of themselves and their message. As far as possible, the missionary preached regularly the first Sunday in the month and during the quarterly meetings at Ongole. The rest was done by our native station preachers. Divine worship is conducted in over one hundred places of this field every Sunday by the preachers and teachers conjointly.

Zenana work has been commenced on a small scale during the year.

The number of colporters has not grown. Three are employed by this mission and one by the Madras Auxiliary Bible Society. Their monthly reports of sales of Scriptures and tracts are very encouraging. We provide each preacher and helper with tracts to be distributed gratuitously if they cannot be sold.

The Sunday school in Ongole has an average attendance of about five hundred children and grown people. The study of the *International Sunday School Lessons*, and the recital of the prescribed number of Bible verses have been pursued with commendable zeal.

A word about our Sunday collections might well be included under this head. We rejoice to note some progress in this line ever since we introduced systematic giving as a part of our Christian service to God. The Ongole church contributions increased from Rs. 2-11-4 in March to Rs. 51-9-8 in December, making a total of Rs. 325-8-5 for the ten months and an average of Rs. 32-8-10 per mensem in cash.

Personally, I may say that both Mrs. Heinrichs and myself deem it our duty to express our gratitude to God for sustaining us in this great work with His omnipotent arms. We came up here with fear and trembling in March, trusting, however, in that grace which is sufficient for us at all times and places. And we have never had an occasion to be disappointed, for we can report success where we least anticipated it. We gave up our trip to the hills, and remained another hot season in the plains. I could remain at my post every day, and now at the end of the year, seeing how the Lord has kept every harm away from our little family, and how He has blessed and established the work of our hands, we attribute all the success to Him, and ascribe praise and honor unto His holy name. ~

II. EDUCATIONAL: *High School*. — The first thing that engaged our attention, on the re-opening of the school, was the readjustment of the fees of some boys whom Dr. Clough had been helping. He having expressed a wish to be relieved of a part of the burden, the fees of the boys that were promoted to the higher classes were levied according to the government rules, and the consequent result was a great increase in the fee income and a slight falling off in the number of pupils.

The number on the rolls at the beginning of the year was one hundred and forty-eight. Of this number one hundred and thirteen were Christian boys and the rest Hindus and Mohammedans. During the first term eighty-two boys were admitted, and thirty boys withdrew from the school; hence the number on the rolls at the end of the term was two hundred. The average attendance during the period was one hundred and eighty.

In the beginning of May the Christian boys struck work, announcing that they were not paid enough, though they received each a rupee, this being a maximum allowance for the remaining fifteen school days of that month. They were reasoned with for some days, but to no purpose. They thought they were wronged, and about sixty boys persisted in the strike, returned their money, and left the place at my request.

By the time the school reopened on the 1st of July, nearly all the runaway boys returned to us, and were readmitted on conditions which we had laid down for them. In this month, also, the rival Hindu High School of this place had ceased to exist. Boys from that school flocked together, and requested us to admit them into our school. In all about eighty new admissions were made. In these admissions we steadily kept in view the great principle that one does not appreciate what one does not adequately pay for. The result of this is that our fee income nearly quadrupled itself from what it was at the end of the last year, and doubled itself from what it was at the beginning of this year.

In the beginning of this session was also made the first attempt to collect a library for the school. We possessed only forty volumes. Dr. Boggs gave us about seventy from the seminary library, and the writer increased this number with some of his own. Later on we applied for the furniture and books of the Hindu High School, which had been abolished. About sixty volumes and furniture to the value of about Rs. 300 passed into our possession. Some volumes were purchased.

The school was recognized by the Director of Public Instruction as a high school about the middle of August. The number on the rolls at the beginning of this session was two hundred. The number admitted was eighty-six, and forty-three withdrew. Thus we have now on the rolls two hundred and forty-three boys. Of these one hundred and two are Christians. The average attendance is two hundred and eighteen. We hope that under the guidance of its principal, Mr. L. E. Martin, who arrived here December 1, the High School will become an instrument of good to the Telugus.

In the Girl's Boarding-school a total of one hundred and thirty-six pupils were taught by three male and five female teachers. Of these one hundred and thirteen are boarders, the rest day scholars. The school teaches up to the sixth class, or second form. A large number of these girls were married during the year, and nine were baptized. It earned a result grant of Rs. 891. The Superintendent of this school is Miss S. Kelly.

The Boys' Boarding-school numbers ninety-five boarders and forty-two day scholars. It has three Hindu and four Christian teachers. Nineteen boys succeeded in passing the upper primary examination, and nine were sent to the seminary. Miss A. Dessa continued in charge of this school.

The three caste girls' schools number two hundred and forty-eight pupils and nine teachers. One school teaches up to the sixth class, or second form, and the other two up to the fifth class.

The eight hamlet schools have two hundred and eighty-four mixed pupils, and seven teachers. They received aid from municipal and local fund boards. Nine of the children were baptized. All these schools teach only up to the second standard, and a number of them pass into the boarding-schools. These and the caste girls' schools are in charge of Mrs. E. Kelly.

The village school teachers number now three hundred and four. Most of them have been trained in the institutions before named, and many have received a seminary and normal school training in addition. By allowing them to draw the result grant for their schools, amounting to Rs. 57-65 per annum, we encourage them to become as efficient as possible.

We have now three of our own Christian young men appointed by government as village school supervisors. These are able young men whose ability has been publicly recognized. Two work in the Ongole field, and one in Vinukonda.

VINUKONDA.

Rev. J. Heinrichs has had general charge of this field in addition to the Ongole work, and reports:—

The Vinukonda station has been, as heretofore, under the management of the Ongole missionary. Brother Kiernan has been enabled to remain at his post in Vinukonda throughout the year, and continued to render valiant service for the Master. He was also of great assistance to the writer by helping him to conduct the quarterly meeting in Ongole. The report which he sends is very encouraging. I glean from it the following items:—

“During the year under review we were enabled to make extensive tours through the more remote villages of both the Pulnaud and Vinukonda taluqs. Preaching to the people, in general, has been crowned with success, as the numbers baptized will show. While in camp our tent was filled, not only with Christians, but with Sudras of all classes, who inquired the way of salvation. Many would have been baptized but for the insufficiency of water in the famine-stricken districts. But in spite of the hard times, our work is on the increase.”

Brother Kiernan is sorry to state that a lady from the Lutheran Mission has opened a caste girls' school in Vinukonda, and that they are planning still further invasions on our field by sending a resident missionary there, as to Nursaravapetta. While this is true on the one hand, it is equally so on the other that Brother Kiernan has refused to immerse converts from among their number when they came to him in the Pulnaud taluq divided by caste prejudices.

In these evangelistic tours to the villages, Brother Kiernan makes it a special object to examine the school children and to insist on every teacher instructing the children in the study of the Bible. The teachers have acted up to what was expected of them.

An interesting incident is reported of two villages in the Pulnaud taluq named Gurjilla and Julakul. When these were visited, most of their inhabitants were found to be believers of the Lord. Some of their number had heard the Word preached by Dr. Clough several years ago, and had persuaded the rest to throw away their idols, and to live as Christians. They had done so these many years, and awaited Dr. Clough's return to baptize them one and all.

Our method of evangelization is not by compelling the candidates to commit certain questions and answers of a catechism to memory, before they are called Christians, but we preach a gospel of free salvation to all who will come and believe in Jesus Christ and are willing to follow Him. We generally begin with a song in an open space in a village, to attract the attention of the people; and after a congregation has been gathered, we open God's Word, and then tell them the old,

old story of Jesus and His love. We distributed one hundred New Testaments, some portions of Scripture, and about one thousand tracts and handbills.

Notwithstanding that the rains have entirely failed, the attendance in our village schools is good, and now numbers about six hundred and seventy-seven. Our preachers and teachers, finding it very hard at this time of want and starvation, to obtain the necessary means of subsistence from the people among whom they labor, received each one rupee and half a rupee, respectively, besides their salary, as partial famine relief during the last two quarters of the year. In this way our workers were put on an equality with the Ongole preachers and teachers. The outlook for the near future is gloomy on account of the prevailing famine. But we wait upon the Lord in earnest prayer.

The writer was permitted to pay two visits to Vinukonda during his stay at Ongole. Everything he saw impressed him favorably. But the needs of the field are many and great. Among them is especially felt another missionary family, a large number of efficient native preachers and teachers, village schools, a new bungalow, chapel and dormitories for boarding-schools. We succeeded in having one of the young men of that field appointed by government as village school supervisor. During my first visit, it was my privilege to baptize fifteen men at Vinukonda. Two Sudras of patriarchal appearance also applied for the ordinance. They were examined by the church, and would have been received but for their unwillingness to dispense with their tuft of long hair, which we believe distinctively a mark of heathenism. We could baptize the caste people by hundreds were we willing to allow them to retain their caste distinctions within the pale of the Christian church, as some other denominations do. We shall patiently wait a little longer until they are prepared to leave all to follow Jesus.

CUMBUM.

Mr. WILLIAM E. BOGGS and wife, Miss ERIKA A. BERGMAN, Miss IDA A. SKINNER. In America, Mr. JOHN NEWCOMB and wife.

Mr. Newcomb reports :—

The year has been the most blessed one of my work for Christ. The Lord Jesus has been lifted up, and He has drawn many precious souls into His kingdom. Besides the joy in Heaven over the numbers saved during the year, our own hearts have been filled with joy unspeakable. We are full of hope, because thousands have received the gospel gladly and will confess Christ, and we are full of praise because so many poor have been led to Christ.

There have been three thousand two hundred and thirty-nine baptisms on the Cumbum field in 1891, and they remain true to Jesus, in whom they have believed and have life eternal.

Station Work.—Besides the Boarding-school, which continues to prosper under Mrs. Newcomb's care, there have been the usual services in the church, the usual bazaar preaching, the morning family prayer and Bible reading, and the Sunday-school teachers' lessons on Saturday mornings. All the people in the compound except the school children meet with us every morning, when we read a chapter, recite verses of Scripture, and pray.

Field Work.—The work on the field, carried on by the preachers, has been greatly blessed throughout. The churches have been cared for, and the gospel has been faithfully preached to the heathen.

Village Schools.—These schools have greatly increased in number. When I took over the work here six years ago from Dr. Boggs, there were thirty-two schools. Now there are one hundred, and ninety of them are recognized by government for inspection, etc.

Personal.—In December Mr. D. Peacock was regularly ordained to the ministry. Dr. Boggs was Moderator of the council, and Brother Manley of Udayagiri was a member. Mr. Peacock assisted me faithfully throughout the year, looked after the work during my visit to the hills, and built the mission-house, which is thought by some of our missionaries to be the best of any of the new houses in the mission; that is, in material and work. This might be expected, for Brother Peacock has had considerable experience in government public works, and had already

built two houses. We occupied the new house on Christmas eve, but it is not yet finished, and will have to remain so till we get more money for that purpose.

The Rev. Abraham died during the year. He was an old and faithful servant of the Lord. Miss Bergman joined the work here on the 28th of November. We are very glad to hear that Miss Skinner has been appointed to the work here and will soon join us.

In February the mission was greatly blessed by a visit from Secretary Dr. H. C. Mabie and Dr. Waterman. Dr. Mabie's visit was immediately felt all over the field. The day after he left I started out on tour, and in twenty-three days had two thousand three hundred and forty-seven baptisms. He prayed for our work. The prayer of a righteous man availeth much. Dr. Waterman baptized forty-two converts the evening he spent in Cumbum.

Mr. Boggs spent the year in Ramapatam, but has now removed to Cumbum, to care for the work during Mr. Newcomb's absence in America for the recovery of his health. He writes :—

My year has been spent in study of the people and their language, in assisting my father in the work, and especially in the work of the press, which during the most of the last half of the year I have managed. During my father's absence in America I had sole charge of the station. This work accounts largely for my failure to cover the ground in the study of the language which I had hoped to.

We have spent almost the whole year here on the plains. We had no sufficient reason for going to the hills during the hot season, and so remained at our post. We were obliged to go to Udayagiri for two or three weeks in November on account of the health of our little girl, but apart from that, we have remained at the station all the time.

In company with my father and the seminary teachers, I was out on one short tour, in March, to a portion of this field a few miles from Ramapatam.

On the whole the year has been a pleasant one, and I think I can safely say profitable. We feel that we have learned many things that will be of great value to us during the rest of our stay in the country. There have been disappointments regarding the work and the character of Telugu Christianity; but while shadows deepen, bright places grow brighter.

We have enjoyed for the most part good health, and feel ready to enter on the coming year almost as fresh and strong and hearty, as when we arrived.

NURSARAVAPETTA.

Rev. WILLIAM POWELL and wife, Miss HELEN D. NEWCOMBE.

Mr. Powell reports :—

The year 1891 has not been distinguished by anything remarkable, except the construction, in part, of our new church; nevertheless, steady work has been done, and a fair measure of progress achieved along the lines of our undertakings. It gives me much pleasure to bear testimony to the faithfulness of the majority of our workers, and to acknowledge the success which has resulted from their labors.

Evangelistic Work.—The principal features of our work and the chief aim of our labors have been the preaching of the gospel of the grace of God to the heathen of every caste and creed, and we have met with considerable encouragement in our efforts. Many people, especially of the Sudra caste, have listened to the Word of God with pleasure, and numbers have confessed that they have ceased to worship idols and images, and have no further use for them; but when requested to believe in Christ and embrace the Christian religion, they decline to do so because of their caste prejudices. Some have told me that they would gladly become Christians and join our mission, if we would permit them to retain and practice their caste. Of course we cannot entertain such proposals, as we believe caste to be altogether contrary to the principles of Christianity. I might now baptize scores of the Sudra people if they were allowed to continue their

caste practices and habits; but I prefer to leave them as they are than to receive them, as some missionaries do, into Christ's church in their present state. Many of these people (the Sudras) are joining the Roman Catholic church because they are allowed to retain and enjoy all their caste privileges. May the Lord speedily show these people the sinfulness of the abominable caste system in vogue in this country, and help them to see their error and accept the freedom of Christianity.

Pastoral Work.—The pastors of our fifteen separate churches have worked well, and the Lord has blessed their labors in establishing the faith of the old Christians, and gathering many new believers into the fold of Christ.

During the year seven hundred and seventy-six have been added to the mission, making our present membership six thousand two hundred and two. In February last we lost one of our best pastors and workers through death. He was a real Christian, a good preacher, and greatly beloved by his church of more than eight hundred members, and by many of the heathen, who still speak of him in terms of great respect. When a young man he was said to be the ringleader of a gang of thieves, and was known to be a terror in the village in which he lived. After his conversion he became a noble worker in the Master's cause. Though dead, his memory will be cherished with love by his people for years to come.

Educational Work.—Much time and strength have been devoted to the improvement of our village schools, and some progress has been the result. We continue to do our utmost to educate our members' children and to raise their status. We also endeavor to induce the Christians to support their teachers entirely, and hope to be successful before long. We pay our teachers nominal salaries of two, three, and four rupees a quarter, and five rupees worth of clothes per year. The remainder of their support they derive from the Christians and the grant paid by government. We likewise try to impress upon the Christians that it is their duty to erect their own schoolhouses. I am pleased to say that some have given three fourths of the expenses required. The poverty among our members at present is so great that we cannot expect them to do much in this respect this year. We still have the Caste Girls' School in the town, and considerable attention has been paid to its welfare. A Sabbath school is held in connection with it, and every Sunday a number of the scholars meet to hear the Scripture read and explained, and to sing Christian hymns. Our compound school has considerably improved, and we have now forty boarders.

General Items.—I have made several tours during the year, and have visited most of the field. I was very pleased to find that the majority of the Christians were faithful, notwithstanding their difficulties. We are thankful to the Lord and to the Missionary Union for the new church which we have been able to erect, so as to worship in it, and which we hope to complete ere long. At our quarterly meeting in December we ordained three brethren for the responsible work of the Christian ministry, and decided to send six young men from this mission to the seminary at Ramapatam. We were exceedingly happy to welcome Miss Newcombe to this station to help us, and pray she may long be spared to work in this country. We are grateful to our Heavenly Father for His kind protection over us during the past year, and for all His blessings bestowed on us.

BAPATLA.

Rev. WILLIAM C. OWEN and wife. In America, Rev. EDWIN BULLARD and wife.

Mr. Bullard, who has been obliged to come to America for rest, leaving the work in the care of Mr. Owen, reports:—

In January 1891 we found our nerves had been exhausted and our health undermined by so long a stay in the country without any change, and decided at once to go to the hills. It is with much pleasure that we are able to say that our stay at Ootacamund, which was prolonged to nine months, proved exceedingly beneficial; and we returned to our station sufficiently restored in

health to go on with the work until the close of January, when we left the station for America, to return, we hope, in 1893 with established health and means for enlarged work at Bapatla.

While absent last year the work was carried on in the usual manner through our evangelists and teachers; Mr. W. R. Taylor, our assistant, and the head master of the Normal Training School receiving their monthly reports and forwarding them to us, as well as conveying to them our message and wishes. There have been two hundred and one baptized. Of these about half have been from the Madagas and half from the Malas. The interest reported hitherto among the Sudras has continued to manifest itself in a remarkable manner, and I am encouraged to believe that as soon as a few workers can be found who can go among them many will be gathered in. These remarks refer especially to the Salis and Jandras, large weaving classes of the Sudras, who have for two or three years shown a deep and growing interest in the gospel message.

Our schools have improved very greatly during the past year. The class from the Training School are proving by their efficient work in the villages the great value of this institution, and, with good village schools, we hope in a few years to be able to send up youth for high school and college preparation who will become true pastors, able to instruct and win to Christ souls from all classes of the community.

The same plan of collecting the contributions of the Christians has been pursued as in the previous year, with a few slight modifications, and has proved very successful. The amount brought in by the preachers this year has been nearly double that of the previous year.

KURNOOL.

Rev. GEORGE N. THOMSSON and wife.

Mr. Thomssen reports:—

The year 1891 has been a memorable year in the history of this mission. For several years the native Christians have been praying for a missionary, and God heard the prayer by sending us to this large and important field. On Dec. 2, 1890, we arrived in this town of twenty-four thousand five hundred inhabitants. This station and Nellore are the only collectorate capitals of our mission. In the eastern part of the Kurnool district are the Cumbum and Markapur taluqs, or counties, where Dr. Boggs and Mr. Newcomb have been permitted to do such a noble and successful work for the Master. In that part of the district, or say in about one-fourth part of the district, about eight thousand native Christians are living; while in the remaining three fourths of the district we have less than three hundred and fifty Christians. There have not been the laborers in the larger part that there are in the smaller. While in Cumbum there have been nearly one hundred teachers, preachers, and Bible-women, in Kurnool, even after appointing eight laborers during the year, we have at present only eleven, while we ought to have at least three hundred. In some parts of the district other missionary societies are at work, while we have fields as large as the Cumbum field where not a single gospel agent, white or black, is preaching the gospel.

Evangelistic.—This work has been done with encouraging results during the year. The missionary has not been able to travel much, having had a year of great bodily suffering. We made four mission tours during the year, and in this way became fairly well acquainted with the large field.

Kurnool is one of the best districts for travel. From the headquarters good roads go in all directions; then a canal brings one into contact with hundreds of villages, and a railroad, thirty-three miles from the town, divides the district almost in half. So one does not have the difficulties of travel that one meets with in many other districts. Our native preachers and teachers have preached the gospel faithfully, and hundreds are inquiring the Way of Life, and many are believing who have not as yet been baptized.

One of the interesting features of our work is the new work we have begun among the Chensus, a tribe of Aborigines who live in the mountains and are the wildest of the wild tribes of this

part of India. They are fleet as deer, use bow and arrows for fighting, are very brave, coming often into the plains and looting villages. We have found a man who longs to preach to them, and have set him to work. We trust that soon some of these wild men of the jungle may be brought to Jesus.

In the town of Kurnool we have begun services in English and Telugu in a rented house in the bazaar, and often the gospel is also preached in Hindustani. A colporter is spreading the gospel by selling Bibles and tracts, and speaking daily to all. Having some Europeans and more Eurasians here, we have a Sunday school and also have had Bible readings in English. We know that much good has been done thereby. Then we have a Telugu Sunday school and Telugu preaching in the bazaar. While many have heard the gospel in the town, but few have believed, and we can only point out one convert — a Sudra; but eternity will prove that our labor has not been in vain in the Lord.

Educational. — “Teach them to observe all things whatsoever I have commanded you!” the Master says. In order to do this we have established a small school for Christian boys. This school has been a great blessing to us. We are educating our Christians to labor for the Master, but also Roman, Catholic, Hindu, and Mohammedan children attended, who by this means received daily instruction in the Bible and have learned to sing Christian hymns and to pray to Jesus. Our earnest desire is to establish a large Christian school in the town, and we are only waiting for God to open the door before we enter upon a larger work.

After much prayer we opened a school for the caste girls. For the thousands of caste girls there was not a separate school in Kurnool. We had many prejudices to overcome. When, on the 1st of September, we had the opening of our school, we had only five girls; at the close of the year we had thirty-four. The little girls feared us, and many were prejudiced; but now we have even the confidence of the people. A lady missionary is needed to take charge of this work.

We have every reason for thankfulness: God has crowned us with goodness and mercy. The residents of Kurnool, especially the highest officials, have been very kind. I need only mention that during my frequent fever attacks, they supplied us daily with ice, and were unremitting in the kindness shown us. The separation from our children has been a severe strain on our heartstrings, but God has brought us safely through this year.

PALMUR.

Rev. ELBERT CHUTE and wife, Miss LEONI CHUTE.

Mr. Chute reports:—

This year has been a very important one in the history of our mission. In the former part of the year we were occupied with touring and the completion of our chapel, which we dedicated in the month of July.

In the month of April Mrs. Chute set out for America with three of our children, and returned to India in the month of October.

During the rainy season in the months of July, August, and September, when we were unable to tour in the district to advantage on account of the unfavorable state of the roads and weather, I established a Bible school, and called into the station most of the workers from the district, and as many of the more intelligent of the believers as I could persuade to attend. These lessons I have observed are invaluable for qualifying the native assistants for their work in their various localities, and also for giving the young believers a better knowledge of divine truth.

In the month of November, by the kindness of the Ladies' Society of the East, we were enabled to secure the valuable services of Miss Graham, a member of the English Baptist Church of Madras, who has taken up the medical work at this station. She is performing the duties of this important branch of mission work with much energy and success. She is not only relieving the physical suffering of those who would otherwise be without skilled medical aid, but with the

assistance of her Bible-woman she is imparting much spiritual instruction to the afflicted ones, and thus endeavoring to heal the maladies of the soul as well as those of the body.

At the close of the rainy season we set out on a long tour to the west and south of the station. My sister, Miss Chute, with her Bible-woman, accompanied me in all my touring. While we were absent Mrs. Chute took charge of the school and the work at the station. While on the above-mentioned tour we visited and preached in two hundred and twenty different towns and villages, in about two thirds of which we had never preached before. The people of the villages formerly unvisited heard the Word with much interest, acknowledged the truth, and many of them from various castes requested baptism; but as this was the first time that they had heard the Word, we did not consider it advisable to baptize them at once.

But among the people who had formerly listened to the truth, the spirit of inquiry everywhere prevailed. No subject appeared to be investigated by high and low caste and out-caste with so much interest as that of religion. In some cases crowds have remained at our tent until after one o'clock in the morning asking questions and listening to the word of truth. We have gained the love and respect of the common people; and almost all of the people, with the exception of the begging or temple Brahmans, Hindu priests, and some others who depend upon this false religion for a livelihood, are very favorably disposed towards Christianity. Were it not for the trouble which they fear they may receive from caste prejudices, thousands on this field to-day would rejoice to follow the Saviour in the ordinance of baptism. One man was offered Rs. 10,000 if he would refrain from taking baptism, but he refused and said, "I do not want money; I want salvation," and came and was baptized. Many others also have overcome this fear, and come out boldly and confessed Christ, and have been baptized. Some of them have been rejected by their caste people, while others have been allowed to remain in their caste and to perform their religious duties as their conscience may dictate. We have reasons to hope that in the near future, with judicious management, caste prejudice will be so far overcome that it will no longer be a hindrance in our evangelistic work. A large majority of the one hundred and five who have been baptized during the past year are from among the caste people. Many of the Christians who came from among the caste people are our most earnest and zealous workers.

The believers from the caste people have an advantage that those from the out-castes do not possess. Eighty or ninety per cent of the men and some of the women can read and write, and thus they are able to obtain much spiritual instruction from Christian literature, while there is not one in a hundred of the out-castes who can read.

Among those who have been baptized are a number of Hindu priests, patalas, goudoos, and other chief men of their villages. Five believers from among the Mohammedans have been baptized. One of these is their teacher, a very earnest and zealous man, an "Apollos" in argument, and we have reason to believe that he will become an assistant in this work of no small ability. Many of these fanatical people in different parts of the field are listening to the gospel with much interest, and many of them violently oppose us; yet we have reason to believe that before the close of the year upon which we have entered we shall be privileged to witness the baptism of many of their number. Thus the gospel is leavening the hearts of the people of all classes and castes, while God, with the converting power of His Holy Spirit, has been working with us. A church was organized at Koripad, a town in the southern part of the field, in the month of March.

Three or four other churches require to be organized at once in different parts of the field. These people have just come out from the darkness of heathen superstition and idolatry, and therefore require to be instructed and built up into strong and healthy churches. This field is about one hundred miles square. I am doing what I can, but I cannot attend to all of the work on this large field. If we are not reinforced with at least one or two missionaries in the near future, our mission will most surely suffer irreparable loss. Will not the brethren of the Missionary Union take the needs of this important field into consideration and send us the desired help at the earliest date possible?

Our station school is in a flourishing condition. Many earnest Christian boys and girls and

young men, both single and married, with their wives, are studying and trying to fit themselves for supplying the needs of the destitute places in the district. Among those who have completed their studies are some of our most able preachers. We have two other small schools in the district. School work in the district, on account of the pressure of other business, has been neglected to some extent in the past, but must be pushed with more energy in the future. The Christians in many of the villages are asking for schools. If our work is to become permanent, their requests must be granted.

SECUNDERABAD.

Rev. R. MAPLESDEN and wife. In America, Rev. W. W. CAMPBELL and wife.

Mr. Maplesden reports : —

We have to record a year of encouragement, progress, and good health. Our time and strength have again been divided between Hanamaconda and Secunderabad. But the Lord gave us good health, and we were able steadily to bear this double burden till help came.

In this Mohammedan state there has been considerable opposition to our work. It is not surprising that the Mohammedans of Hyderabad, who are the chief supporters of the Mohammedan propaganda to England, should oppose the work of missions here. This has been done in many cunningly devised ways. Laws have been passed and orders issued making it almost impossible for missionaries to acquire land for building purposes. Petty Mohammedan officials, taking the cue from their superior officers, prevent our getting supplies in the district when on tour. In addition to this, our native Christians have been intimidated, and three of our leading native preachers were offered, by a high Mohammedan official, nearly twice their present salaries if they would deny their Lord, and become preachers of Mohammedanism.

Notwithstanding all this, real progress has been made. Twenty-eight have been baptized, one new out-station has been opened, and two old out-stations have been re-occupied.

At Aler, forty-five miles east of Secunderabad, land has been acquired, and a preachers' home commenced. Near by in two villages, twelve believers have been baptized, one of whom, a leading man, gives promise of great usefulness. We believe a break has been made here which will spread and grow.

At Bhonagheer, Pastor B. Guravioh has labored faithfully. Many are believing and inquiring the way of life, but fear of persecution hinders their confession of Christ. At Mulkaporam, southeast of Secunderabad, Veerasawmy, an aged brother, has faithfully preached the gospel, and as a result there are several applicants for baptism. At Kundy, west of Secunderabad, where we have labored as a mission with but little success for more than twelve years, our hearts have been rejoiced by the baptism of seven converts. All around these important out-stations, the gospel has been thoroughly preached in scores of villages. Kundy and Aler are important central points, and should be occupied by resident American missionaries ere long.

In addition to brief visits to Hanamaconda, we spent the month of October there in encouraging and hopeful evangelistic work.

We have adhered to "the village policy" as promising the best results for our efforts. In touring among the villages, our most cheering work has been accomplished. During the rains we made brief visits to our out-stations; and the months of November and December we spent in touring through the Bhonagheer, Kundy, and Aler fields. A condition of semi-famine prevailed throughout the southeast and eastern portions of the field, rendering touring difficult, and in some parts, owing to scarcity of fodder and provisions, impossible. In most villages we found a ready hearing among both high and low caste people. Everywhere we sold books, distributed tracts, gave away medicine to the poor and sick, thus sowing seed that must spring up and bear fruit. Our brightest prospects of an ingathering are among the poor and lowly. One promising Sudra young man was baptized, but he came over from the Nursaravapetta field to escape the persecutions of his relations. He is a man of good ability, and we are hopeful that he will develop into a useful preacher of the gospel.

At Secunderabad aggressive evangelistic work has been carried on in the bazaars, villages, and palms around; but the prevalence of drunkenness, the opium habit, and gross immorality hinder the work here. The worst elements of both European and native society drift into the cantonments of India, and form poor material upon which to work. Yet here we have inquirers under instruction whom we hope to baptize soon.

The little church at Secunderabad has been united and prayerful. We have had no losses by death, and the membership has increased by one third. Sabbath services, prayer meetings, children's meetings, Sunday schools, boarding and day school, and open-air evangelistic services have been steadily maintained.

We review the year with gratitude. The Lord of Hosts is with us. In the face of much opposition real progress has been achieved. In the Deccan the prospect is glorious; in the Secunderabad field, the hardest field of all, there are cheering indications of future blessing.

HANAMACONDA.

Rev. PHILIP M. JOHNSON and wife. In America, Rev. ALFRED A. NEWHALL and wife.

The work of this field was under the care of Mr. Maplesden the greater part of the year, but has now been taken by Mr. Johnson, who is residing in Hanamaconda. Mr. Maplesden reports:—

During ten months of the year we had charge of the Hanamaconda station, and are happy to report the work there in a prosperous and hopeful condition. The care of our work at Secunderabad prevented our giving it the attention it deserved. The convenient railway, however, enabled us to make periodic visits, and give it general supervision. We spent the month of October there in evangelistic work among the surrounding villages. There is a hopeful outlook in several villages near Hanamaconda, where there is a movement of the people toward Christianity. It was our joy to baptize thirty-two believers during the year, among whom were several promising young men.

The most important event of the year was the transfer of the little live church at Menol to the Canadian Baptist Mission. This little village was more than a hundred miles from Hanamaconda, and, properly speaking, not in our field. The handful of Baptist Christians stood bravely alone there for several years, notwithstanding tempting inducements to join the Church of England Mission near their village. Their leader, Jacob, supported himself on the railway; and so, without drawing in any way from mission funds, they maintained their regular services and meetings. Their witness for Christ, among their neighbors and friends, was so faithful, that when the Rev. Mr. Brown, of the Canadian Baptist Mission, came to visit them for the first time, he found thirty-nine candidates waiting for baptism, whom he gladly baptized; this in addition to a good number who, during the year, had come to Hanamaconda, at their own expense, a distance of about one hundred and twenty miles by rail, asking to be baptized. The little church at Menol affords a good example of the self-propagating power of the gospel among this people.

In November we were happy to welcome Mr. and Mrs. Johnson from Cumbum, who took charge, pending final orders from the Executive Committee. We are happy to know that Hanamaconda will no longer be left without a missionary.

Mr. Johnson writes:—

My report for the past year will necessarily be divided, as the time has been divided between two stations.

From the first of the year up to the 5th of October, we were in Ongole, and the time was spent principally in the study of the language. I taught a Bible class in the High School for some weeks, and often went with the preachers to the bazaar, where the gospel generally had good hearing. I received much benefit from being in touch with the great and manifold work of Ongole.

Many lessons were learned which I trust will be of benefit through life. The policy of sending missionaries to Ongole for the first year is, I think, for many reasons, very commendable. Experience and observation are much more valuable for practical missionary work than theory alone.

The 7th of October we arrived in Cumbum, and received from Brother and Sister Newcomb a most hearty welcome to what we thought was to be our permanent home; but in a few days the Lord laid on our hearts the Hanamaconda field, and on the 7th of November we arrived in this place.

After a brief introduction to the field by Brother Maplesden, we assumed charge of the station. Up to the present we have observed only pleasant and encouraging developments of the work. We have visited many villages, and everywhere the gospel is heard with some eagerness, and many declare they are ready to believe our message. Unusually hopeful signs are shown from many villages. Our great need for station and village schools, and more teachers and preachers in the out-stations, is becoming more prominent. Especially do we feel the need of a boarding-school in Hanamaconda. Most other stations are supplied with these great powers for good; now the call from here is urgent. The work is much hindered and we are sustaining great loss by not having them. We hope to have them and to see the wheels of Zion unlocked and moving out in another year. To this end we are praying. Since coming, we have put in the field two helpers who, I think, will do good work. We had to exclude two since our arrival, and eleven have been baptized. A great many have gone away to other stations during the absence of the missionary. We now have a total membership of forty-seven. The little flock has sorely felt the absence of a shepherd for the last two years, notwithstanding Brother Maplesden has done all in his power for Hanamaconda and has accomplished a good work. I think the marked ability and faithfulness of our native preacher, A. Rungiah, deserves special mention.

With a grave sense of the great responsibility now resting upon us, yet with much love and gratitude to our Father, we close our first year in India, and meet the dawn of the new with greater trust and brighter hopes.

NALGONDA.

Rev. A. FRIESEN and wife.

Mr. Friesen reports :—

The first year of our dwelling in Nalgonda has been one of great troubles, hard work, and many blessings. We had to pay the greatest attention to the young, and most of them inexperienced, Christians who have been given over to us by the Secunderabad church, and our principal work has been among them. On the 4th of January, when we gathered together in order to organize the Nalgonda church, a good many of the Mala Christians refused to take Lord's Supper with their Madaga brethren on account of caste prejudice. This our first communion season showed us exactly what ought to be done before going on among the heathen. We have thus bent all energies to the instruction and spiritual development of the present members of our new church. In this most important work we have had great encouragements. At our last quarterly meeting of the old year, held November 1, more than a hundred Christians came to enjoy communion, and although in their heathen state having been of different castes, they all were one in Christ. The love of Christ, preached to them again and again, has manifested its power wonderfully. God has done far more than our little faith expected. Glory unto Him!

We also found time to make five long tours in different directions of our large field. Two of these tours I made in company with Mrs. Friesen, but the other time she had to superintend our mission work in the station while I was in camp. Our work in the field has been greatly blessed. One hundred and seventy-eight new converts, who for some time had been instructed by our preachers, were received into the church by baptism, and more than a hundred candidates are under our care, and are waiting for the ordinances. The rapidly growing work compelled us to open eight new out-stations in centres of the field, and to increase the number of our native helpers from five to fifteen, besides three Christian women, who support Mrs. Friesen in her work.

Three preachers, one teacher, two lay helpers, and one Bible-woman are supported by the Menonite Brethren of Russia and America, who take great interest in our work, and have helped us very generously indeed. Our brethren in Russia also have provided us with a tent, and other travelling outfit.

In the station Sunday services and prayer meetings have been maintained throughout the year, and two Sunday schools were opened in November. The want of a chapel has been felt very much, and we are praying to the Lord of the Harvest to provide us with a place of worship.

There is not much to say about our school work, since we were only enabled to begin with this most important branch of mission work last October. Hitherto, two schools have been opened—one in Nalgonda, with fourteen children, and the other in Raipad, one of our out-stations, with twenty-two pupils.

A good deal of our time has been spent attending to sick people, who sometimes come from long distances in order to get remedy for their bodily diseases. As there is no true physician within sixty-five miles and more, and as the country is full of all kinds of dire diseases, there sometimes are coming more than we possibly can attend to. Although knowing but very little in medical work, we praise the Lord for the opportunity we have to talk to these people about their sin-sick souls, and about the great physician, Jesus Christ.

Nalgonda being a new station, a good deal of building work had to be done. With the beginning of the new year we are starting with the building of the new mission-house, which will be completed about March 1893.

Our mission-field is one of those districts in which famine is raging around. The Nizam's government has sanctioned Rs. 300,000 for famine relief, and is just starting work. We are praying that the great need among the people may be the means, in God's hand, to bring many souls to eternal life in Jesus Christ.

BANGALORE.

Rev. JOHN McLaurin, D. D., and wife.

Dr. McLaurin is located at Bangalore, with special reference to a healthful location to enable him to perform literary work for the Telugu Christians. He writes:—

I cannot give the statistics of population, as the compilation of the late census returns is not complete as yet. However, there are about one hundred thousand people here. Of these, nine or ten thousand are British and native troops. There is a large Eurasian population here, and some attention is paid to them by Wesleyan and Episcopal Methodists, Congregationalists, Episcopalians, and Romanists.

There are two Baptist churches. One is free communion; few of its communicants or adherents are members. The present pastor is an Australian, very vigorous and active, and does a good work, especially among the English soldiers. The other is Eurasian, and on strict communion and particular Baptist lines. Its pastor is Rev. H. F. Doll, late of Madras. Most of its members were at one time members of the Eurasian Baptist Church, in connection with the Canadian Mission in Coconada. There is also a small Telugu Baptist Church here which is in a sad state for want of proper supervision and funds. There are in all about ten thousand Telugus in Bangalore, and one of them—a native preacher—tells me that there are at least fifty hopeful inquirers in one of the districts. That statement may have to be discounted somewhat; still, I believe there is quite a spirit of inquiry among them.

Some distance from Bangalore there is a Eurasian colony called Whitefield, where there are a few Baptists, and where occasional preaching ought to be held; but it will require railway travelling. Besides the churches referred to above, there are quite a number of so-called Faith

workers,—unattached workers,—whose work generally stops when they do. I think there is a great work to be done, but it must be got in hand by somebody in whom there is promise of definiteness and continuance; but we must be as wise as serpents and as harmless as doves in our relations to them. I believe it is God's will that the Missionary Union should centralize and control this work and give it definite aim. But we must not be impatient, nor press too fast, while at the same time your missionary should be so conditioned as to avail himself of every favorable opportunity.

OOTACAMUND.

Mrs. LAVINIA P. PEARCE.

Mrs. Pearce has been laboring for several years in Madras, but has now returned to her former residence in Ootacamund, a health resort on the Nilgiri hills in Southern India, where there is a good work to be done among the native people.

CHINA.

The past year has been one of great disturbance in China, and of considerable uncertainty regarding the future of missionary work in that country. At one time the interests of the missionary work seemed to be seriously threatened by the riots, in which several mission properties were destroyed; but it has been shown that these riots were caused by the ultra-conservatives, and that the government of China is well disposed toward foreigners, and comparatively favorable to missions. At least forcible proclamations have been issued directing that the missionaries should not be disturbed in their labors, and from present appearances the work will be carried on without serious interruption in any part of China.

It has also been questioned whether the anti-Chinese legislation passed by the Congress of the United States would not have an unfavorable effect on the residence of Americans in China, and it is feared that the Chinese government will retaliate by decreeing the expulsion of all Americans, both missionaries and traders, from the Chinese Empire. The anti-Chinese law is manifestly wrong, and the Executive Committee sent an earnest protest to the Senate against its passage. But it is doubtful if it will provoke retaliation to the extent of exclusion of all Americans from China. The Chinese government will no doubt make such diplomatic use of the wrong done to its people as seems advisable, but it is not believed that it desires Americans to leave the country. Many of them are employed in the customs and other branches of service, and the government is enlightened enough to value the presence in the country of those who contribute materially to its prosperity. A careful consideration of the state of affairs in China affords no ground for remission of our efforts for the evangelization of this great people.

BANGKOK, SIAM.

Rev. LEWIS A. EATON.

Mr. Eaton spent a considerable portion of the year in America, and the mission was in the care of Rev. Samuel J. Smith, who, it is understood, is coming to America to arrange with the Executive Committee for the more aggressive conduct of the mission in Siam in the future. Mr. Eaton has sent no report since his return.

SWATOW, CHINA.

Rev. WILLIAM ASHMORE, D. D., and wife, Rev. WILLIAM ASHMORE, Jr., and wife, Rev. JOHN M. FOSTER and wife, Mrs. ANNA K. SCOTT, M. D., Miss MARY DUNWIDDIE, Miss MARY K. SCOTT, Miss ALICE M. ROSS, M. D. In America, Rev. SYLVESTER B. PARTRIDGE, D. D., and wife, Miss C. H. DANIELLS, M. D., Miss MINNIE A. BUZZELL.

Dr. Ashmore sends some general remarks on the work.

The year 1891 has been with us a successful year, as much as any in all our past history; a conspicuous year, ending with joy in looking back at some things behind us and which we hope will stay behind forever. It is not that the reception of members has been large; the number has often been exceeded in past years. But we have achieved success in things which have lain heavily on our hearts, and about which we have prayed and longed and argued and toiled for years.

We mention these four things wherein, if we have not in all of them fully attained, yet we have got far enough to see our way out of the woods, and therein we do rejoice and will rejoice.

1. In getting the great body of our membership weaned from such a readiness to run to us to make us judges and dividers between them and their heathen neighbors in a hundred and one secular matters of their own, and still more of thinking that we are lacking in brotherly love if we do not beg the consul to interfere in their behalf in every petty persecution, real or fancied, which may be showing its head here and there. In plain words, less dependence on an arm of flesh and more dependence on the promise of God.

2. In getting our staff of preachers converted from the notion of settling down as "station men" into a hearty readiness to become "field men"; that is, from being merely quasi pastors, staying within doors, into a body of outdoor itinerants. It makes all the difference in the world whether they look upon themselves as being chiefly and primarily evangelists, and station men only incidentally and secondarily, or whether they are called to be station men first and chief of all, and that evangelistic work is to come in secondarily and occasionally as may be convenient.

3. In getting our church members generally to believe a little more fully in the 14th chapter of 1 Corinthians and in various kindred teachings; to believe in the fact of spiritual gifts being given unto men by an ascended Lord for the edification of His Church; to learn to apply these truths in their own practice and church life; to take upon themselves, more than they have done, the responsibility of self-direction and especially of self-nutrition, calling their own gifts into exercise, with the Spirit of God in their hearts and the Word of God in their mouths, being themselves filled with the Spirit, speaking to themselves in psalms and hymns and spiritual songs, making melody in their hearts to the Lord, able also to admonish one another, making increase of themselves.

4. Then, again, marked progress has been made this past year in getting the more well-to-do members of the churches, in villages where there are no chapels, and perhaps can be none without an expense they are not able to meet, to set apart a room in their houses for public worship. These rooms or houses are known as "Places of Prayer," and some have names over the doors to indicate the fact.

We are on the dividing ridge between two missionary centuries. A look back, a look around, and a look ahead are now in order. In what is just written we have taken a look in just *one* of the directions — ahead. The missions of the coming century will vary immensely in some features from the missions of the past century.

Mr. Foster sends the general report of the Swatow Mission.

It has been a troublous year in China. The riots along the Yangtse and rumors of a widespread popular uprising have caused general unrest among natives and foreigners. Both in winter and in summer, epidemic diseases have been prevalent. Parts of the country have suffered either from flood or drought.

Here in Tie Chiu, cholera raged during a part of the summer, and in September a typhoon destroyed much property and many lives were lost. Mission property was damaged to the extent of several hundred dollars, but no house was blown down, and only the smallest boat — that an old one — wholly wrecked.

During the year the mortality among foreigners was unusually great, literally decimating the number of foreign residents. Of our own number, a majority have suffered from illness more or less severe, Mr. Norvell's health being such that they returned home in May. As the year closed, the shadow of death hung heavy over Dr. Carlin's home; but after they had given up hope the cloud lifted, and the many prayers offered for their child's recovery were granted, so that our mission circle has not been broken by death during the year.

All our native helpers have been spared, though twenty-five of the church members have died, an unusually large number, and chiefly men and women advanced in years, among them Heng Peh, who was baptized in Siam in 1848. He was a true believer, who loved the church and gave at one time \$200 — again \$300 to the native church here. He also had compassion on the poor, and many in time of need were given food by the old man. He lent to the Lord and died in hope of sure fulfilment of all the promises which he had trusted. In his last severe illness, his heathen daughter-in-law said he "was even talking Heaven-words."

We hear from time to time of men and women who never joined the church nor entered a chapel, dying in hope; one woman, wife of a Christian, and two elderly men, who gave strict injunctions that no heathen rites be observed at their burial, have been reported to us. The number saved we believe to be greater than the list of those baptized.

There has been a slight increase in the number received into the church over the previous year. Three have been restored, and one received by letter from the Canton church, which offsets the four names erased during the year.

It has been a busy year. More seed sowing has been done than in any previous year of the mission's history. The native preachers have been kept moving "two and two" or in larger companies, either on land tours or in boats. The boat "Hope" was built for them early in the year, a large part of the money being furnished by the Chinese Sunday school of the First Church, Pawtucket, R. I., whose Superintendent suggested the appropriate name "Hope"—a bearer of good tidings to those "without God and without hope in the world."

In these boat trips nearly two hundred cities, towns, and villages were visited; the actual listeners to the truth numbering fully ten thousand. The value of such labor cannot be estimated in immediate result, but we are glad to report one new outpost gained thereby at Tang Pôi, where we were offered the use of an upper room if we would bear the expense of cleaning and some slight repairs. This has been a place of meeting for eight or ten from Tang Pôi and adjacent villages. We hope they may prove true believers, and be the nucleus of a church.

At Phon-Leng City, a field long difficult of entrance, a shop has been rented as a halting-place for native and foreign preachers while at work in the large outlying region yet unevangelized.

We hoped for the same in the village of E. Oû Hù Lâi district, where our preachers had been invited to go and tell them of the new doctrine over a year ago; but the people were so roused by the rumors about foreigners wanting native "eyes and hearts" to compound into medicine, that no one dared rent to men in foreign employ. The Bible training class has been well attended during the year. The men have prepared faithfully the work assigned day by day, and passed most creditable semi-annual examinations.

The Bible class for women has been unusually large, twenty-two different women having been in attendance; fifteen present at the close of the year. One of these was a spirit medium, who became an earnest believer. One older woman, returning to her village, led four or five to attend the neighboring chapel. Mrs. Foster also reports twelve Bible-women. On two country trips Miss Dunwiddie and Miss Scott had several women go in a native boat and visit the villages where the men were preaching. Usually their work has continued to be in the regions near the chapels. Several women have been brought in by them to apply for baptism.

The Boarding School for boys, and that also for girls, has been filled, more applying than could be admitted. The same course of study has been pursued as in former years, the examinations, showing a good degree of faithfulness in both teachers and scholars. The teachers, Hua-Lin and Má Kà, both deserve praise for the help they have given at the preaching and Sunday school services. A goodly number from each school have been baptized.

We are very glad that Mr. and Mrs. Ashmore, Jr., are here again to resume charge of these, and of the country schools.

The usual quarterly gatherings have brought together the native assistants and a goodly number of others. In January and in April Dr. Ashmore was here to take the lead, and the Chinese profited greatly by his instructions. Special attention was given in April to the subjects of baptism and the Lord's Supper.

In July our topic was the three offices of Christ — Prophet, Priest, and King. In October we studied the Epistle to the Hebrews.

The number of missionaries in active service in the field has been so much greater that far more country work could be done. In these tours our main object has been evangelizing, going "to other cities also"; at the same time we have visited out-stations and the Christians in their homes. Our mission force is larger than it has ever been before.

The proceedings of each communion season, with some items of religious news, have been printed, making a modest Baptist quarterly, with as yet a very limited circulation. It has proved helpful, and we look for a wider influence in the future.

Dr. Anna K. Scott writes :—

With the exception of five weeks' absence, the medical work of this mission has gone on as usual. We have now two small hospitals and three dispensaries in fair running order. Besides this we have planned to take in a few cases of incipient leprosy, and have a small building now in readiness for them.

We neither desire nor plan to have a big, expensive medical work. Indeed, we do not believe it wise to do so. We aim to do a medical work which shall in all cases be secondary and subservient to the more important evangelistic work. During the year five thousand eight hundred and twenty-one medical treatments have been given at our three dispensaries located at Kak-Chieh, Kit-Ie, and Tie-Ie. Quite a number of these patients have become truly interested in Christian doctrine, and several have united with the church. Scarcely a day passes that we do not hear of some new cases of religious interest among the patients. We have made it a special point in our work to allow no patient to leave the dispensaries or hospitals without hearing the story of redeeming love. In this part of the work I am most ably assisted by my faithful Bible-woman, "Sister Speed." She is one of the best preachers we have in our mission, though she only calls herself a humble Bible-woman.

The coming of Dr. Alice M. Ross to assist in this work has gladdened our hearts and strengthened our hands. It is a grand and glorious work, and we are indeed thankful to be here and have a part in it.

Miss Dunwiddie writes :—

I have spent most of the time this first year studying the language. During the first six months, in company with other missionaries, at various times, I visited sixteen villages. Besides learning the ways of the people and methods of work, all that I could do was to be a silent witness for the Lord, and pray for a blessing upon the words of the others.

During the last three months of the year, with Miss Scott and Bible-women, I have been in over forty villages. Convinced that the way to *learn* to talk is to *talk*, I have tried to speak what little I could, having a Bible-woman at my side to correct any mistakes, answer questions, and amplify my words.

In November we lived for three weeks in the chapel at Chung Lim, and with the Bible-women visited sixty families. Frequently the neighbors would gather at one house, so that fully twenty-five women would hear the doctrine at one time.

Every trip among the villages impresses upon me more and more the necessity of carrying the message of salvation to these poor women, and intensifies my longing to be able to speak to them fluently and with power.

The past year has been full of blessings to me, and I thank the Heavenly Father for His gracious goodness.

Miss Mary K. Scott writes:—

Most of my time has been spent in study. The few trips I have taken into the country have made a pleasant change and given me a better opportunity to study the people, as well as the language. This last winter I have been able to do a little work myself, with the help of a Bible-woman. It is a joy unspeakable to be able to look into the faces of these poor degraded sisters and tell them something of the love of Christ and the way of salvation.

I have made five trips into the country. One of these trips was to Chung Lim, where Miss Dunwiddie and I spent a month. Besides these I have taken several day trips to chapels near Kak-Chieh. I have visited in all about sixty villages, but this seems like a very small number compared with the six thousand villages in this district.

JIO PHENG.

Rev. J. W. CARLIN, D.D., and wife.

Dr. Carlin has been authorized to open a new station in the Tie Chiu district at Jio Pheng, to the northeast of Swatow, and has already taken steps to do so; but his work during the past year was in connection with the Swatow field. He has submitted no separate report.

MUNKEULIANG.

Rev. GEORGE CAMPBELL and wife, Miss ELIA CAMPBELL.

Mr. Campbell's family is at Munkeuliang, although his labors are given to the entire Hakka field. He reports:—

Two have been baptized during the year from Mun-keu-liang. The large house which I rented last summer, I now seem likely to lose unless I insist on my legal rights, which would awaken much hostility and insure the imprisonment, fine, and perhaps decapitation of the owner of the house. He is engaged or has been in unlawful business, and his enemies, or rather our opposers, threaten to have him exposed and punished if he allows me to take possession of his house.

KAYIN.

Rev. W. H. BRODT.

Munkeuliang is only on the outskirts of the Hakka people. The more central Hakka city of Kayin, where Mr. Campbell has already labored and Mr. Brodt is now established, is likely to become the headquarters of the Hakka work. Accounts of the opening of this interesting work have been published during the year. The Hakkas, or highland people, stand at the head of the Chinese people in literary attainments. They do not bind the feet of their women, and are strong, independent, and self-reliant in character. The beginnings of missionary work among such a people are difficult, but the promise for permanency and power is very encouraging.

NINGPO.

Rev. JOSIAH R. GODDARD, J. S. GRANT, M. D., and wife, Rev. WILLIAM H. COSSUM and wife, Miss ELIZABETH STEWART, Miss HELEN L. CORBIN, Miss EMILY A. PARKER. In America, S. P. BARCHET, M. D., and wife, Mrs. L. A. KNOWLTON, Mrs. GODDARD.

Mr. Goddard reports :—

The year began with many signs of promise, and during the first six months there were a number of inquirers and several baptisms; but the latter part of the year has not been so successful. Whether this was in consequence of the disturbances in other parts of the country, and especially in the valley of the Yangtse, I am not prepared to affirm; but it seems probable. There was no excitement here, and no attempt to create a disturbance; but the events transpiring in other regions were known and talked about, and no doubt had an effect in deterring some from coming to us. I am happy to say that none of our members were shaken in their allegiance to the truth by these rumors, or showed any disposition to hide the fact that they were Christians. It is a very encouraging sign for the future of our work in China that in all those places where riots occurred, and in others where they were threatened, the native Christians remained so firm and undaunted amidst their trials, and did all in their power to protect the foreign missionaries. This was specially noticeable at Kihwa, where several of the native Christians gave up their daily work in order to patrol the streets and guard the missionaries at night; and they did this without saying a word to Mr. Adams or the ladies.

During the year I have not been laid aside a single day by illness, though I have occasionally suffered from minor ailments; neither have I taken a vacation, except a run over to the island of Pudu, which took three days. I have visited each of the out-stations as often as my duties in Ningpo would permit, and during the whole of August and portions of July and September have conducted daily evening service in the chapel at the West Gate. Wherever I have been, good congregations have been found, and many who gave attentive heed to the preaching. But it is a great step for a Chinaman to break away from the traditions of the past and the ties of the present, to set at defiance the customs of his people, to surrender one seventh of his income by keeping the Sabbath, and as a frequent consequence losing his situation, in a land where keen competition makes a new situation exceedingly difficult to secure, and to become a member of a "foreign sect." The wonder is that any are courageous enough to do this. Yet many have done it, and have given abundant evidence that no sinister motive has led them to it. So, while our progress is slow, I feel sure that our work is not in vain. There are churches established here, small in numbers now, but destined to grow, and to become powers in the land. The field is hard, but it will pay to work it. We shall reap by and by.

Dr. Grant reports :—

Another year with its joys and sorrows has ended, and I thank God that it finds us in good health and with an increased knowledge of the language, so that we are able in a weak way to make known the "unsearchable riches of Christ" to these people "sitting in darkness and the shadow of death." The last year has been one of great blessing to us. We have been brought to feel more and more that we always had the Friend near who "sticketh closer than a brother." I feel more in touch with these people than ever before, and trust that I may be in just the position to be made the instrument of blessing to many of them.

I rejoice to be able to report that the work in connection with the hospital is going on well. We thank God that the board was moved to grant us so much help. The longer I am engaged in this work the more I am convinced of the importance of it, and the part that it has to do in the great work of bringing Christ to these people. Last year we attended more than four thousand outdoor patients at the hospital and about seven hundred during my trips into the country. This is not a very large attendance compared with some of the hospitals, but quite as

many as I could do justice to with the language on my hands. Many of the patients at the hospital came several times, so got a saving knowledge of Christ, as each time they came they heard the "old, old story of Jesus and His love." We also admitted seventy-one in-patients chiefly for surgical treatment, and most of them were dismissed cured or greatly relieved. I consider the work done among the seventy-one in-patients of far more value than all we could possibly do among the four thousand out-patients. It is so hard for the mass of the Chinese people to grasp even the fundamental truths of Christianity. Often after a native brother has done talking to a crowd who perhaps had not heard the gospel preached before, have I asked a few simple questions, as, for instance, who Christ is, and most invariably they could not answer me. Truly here it must be "precept upon precept, line upon line, here a little and there a little." It is my firm conviction that, considering the time that the patients are with us, considering the spirit they are in while with us, and the quiet in which they live while separated from their heathen friends, there is no opportunity to be compared to the opportunity possessed by medical missionaries and those who are working with them, of seeking to bring home spiritual truths to the hearts of these heathen Chinese. In sickness the heart becomes, as a rule, soft and tender, and the faithful physicians can often look back with adoring thankfulness to the time when with one hand he healed and soothed the body, and with the other pointed the weary, restless soul *to Christ*.

During the year I have also made one hundred and forty-eight calls; quite a number of them in houses where no foreigner had before entered, and where the women had never heard the name of Jesus. In all these places I have been able to testify for the Master, and to seek by word and deed to lead them to Him who is able to cure their sin-sick souls. I now come to the real, and to me, the vital part of this work; namely, the souls of these people. It is intensely gratifying to be able to relieve physical suffering, and in some small degree to lessen the sorrows of those in affliction; but *if souls are not saved, I consider the work a failure*. As far as we were able to judge, five persons out of the seventy-one were truly converted. Of these, only one—a young man of twenty-five years—was baptized. He is a fair scholar, and Brother Goddard is at present using him as a school teacher. The other four returned to their homes, many miles away, and I have heard nothing from them since.

Miss Stewart writes:—

Our Bible-women have been blessed with wonderful health and been faithful in carrying the message from house to house, and village to village, within a radius of forty miles. Two have been permitted to see direct fruits from their labors in the conversion of some women in the country. But my hope is not so much in the Bible-women as in our Christian women. They must feel their responsibility, and many of them do. They alone can evangelize this great plain; Bible-women cannot, foreigners never can. We have organized a Woman's Missionary Society to support a Bible-woman to work by Miss Inveen's side in Sz-chüan. This is the first step I know of in the march of progressive work in our Eastern Mission. May God bless it to us all. Another new feature introduced is a correspondence class begun among the preachers' wives to increase their study of the Bible. They have taken hold with a will that delights me. Once a month the pass books go to and fro with their lists of answered questions and new ones for the coming month; and as a kind of grand test of what we can do if we really try hard enough, we are planning a Woman's Association in April, with papers written by the preachers' wives themselves.

Girls' day-school work is prospering. During the past year I have had four schools, two of which were opened in the spring. One is twenty miles away, another thirty-three, a third over forty, while the fourth is in the city. They are splendid evangelizing agencies, costing but little money, and helping our cause in numerous ways. I would like to see forty where now we have but eight in all. Nor are they without fruits, for a girl twelve years old was baptized in May and another wee lassie taken from school in July because she asked for baptism.

During the autumn months the main feature of the work was the woman's class. It had fifteen members, twelve of whom had become Christians within the past two years. Therefore the teaching was very elementary. But it is joy unalloyed to teach those babes in Christ, who so recently heard the voice of Jesus and came to Him for rest. I enjoyed good health all through the year, for which I would thank God, as well as for all the privileges, joys, and opportunities the year brought. •

Miss Corbin writes :—

I feel that the year closes with the girls in the Boarding School nearer Christ than when it opened. Early in the year I had occasion to see nearly all of the larger girls passing through fire, but am sure they have now come out more than conquerors.

The small girls' Wednesday afternoon prayer meetings continue with equal interest and blessing; and the Sunday evening Christian Endeavor, which was organized in the school this last term, has been a means of rich grace and much blessing. They have selected good, soul-growing topics, and entered most earnestly into the study of them. Aside from the spiritual growth, it has helped them much in leading meetings, acquiring greater freedom in speaking of their hope before others, as well as greater freedom in prayer, qualifications pre-eminently important to them when going out from us to become preachers' wives, as so many of them do. During the year four have married and gone out from the school—three as wives of preachers at out-stations, and one as wife of a Christian tailor some forty miles distant. Rev. Mr. Goddard has baptized six of our girls during the year, two of whom come from heathen families, and there are two others who I believe have been born into the kingdom.

Day Schools.—In October I gave over the North Gate day school, which Mrs. Barchet left in my care, to Mrs. Grant, and the little day school in the city to Miss Parker, so that for the present my work lies wholly in the Boarding School. There have been no baptisms from either day school during the year, but I have faith to believe much work that will stand through eternity has been done.

Miss Parker writes :—

The greater part of this my first year in China, from necessity has been spent upon the language. Since October there have been three day schools to take some of my time. I realize they have been more of a help to me than I could possibly be to them in my stumbling way. The earnestness with which some of these girls enter into their work from day to day, and the thought that they are daily learning lessons from God's Word, and being taught of Him, as well as their desire to interest those in their heathen homes, bring joy and gladness. The regular Sunday afternoon prayer meeting with the women, and recently a Wednesday afternoon meeting, have strengthened my own heart, not only in the preparation for them, but by their earnestness in prayer.

SHAOHING.

Rev. HORACE JENKINS and wife, Rev. LOUIS A. GOULD and wife.

Mr. Jenkins reports :—

Theological School.—I record, with devout gratitude to God, a year of successful school work. At no time since coming to China, now thirty-two years nearly in the field, have I enjoyed better health or been able to work with more satisfaction. Our school has been in session nine and a half months. The pupils have been faithful, even during the excessive heat of the summer. Six regular students in the three years' course were in attendance, and one post-graduate, and we gave three months' study to the first seventeen chapters of Genesis and two chapters of Luke. In addition to the six pupils in the regular course, two post-graduates and the city pastor joined us during the summer term of four months, in an exhaustive study of the opening chapters of John and the first seven chapters of the Acts.

The opening of the present term of six months, October 1, gave us an accession of six men for three years, from Kinhwa. With this large increase, it became necessary to call in the aid of a native to assist in keeping order in the schoolroom, and to aid in teaching. I accordingly invited an early graduate, and a man of tried character, Mr. Kwu Ah-ping of Hang-chau, to be associated with me in the conduct of the school. The new arrivals commenced the study of Matthew, the primer of our New Testament studies, while the advanced class took up Roman and Sacred Geography, the latter branch with Mrs. Kwu. We close the year still on these studies.

Mr. Gould has given weekly lessons for four months to the advanced class, on the historical lives of the Old Testament patriarchs. He has also superintended the Sabbath afternoon work of the pupils. Our Sabbath mornings are given to the study, in an expository form, of the Scriptures in the city chapel, when all associated with us in city, school, and church work are expected to be present. In the afternoon the younger pupils remain at the chapel, as a nucleus for an afternoon audience, when the doors are thrown open to passers-by. The seniors spend an hour preaching at the city chapel or accompany Mr. Gould for street preaching.

Six of the students are here with their families. Their wives come utterly unfamiliar with the Scriptures. To assist them Mrs. Jenkins spends three hours five days each week teaching them to read in the Romanized system. In this way women who must otherwise remain in ignorance of the Scriptures, save as explained in public, are taught, not only to read the Old and New Testaments for themselves, but they are prepared to read many other books which have been Romanized.

Our school buildings are completed and give satisfaction. May the Spirit of God rest upon our endeavors to prepare a scripturally equipped ministry for this great people.

City work for the masses has been prosecuted with the same zeal as in former years. Still, there has been no marked appreciation of our efforts to interest them in the things of the Kingdom of Heaven. At one time, however, a few men gave us encouragement. Two of these asked for baptism, and were received. One was eventually baptized, but the second grew suddenly worse of a lingering illness and died, but protesting his faith in Christ. The abuses visited upon foreigners in Western China, did not seem materially to disturb the people of the city and immediate vicinity, though a day was said to have been fixed upon for the destruction of mission property.

Mr. Gould reports:—

At the beginning of the year came a change of residence within the city. A house was temporarily rented from another missionary society. In the middle of the year my family was absent from the city, by the doctor's advice, during the hot season. At the close of the year came search for another residence, resulting in renting part of a Chinese house. A high wall in the yard separates my abode from the proprietor's dwelling-place. Carpenters and masons have been at work making such alterations as were necessary. Chimneys and ceilings are unknown to a Chinese house. I have learned by experience how difficult it is to rent a Chinese estate, and how doubly difficult it is to rent half an estate.

Preaching has been maintained daily throughout the year in the main church and in the two preaching-rooms in the city. At the church there have always been hearers, and sometimes the hearers have been very numerous. It is an encouraging sign when a building is filled to overflowing. At the preaching-rooms the hearers have been comparatively few. When the missionary has been present, passers-by have been led by curiosity to enter and gaze at the stranger from a far land, and to listen to his doctrine. When the missionary has been absent, the traffickers have preferred to buy and sell and get gain. Sometimes the preacher has found it more advantageous, as a "fisher of men," to go to a tea restaurant where people congregate, than sit on the platform of his chapel and wait for inquirers to walk in.

There seems to be a favorable sentiment toward missionaries in this city. I find abundant

evidence of friendliness. The citizens who enter the chapels are attentive and for the most part respectful. We have not been disturbed by riots, and only by rumors of riots in other places.

The new station in the hilly part of the province, one hundred Chinese miles from Shaohing, has proved interesting, if not fruitful. I have visited it three times, twice taking with me two preachers from the city, making, with the preacher in charge, a force of four. We have opened the preaching-room morning, afternoon, and evening. In the evening particularly, the little room has been crowded. After my return from one of the visits, I was obliged to send a man from the city to aid the evangelist in speaking and in keeping order.

One young man has been baptized during the year. He has shown his faith by leaving a lucrative position, since his heathen employers would not allow him to rest from work on Sunday. He has set up business for himself. He finds it hard work to make a living, but makes no complaint. Two old men also profess to have forsaken idolatry. One of them, on a recent visit from his country home, gave good evidence of being a disciple. His conversation about the gospel was very refreshing in its simplicity and naturalness. It was evident he bore witness every day among his friends and neighbors.

Oh, for more laborers! It is positively oppressive to walk the streets, especially when they are full, and feel that these hundreds and thousands of human beings have no other means of knowing the truth than that furnished by the missionary, and that he cannot reach them all. The people are unconscious of their destitution, yet to the preacher every one seems to be stretching out his hands, saying, Give me the gospel you came to bring, and that my soul so much needs! One is in danger of becoming hardened by the sight of such numbers and of regarding these immortal souls as mere units in a vast mass of humanity—a mass outside one's self, and so large that his connection with it is only that of a drop of water with the ocean.

HUCHAU.

Rev. GEORGE L. MASON. Mrs. MASON in America. Rev. E. N. FLETCHER and wife under appointment.

During the absence of Mr. Mason in America, this work has been under the care of Mr. Jenkins, who reports:—

The protracted absence of Brother Mason has cost me many anxious thoughts for the prosperity of the work to the west of the Hang-chau River. I have been fearful lest the hard-fought field of Huchau might be lost to us, and that Zōng-pah, its near and strongly religious neighbor, might become, through infrequent visiting on the part of the missionary, demoralized beyond recovery. But Hu-chau City and its inviting surroundings still remain at the disposal of the Union; and no hostile spirit during the year has sprung up to endanger our hold there, though encouragement to bitterness and even open violence might have been found in the unrebuked riotous conduct of the people up the Yangtse River. The assistant has kept open doors to any disposed to listen to gospel teaching, and Sabbath services have been regularly sustained through the aid of a handful of transient friends. The efforts of the assistant were early in the year encouraged by the steady attendance of a few natives who appeared to be earnestly moved by the truth, but who took alarm at the reports of the inland riots, and withdrew, leaving the preacher to gather new friends from a populace naturally distrustful, but now increasingly suspicious, though not vicious.

Zōng-pah, hereafter to be a part of the Huchau field, sadly needs the individual watch-care of the missionary. It has been impossible for me to visit the station of late more than twice in the year, and that only hurriedly. Death has frequently visited the church; delinquencies have checked its spiritual growth, chilling the aspirations of outsiders for admission to membership, while misconceived notions of what constitutes Christian independence have developed a destroying mercenary spirit. Yet the two assistants, who watch over the hitherto promising district, have stood nobly to the truth and the missionary, and the sifting will turn to the glory of God

Brother Mason will be able to visit the field monthly from Huchau, when pleasing results are sure to follow.

Up to the first of October, when I called him to assist me in school work, Mr. Kwu Ah-ping had conducted successful mission work at Hang-chau, if the faithful preaching of the gospel under the most favorable circumstances as to time and numbers is success. Yet the garnering, if any, has been with the other missions in the city, whose foreign membership, buildings, schools, and general thrift are sure to gather where they have not sown. During the excitement over the riots in the west, our Hang-chau chapel but barely escaped demolition.

KINHWA.

Rev. ALFRED COPP and wife, Miss CLARA E. RICHTER, Miss ANNIE S. YOUNG. In England, Rev. JOSEPH S. ADAMS and wife.

Rev. J. S. Adams has been obliged to leave the field of his very successful work for a time of rest, after being seventeen years in China. He writes from England:—

I have much pleasure in sending you a report of the work of the past year in the Kinhwa section of the Eastern China Mission—a year of some trial, which has worked for good to the Christians in consolidating their ranks and strengthening their faith through persecution.

Most helpful, among many interesting events, was the assembling of our association at Kinhwa. Our natives entertained the delegates most cordially, and a warm fraternal spirit was manifested on both sides. It was a real joy to welcome so many of our dear friends from Ningpo and Shaohing.

More alarming than pleasant were the agitating reports of riot and murder which prevailed for a time. Our dear natives were loyal to the faith and true to their teachers. We trembled for them, but grace sufficient was given; and our confidence in the reality and steadfastness of their Christian character was greatly increased.

We have buried six of our converts—"Safe in the arms of Jesus." One a girl of seventeen, another an old pilgrim of eighty-six. The baptism of thirty-five persons is a cause for deep gratitude. The year of deepest trial has proven the year of richest blessing.

Our departure for home was delayed some months by the unrestfulness of Chinese politics. Towards the end of the year, it seemed as if the epidemic of hatred had passed harmlessly away, and we prepared for departure. Our dear natives were very sorrowful, and we felt deep regret, relieved only by the confident expectation of meeting them again ere long.

Warm and affectionate were the words of the women of the church to Mrs. Adams upon parting, very urgent the request that she would soon return. God has blessed her patient and loving ministry among these poor women, and she is richly rewarded in seeing them growing up into the likeness of Christ.

In conclusion, I wish to express my pleasure and gratitude at the appointment of Mr. Copp to Kinhwa. May God bless his labors very abundantly! With devout gratitude to God for all His great goodness to me during my seventeen years of service, I trust I may be spared to return to Kinhwa for a still longer period of service.

Miss Richter reports:—

This has been a good year, notwithstanding our troublesome times. I think the summer troubles have only driven the native and foreign Christians closer together, and made us all see more plainly that prayer will be answered, and that right speedily.

During the year my two Bible-women and I have divided our time between the city and country work. We have revisited the fields sown last year, and found our former listeners ready to receive us and ask questions about what they had already heard. I think an interest is growing among all the out-stations, and our women here in Kinhwa are more easily reached than ever before. We have had more opposition than usual this year from the literary people, but, as

in Christ's time, the common people hear us gladly. The two Bible-women have studied faithfully and done much seed sowing. They are part of my richest blessings in this land, and I am thankful for such good, earnest helpers.

Mr. Adams and family left us about August 25. From that time until November 9 we were alone, when Mr. Copp and family came to take up Mr. Adams' work. As these new people had been some years in China, they knew the language, and were ready to enter fully into the work. Our Sunday afternoon meetings for women and children have been better attended this year. Many have heard and know the gospel, and the Father will care for the results. It seems a precious thought to me that we are permitted to help God bring these people to the light. We can tell them the way, and He will gather them in.

Miss Young writes : —

The close of 1891 finds us with some advance made in the line of school work. During the winter months the day school was kept up as well as could be with no permanent teacher. In the autumn we gave up the day school, and, with four girls as boarding-school pupils, began work on a somewhat different plan.

The average Chinese girl finds study very difficult at first. I have been pleased at the progress made by these four. We insist upon a little self-support in the way of asking the parents to clothe the girls. This is keeping some away at present. One of Miss Righter's Bible-women has taught the girls this fall, and has been faithful in her work.

A young woman from the Girls' School in Hangchau has been secured for the coming year. Thus one obstacle to school work is likely to be removed. Another obstacle is the indifference of the Christians to the education of either their boys or girls. If only a small school can be started, thus proving that the girls can learn, I think the desire will come for the girls to receive a Christian education.

The summer months brought to us a season of anxiety and excitement, when the city was in an uproar to drive out all foreigners. I think we all realized, as never before, our dependence upon God in this heathen land. Kihwa never seemed so quiet as at present.

SUICHAUFU.

Rev. WILLIAM M. UPCRAFT, Mr. GEORGE WARNER and wife, C. H. FINCH, M. D., and wife, Rev. ROBERT WELLWOOD and wife, Miss EMMA INVEEN, Miss BESSIE G. FORBES.

Mr. Upcraft writes : —

The whole year through we have experienced a large share of the divine grace and protection. This has been an anxious year in many places, but in Suifu we have been kept in peace. Rumors have been circulated, and for a time restrained us from as much aggressive effort as is usual; but this state of things is passing away, and we hope for an uninterrupted year of work in this district. The year has been marked by an increase in the number of workers,—Mr. and Mrs. Wellwood coming to us from another mission,—while the new workers now being escorted up the river will, I trust, enable us to extend our work beyond the one city we now occupy.

For myself, I have been occupied in the usual work in the city and some extensive travels besides. In the early months of the year I visited Pinshan, a country town west, and later paid a short visit to Kaoshien, where there are most cheering indications of fruit from our visits. In April I paid a visit to the salt-wells district, in order to be acquainted with all parts of our district, and met with an encouraging reception. During the summer months I made a long journey to the frontiers of Tibet. In all I have made about four thousand *li* in different directions, and have gained a fair and generally accurate knowledge of our district and its needs. We trust in the coming year to branch out into wider work; and now that Dr. Finch has come for the medical work and Miss Inveen for the women's work in Suifu specially, with Miss Forbes available for

any other point that offers special advantages, we hope to move forward while strengthening the work already begun.

We thank the committee and supporters of the work. May the divine blessing be on all! We seek a continuance of that vital sympathy which shall yet enable us to go into other places still vacant and waiting. The conviction is borne upon one that the Missionary Union is far from occupying a place in this great empire at all commensurate with its vast and growing importance, or of the dignity and duty of our Baptist churches. There is yet much land to be possessed. Will you not this year give us a family and one or two single men for a station in Tzliusjin, a place of first importance and within our district? It ought to be done this year; we are longing to be able to do this. We pray God to enable you to respond.

Mr. Warner reports:—

There have been no accessions to the church during the past year. There are several inquirers awaiting baptism, and if they continue to prove faithful they will be received into the church. We can report spiritual growth in those who were accepted during 1890. There is one thing that I have noticed with special delight; namely, the spirit of liberal giving which these Chinese Christians have manifested, and in this they give us more favored ones an example worthy of emulation. The amount of money paid in during the past year, by the native members alone, averages \$1 per capita. The income of these members I find ranges from \$25 to \$84 per year. The lowest amount pledged by any one is 72 cents, and the highest is \$2.40. If the dear friends at home would do one half so well, by the time we celebrate the Centennial the Union would be able to report more than the \$1,000,000 which has been asked.

The first four months of the year were spent in travelling. On my arrival in Suifu, I found much to do besides the regular work, in getting our home ready for occupancy. I have been assisting in the direct mission work here, and in connection with Mrs. Warner dispensed medicines daily to those who came for treatment. We hope that by the kindness shown the people in treating their ailments, we may, little by little, wear away some of the prejudices they have against us. It has brought some to hear the gospel who would not otherwise have come; but whether they will hear or whether they will forbear, we cannot say. When the riots occurred on the lower Yangtse River, we felt the effects somewhat in that the attendance at the meetings dropped off slightly and evil reports were circulated regarding us. Coming with this were the government examination, which brought into the city ten to fifteen thousand students from the surrounding country. If the rabble had desired to cause any trouble here, they would have used this opportunity to do so; but we are very thankful to say that God has kept us all in peace and quiet, so we truly have much to be thankful for.

Mr. Wellwood writes:—

On Sept. 7, 1891, I took up work under the auspices of the Missionary Union, and since then have been engaged in evangelistic work (street-chapel preaching, etc.) and study. The triennial examinations being held in the city prevented us from doing much country work. Mrs. Wellwood and myself had a week in the villages, and hope to again soon after the New Year.

JAPAN.

Missionary work for the Japanese is now passing through a transition state similar to that which effects the people themselves. After the country was fairly open, everything foreign, Christianity included, was received with favor by the more intelligent Japanese; but a few years ago a reaction set in against foreign influence, which still continues in unabated force. The feeling, however, is not so much against foreign ideas and improvements as against foreigners; and it is encouraging

to note that while there is a strong aversion to the leadership of the missionaries, the interest in Christianity is but little diminished. The Japanese Christians wish to control their own churches and schools, and some of them even think the services of missionaries may be entirely dispensed with; but they propose to maintain the Christian work in vigor and carry it forward themselves.

There is, however, still a large field for the labors of foreign missionaries in Japan. While the self-reliant disposition of the Japanese Christians is to be commended, the Christian movement in Japan is not yet sufficiently matured to be left to itself. Its foundations have not yet been laid deep enough in the national character to insure a safe and true development without some external guidance. Only the middle class of the people has yet been reached; the highest and the lowest classes are comparatively untouched, and especially among these latter, foreign missionaries will find an ample field for their efforts for many years to come. Experience shows that they must wait long for the gospel if they wait until it is given to them by their own countrymen in the classes above them.

YOKOHAMA.

Rev. ALBERT A. BENNETT, Rev. CHARLES K. HARRINGTON and wife, Rev. FREDERICK G. HARRINGTON and wife, Rev. JOHN L. DEARING and wife, Miss NANNA J. WILSON, Miss CLARA A. CONVERSE. In America, Mrs. BENNETT, Miss EVA L. ROLMAN.

Mr. Bennett reports:—

The year has been one of unusual encouragement. Probably there never was a year when more prayer was offered in the home-land on behalf of your mission interests here, nor one in which more, or more earnest, prayer was offered for the same object by the native brethren themselves. Indeed, the appeal for prayer was so generally responded to on both sides of the Pacific, as well as in the lands of other oceans, that the blessings of the past year might have been anticipated. One of the immediate results of the appointment of the day suggested in that appeal was the holding of a preparatory meeting in which the missionaries in Tokyo and Yokohama met together, and endeavored, in a morning and afternoon session given up wholly to religious exercises, to strengthen each other and to build themselves up in the most holy faith. Like meetings have since been held quarterly, and have not only furnished spiritual profit and enjoyment at the time, but have served to foster afterwards unity and consecration. Doubtless connected with the prayerfulness of the past year, has been a more extended seed sowing. In many places and to many audiences the Word has been proclaimed, so that hundreds, if not thousands, in this district alone, have, during the past twelve months, heard Jesus preached for the first time. They have not heard in vain; among them some have already apprehended by head and heart the great truths of the plan of salvation. We can report a larger number of baptisms than we could in previous years. On one occasion thirteen were baptized, ranging in age from about eight to eighty.

The growth in grace of many of our church members has been another of our blessings. In some cases this growth has all along been watched with pleasurable expectation; in other cases there was no marked sign of growth until, suddenly, by some emergency or altered circumstance, it was revealed as a thing that had long been going on.

Among other objects awakening gratitude may be mentioned enlarged opportunities of usefulness, the population of Yokohama having increased ten thousand during the past year; the willingness, for the most part, of the people to listen to the gospel; the unity of our church, undisturbed to any great extent by doctrinal disputes, national distinctions, or petty jealousies; the general health of the missionaries and native workers at this station; the arrival of Mrs. Dearing,

and the coming to us of Mr. and Mrs. F. G. Harrington from Tokyo; the presence with us for a season of Dr. and Mrs. Ashmore of China, and the counsel and help he gave to those who asked for them; and finally, the completion, dedication, and occupancy of the new school building for girls and Bible-women, a consummation for which some of our sisters have been waiting for years.

There are discouragements that it is but right to mention, although most of them have redeeming features. Many names have been erased from our church-books during the past year. The number is so large that it must attract attention. But while there may have been indiscretion in the past in admitting some to membership, and while there certainly has been violation of the church covenant on the part of some that were thus admitted, yet most of the erasures have been made, not on this last account, but because efforts proved futile to ascertain the address, or obtain any trace of many who are supposed to have moved away without informing us when or whither. The regular prayer meetings of the church are too poorly attended, a fact which has caused no little sorrow, and has led to special praying and planning; yet we realize that one cause of the thin attendance may be the increased number of our meetings in other places, which is in itself considered a cause for joy. The turning back again toward idolatry or the world, of some who professed to have renounced them both, has caused still deeper anxiety; yet in one instance, at least, God has overruled even this, so that efforts made to reclaim a back-slidden man resulted first in the conversion of his wife, and then, assisted by that conversion, in the revival of the man himself. There are discouragements, however, which have no gladdening counterpart. We must confess that there is an amount of lethargy and self-seeking on the part of many here whom we love in the Lord, that is wholly inconsistent with the spiritual quickening for which, in answer to our request, you blended your prayers with ours at the middle of the year, and we therefore beg you to continue to supplicate the throne of grace on behalf of Japan, until the asked-for blessing comes in all its fullness.

With the general summary given above, it is not necessary to speak particularly about the out-stations, such as Kawasaki, Hodogaya, Mizo, Chogo, Atsugi, and Odawara, in all of which regular work has been done, but in none of which have the results been such as to demand special mention here.

The Theological Seminary is substantially what it was a year ago. The teachers are the same, Mr. Fisher having taught during the first part of the year, and the Brothers Harrington and myself during the entire school year. The changes that have taken place among the students have not much affected the average attendance. One of the students, leaving the seminary during the past year for that purpose, went to commence work in the Loo Choo Islands under the direction of Mr. Thompson. Additional books have been added to our library as a result of the work done by Rev. R. H. Ferguson, to whom is due the honor of securing most of those in our now valuable collection. By vote of our last conference, confirmed by the home board, this school is hereafter to be under the control of a board of management composed of the faculty, together with one missionary from each section of the country. It is hoped that in this way the most widespread sympathy will be secured, the most judicious methods adopted, and the most permanent success attained.

Mr. C. K. Harrington writes:—

The year in the part of the field cared for from Yokohama, as well as in other parts of the empire, has been, upon the whole, more encouraging than last year, both in regard to the spiritual condition and work of the churches and the attitude of unbelievers toward the gospel. The missionaries have found the quarterly conference of missionaries in Yokohama and Tokyo very helpful.

I made during the summer some report concerning the work in Shinshu, which is most directly under my care, and mentioned that two were baptized there at that time. Since November there has been no native worker there, as Mr. Haraguchi has been continuing his studies at the

Theological School; but he writes each month, under my direction, a letter of instruction and exhortation to each of the believers, and to one or two inquirers, and I send them tracts and our Baptist magazine, so that they are not wholly neglected during the school term.

We have much reason for thankfulness in the fact that we have been permitted to complete our fifth year in the mission-field—one half of an ordinary term of service—in health and strength. I trust that if we are enabled to remain another five years before taking a furlough, we may, by the blessing of God, labor, if not much more abundantly, at least much more efficiently and fruitfully than hitherto.

Mr. F. J. Harrington reports:—

In October and November of last year I had a bad attack of sickness, and in March and April of this year I was also unable to do much work of any kind, and very much feared I would have to leave Japan and return to America unless I wished to become a confirmed invalid. However, I rejoice to say that since May I have been very well, and trust God may spare me to labor many years for Japan.

From October 1 to March 1 of the past working year, I was in Tokyo. I had Ton Yama San, pastor in Tokyo, during a part of that time, doing evangelistic work in the region of his home, Koishikawa Ku. I had also during most of that period two personal teachers, Amagai San, from Mito, and Komoriya San from near Tochigi, one of the stations of the English Baptist Mission, now under control of the American Union. These two helped me in my work during the week, and preached more or less regularly at various preaching-places in Tokyo. My own work during these months was of various kinds.

1. Work for the *Karashi Dane*, our Baptist magazine; the preparation of the Sunday-school lessons and an occasional article and the proof reading. I also addressed and mailed the magazine.

2. The “Shinkō Kajō,” or the New Hampshire Confession of Faith, had been translated by a committee. I was asked to have charge of printing it. I had to insert the Scripture passages under each article and examine them to see if they corresponded in the Japanese translation. I also added quite a number of proof texts which I thought would strengthen our position from a Bible standpoint. The Japanese are very adverse to pinning their faith to any *creed*. So it was imperative on us to show that our belief was in fullest harmony with the Bible, and fully supported by Bible authority. Then I had to have the manuscript printed and go carefully over the proofs two or three or more times before they were ready for the final impression.

3. Translation of tract by W. W. Evarts entitled “Concise Comments on Baptism.” This I did in connection with my helper Amagai San.

The rest of my work in Tokyo consisted of study of the language, reading as much as possible in the vernacular, attending the services at the Hongo church, and preaching occasionally as opportunity offered.

From March 10 to September 30 my work was in Yokohama. Komoriya San came down with me, and has been a faithful and useful helper, working for me all the week, and going every Saturday to Tokyo to preach in the Kohikiche church (formerly belonging to English Baptist Mission), where he had been preaching while in Tokyo. The first of this month he left me to give his whole time to the work in connection with that church. My work with him has been as follows:—

1. Preparation monthly of Sunday-school lessons and of an occasional article for the *Karashi Dane*.

2. The translation and printing for Brother MacCallum, of the Southern Baptist Mission in Japan, of a tract by J. W. Perry, entitled “Baptism a Badge of Unity.”

3. The translation of Vedder’s “Short History of the Baptists,” as published last winter in the *Standard*. Of this I have translated about one third, taking a different plan from that used in the translation of “Concise Comments on Baptism.”

4. Since June 1 till Brother Dearing's return near the end of September, I had charge of the treasury work, and it took a good deal of my time.

Having been appointed in May a member of the Literary Committee of the Tract Societies in Japan to represent the Baptist denomination, and examine in their behalf the tracts, books, and manuscripts submitted for publication to the societies, I have had some work to do in that line, and expect more in the future. Though such work is not directly under our own board, I consider it very important to have a share in examining the tracts about to be published for the Japanese and endeavoring to have them as orthodox as possible.

My other work in Yokohama has been limited to an evening class for the help of the Sunday-school teachers, and an occasional sermon in the church here.

Mr. Dearing writes:—

The work which I have found to do during the fall has been considerable. I regard my work now as dividing under three heads.

The Treasurership Work.—Nothing of note here except a steady endeavor to minimize the work. My helper is a Christian boy; is bright and capable; will be of much help to me in treasurership work, and I am also teaching and training him, and hope he will in the future make a worker for us. He wants to be a preacher, and I shall train him into such work.

Publication Work.—I have done little in this beyond getting my bearings. Some publications are preparing and others are already prepared. To simplify matters, the conference in September voted to ask the committee at Boston to put all this publication work into the hands of the Publication Committee, of which I am Chairman. If it could all be united under one man, it would simplify matters somewhat, and there would be less danger of interfering with one another's work.

My Country Work.—I have taken one long trip since my return to Japan. This work occupies the most of my thought and planning. On that trip I visited four stations. In the division of work which I made with Mr. Fisher I have the Baptist work east of the railroad running north from Tokyo, and my work will cover as much of that large section from Tokyo north as possible. There are there at present two old Baptist stations—Mito and Taira; also a small work at Shimodate, which comes from the English Baptists. I can see a large opportunity for enlarging our work in that country. It is for the most part Baptist ground; in some portions no other church is working there. I have now two regular workers in that district, whom I am urging to do a great deal of evangelistic work by way of visiting different towns and preaching. I require full reports from them of work done and results, and I plan to visit them often and to go to many of the places which they find promising with them. I am just trying a young student, also, in simple gospel services in the vicinity of Mito, and hope it may be a step in leading him to study more extendedly. The work at Taira, the most northern part of the field, is especially interesting. Some time ago an ordained man was there; but as previous to his becoming a Christian he had been a physician, he found it remunerative to practice somewhat in connection with preaching. For this and various other reasons he gradually fell out of the work, and at last moved away and gave himself entirely to medicine. From the time I took charge of this field the native brethren have besought that this man should be sent back to them; they felt that he was just the one to aid them and to build up the work. They prayed much over the matter, and finally the man came to see me. He acknowledged that he had not been at ease since he gave up preaching, and that he felt that he ought to preach and not to practice medicine. He wanted to preach to the people at Taira especially; and while he had been making in the practice of medicine \$40 per month, and had built him a new house and bought him a jinrikisha recently, he would give up these and go back to Taira on a salary of \$15 per month if I would like him to go; and it was at last decided that he should return to spend ten days of the month with the Taira people, and twenty among the numerous cities and towns in that part

of the country, in many of which no preaching has as yet been done. It is desirable to have an ordained man in that distant field, which is so hard to reach regularly; and that the way has opened for this man to return, seemed truly of the Lord.

My preaching-place here in the city is a place of seed sowing if not of extensive reaping. I keep it as something to fill in the spare moments. I feel very thankful for all these branches of work which I am permitted in a slight degree to work in. Mrs. Dearing takes an active and very helpful interest in all the work that concerns me.

Miss Converse writes:—

The past season is marked for the quiet, steady spiritual activity of the Japanese with whom I am associated. The teachers in our school are not only teaching their respective branches well, but are seeking to impress Christian principles upon the hearts of the students. Said one to me, a short time ago, "If I taught arithmetic only, no matter how successful, I should feel that I was doing little; but if I can help to make these girls feel their responsibility as Christian Japanese women, I am satisfied. The fate of our nation, whether it become a Christian country, or not, depends largely upon the character of the Japanese women."

The teachers help in the Sunday schools, in evangelistic work, visit the homes of the girls,—in fact, respond cheerfully to any request I make for Christian service. Their "as well as I can," said cheerfully and earnestly, in response to my requests, helps me more than they can know. The girls study the Bible daily, with genuine heart interest; and though they often need reproof, their lives certainly show the fruits of the Spirit. One after another is yielding to God, and becoming His child. Kobayashi San, a native evangelist, who works alternately in two sections of the city, seems to be full of the Spirit, serving the Lord. The worse the weather, the more determined he is to go to his work; for the men are more likely to be at leisure, he says. Among the fishermen he has had much encouragement. He talks to bands of twelve, fifteen, or twenty-five as they sit mending their nets. The rude indifference manifested at first, has given way to a respectful attention while he talks, and a reverent bowing of the head while he prays. He believes that six or eight are generally converted. The policemen have forbidden his preaching on one of the most frequented streets where he has been accustomed to go night after night, because the crowd who stopped to listen to him blocked the way.

The Bible-women under Miss Wilson are faithful and consecrated. They speak of Miss Wilson's earnestness in her teaching, and their desire to render good service. We unite fervently in prayer that the Mary L. Colby Home may be the source of much Christian effort; that from this beautiful home may pass a long succession of Christian laborers.

TOKYO.

Rev. THOMAS P. POATE and wife, Rev. C. H. D. FISHER and wife, Rev. GEORGE W. TAFT, Rev. J. C. BRAND and wife, Miss ANNA H. KIDDER, Miss M. ANTOINETTE WHITMAN, Miss ANNA M. CLAGETT, Miss L. ADELE PHILLIPS.

Mr. Fisher sends a general report of the work:—

Soon after our return from the States, I began again the teaching of theology to the students in our seminary.

In Tokyo, to which so many are constantly coming from all parts of the empire, I found the greatest need of work; and upon Mr. Harrington's necessary removal to Yokohama the 1st of April, the especial care of work of the First Church here again devolved upon me. Besides the regular native workers, our people have received from students of the seminary earnest help in the preaching of the gospel, so that at the two chapels belonging to the church, as also at two houses rented for preaching and Sunday-school places by the lady missionaries, many have heard the faithful preaching of the truth. By leaving windows and sliding doors on the street wide open, we induce many passers-by on the street to stop and listen; so that frequently,

though street preaching is not permitted, the audience is larger on the outside than on the inside of the house, some afterward venturing in seek to know more of these things. In all of these four places the ladies have especial care of Sunday schools, the one at the main chapel numbering sixty, and some of the others being nearly as large.

The church has received sixteen members by baptism, but we hope this is but a small part of the fruit that will result from seed sown during nearly every day and evening of the year.

The work is harder now on many accounts than before our return home. Satan has been making strenuous efforts, through false teaching, not only to prevent new ones from believing, but also to draw away believers from faithfulness; and we have great need of prayer that in these trying times they may be helped to stand.

The church has been given much anxiety, and has been not a little discouraged, by the expiration of the lease of the land on which the principal chapel is situated, by the doubling of the rent, and uncertainty from month to month whether even thus the house would be permitted to remain, or must be at once removed to some place they knew not where. But personal friends have assured us of help toward buying land on which to put the house, and we have much hope that in time this cause of anxiety may be removed.

I have had also some care of work at Taira and Mito, having had a preacher at work in the former place several months, where, especially during the summer, many seemed most anxious to hear. I have gone myself several times to preach at Mito, seventy-five miles northeast of Tokyo, where, in spite of bitter anti-Christian influences, Brother Clement for a long time exercised a most excellent influence. In the broad river there I was most glad to baptize one of my former students, a young man from whom I hope much in time to come.

About the first of the year the work of the English Baptist Mission was transferred to our society. This work was largely in the country, somewhat in the direction of Mito, Tochigi, a town of about ten thousand people, fifty-five miles north of Tokyo, being its centre; preaching also being done in several good-sized towns and itinerating work in many smaller ones. Mr. Bennett went out once to look over the field, but being unable to take up the work, there seemed no way but for me to do so, giving to it such attention as I could in connection with work I was already doing.

I have been out a number of times to preach, and be of such assistance as possible to the native workers. These men, one of them ordained, have been preaching throughout the year, and another preached for a time; but unfaithfulness to his work compelled me to withdraw his support. Seven have been baptized into the Tochigi church, a Sunday school started, and a good work carried on for its thirty-five scholars; and in many large places otherwise utterly destitute of the gospel, and also in many farming communities, the Word has been preached.

At Tochigi the members own a good-sized chapel. The membership is scattered in more than a dozen different towns and villages, some of them quite distant, and the native pastor says they number seventy-five, besides some whose whereabouts is now unknown.

So varied have been my work and fields that it has been impossible for me to do the work justice anywhere; and so it is a great relief to my anxieties that, October 1, Mr. Dearing was able to take charge of the eastern part of the country work; viz., that at Taira, Mito, and Shimodate, thus leaving me freer to press the work that so much needs it here in Tokyo, and give what time I can to the Tochigi, Koga, and Oyama work.

Mr. Poate writes:—

Since my removal to this city I have been fully engaged in the work of revision. I thankfully record the gracious help which I have received in this matter. Quite unexpectedly I have been able to secure the services of a distinguished native scholar—a Christian, whose praise is in all the churches. I have now prepared a draft of the first twenty chapters in the Gospel of Matthew, and hope, with the assistance of the other members of the committee, to be able to publish this portion of the Word in the course of a short time.

Mr. Brand writes of his work : —

We have had much blessing in our work during the last year. It has been my joy to baptize fifty-three, and last February we organized a church which continues to grow in interest and in numbers. The church meets in my house every Sunday morning at nine o'clock, and every Friday evening at half-past six. An evangelist, Date San, who was converted about ten years ago, and who was one of Mrs. Brand's helpers, is acting pastor of the church and is doing a good work. Our deacon, who was baptized by Dr. Mabie, is doing well in his Christian life, and is helping in the evening meetings.

We have three preaching-places besides my own house where the Sunday services are held. At these preaching-places we sit inside, sing a hymn, read the Scriptures and have a prayer, and then speak to the crowd outside. In this way we reach thousands who have never heard before, as well as many who have some knowledge of the oneness of God and of Christianity. I speak through an interpreter, and am astonished myself at the earnestness with which the people listen, the attention of the greater part being unbroken even while waiting for my words to be given to the interpreter, who most faithfully interprets in spite of the opposition which he knows truth must arouse in the minds of many who hear. Since Oct. 1, 1890, I have preached two hundred and sixty times, having about two hundred at each meeting, and thus during the year, thirty thousand at least have heard the gospel in their own language, simple and plain enough to be understood by both old and young, high and low. We rejoice with joy unspeakable to see as many coming to Christ as are coming in these strange times of national and social change and ferment. I enjoyed my evangelistic work at home, but never did I enjoy work as I do in this country:

Miss Kidder reports of the work of the Bible-women : —

We have had five women in class, when all have been in Tokyo, four of whom are paid workers, going out every afternoon to visit or hold meetings. Some one or all of them have been permitted to work for nearly all who have been baptized into our church the past year. They, with some one of us, work, taking turns at each of the four preaching-places that supply the First Church, and in addition, at Mr. Taft's request, have commenced labor in one of his districts. Fewer houses have been opened for teaching, and the attendance at their meetings has been less than in former years, yet most of them seem willing to toil all the more earnestly. Uchida San, the eldest in study, has been for some months laboring for the church in Taira, where Mr. Dearing now has the charge. Those who have been there report her as doing good. She will remain till the springtime. This church has been for some time without a pastor. They have held a prayer and exhortation service on Sabbath mornings, and the Bible-woman has taught them in the afternoon. These women have increased in faith and works, and are a very delightful class to teach. They study the regular school Bible lesson every morning except Wednesday—when there is a sisters' prayer and instruction meeting led by Miss Whitman—besides an hour in their own class, with two hours for study. One of our places is far from the school. The Bible-woman walks over and does house-to-house visiting, while I follow later in a jinrikisha, for the meeting.

The two preaching-places which Miss Whitman and I have the privilege of holding, have been kept open for services all day and in the evening of Tuesday, and for two week-day meetings. The preachers for one of these places are kindly supplied partly from the seminary in Yokohama and partly by an earnest young man from one of the country churches who has studied in the seminary, but is now in a Tokyo school. The other place has this student for one service on Lord's Day, the native pastor, Toriyama San, preaching at the week-day evening meetings and at one Sabbath night service. Three have been baptized from one of these places and one from the other. Thus far they have walked orderly.

The work grows in interest. As we know the lives of this people we feel more and more how

deep in sin they are sunk, and long for strength to help. We are always in need of the prayers of the Christians at home.

Miss Clagett writes : —

Three — two women and one young man — have been baptized into the fellowship of Hogo church, from my places of work since my last report, and others are now seeking the light.

The gentleman in charge of the seminary kindly sends me a helper for the Sabbath. We continue to have good crowds at the place that I first started, and the Sunday school and Sabbath work generally is very satisfactory at the place that I opened during this last year. Our prospects are much brighter than they were at this time last year.

SENDAI.

Rev. EPHRAIM H. JONES and wife, Rev. SAMUEL W. HAMBLEN and wife, Miss LAVINIA MEAD.
In America, Miss NELLIE E. FIFE.

Mr. Jones reports : —

The year just closed has added more believers to the church than the previous one. The people of the cities, however, do not receive the foreign worker as cordially as the people of the towns and villages. In the four country trips made during the year, on one of which I had the pleasure of introducing to the country work my fellow-worker, Mr. Hamblen, the people exhibited many signs of being interested, and were much encouraged by a visit from the missionaries. This seems to point to some modification of our missionary policy. Heretofore it has been the plan to place mission stations only in the largest cities. After building up, and, to some measure, organizing the work in such centres on a solid basis, tours were made to the towns and villages surrounding.

The general lack of perseverance that characterizes this people prevents thorough work either in secular or in religious training. We seem to be called on to “move on” to the “regions beyond.” “The fields are already white unto the harvest,” but “the laborers are few.” Let the missionary workers be distributed, one in a station,—if we cannot be more liberal with our forces,—as widely as possible! Let them preach the simple gospel of Christ to those willing to listen.

According to some, the Japanese possibly may have a more philosophical mind than other heathen nations, but I have yet to be convinced that they have the depth, moral earnestness, and susceptibility to higher education that is displayed by the Chinese or the Hindus. They may, as some claim, need a more scientific presentation of Christianity than that which has evangelized other peoples; but I am led by experience to believe that the same gospel, formerly the “stumbling-block to the Jews” and “foolishness to the Greeks,” is fitted by God, now as then, both to repel the insincere and proud and to be the power of God to the salvation of the simple-hearted, true seekers after God among the Japanese, as it has been among other nations. The use of indirect methods among this ambitious people especially, will draw the class we need to avoid, and will repel the class from which the true believer is made.

My own health has been in such a condition during most of the year as to fully justify me in asking for “health” passports for travelling in the interior. Thus I have been able to get out for four trips to the country stations. In the previous year I did not get out once.

To name the out-stations in order, commencing with the most distant: *Hachinohei*, distant from Sendai a day's ride by rail, is the one little struggling church which we have in Aomori prefecture. There are now twenty-four members; three have been added during the year. Two visits to the place have been made during the year. On the first visit it was arranged to place a preacher to give them some extra help during the summer. As a result of the summer's work, the three additions mentioned above, being three young men, were made. These additions, in view of the fact that the church before consisted of fourteen *women* and but *seven* men.

of whom but four were resident members, was a great encouragement to the little church, and infused much new life into it.

Kisenuma, at the extreme end of this prefecture, about eighty miles of hard travel, was visited twice; on the first trip I was permitted to baptize one faithful disciple. Ten ri (twenty-five miles) this side of Kisenuma, is our next station, called *Shizugawa*. This place has developed a power of work during the year that gives encouragement for much hope. One of the believers,—the district deacon, son-in-law of a hotel-keeper,—though much opposed by his family, who are worshippers of the devil-like god Fudo, has regularly gathered the believers together on the Sabbath, and with them assembled a few who wanted to hear “the Word.” As a result, on my last visit I had the pleasure of baptizing four promising candidates.

Kinshii, six ri nearer Sendai, is the home of Takahashi Yumatsu, whose earnestness has been mentioned in more than one letter. He has attended all our Bible conferences held in Sendai quarterly for the benefit of the country deacons, and by his earnest attention has, though less qualified than others who attend, greatly profited by them. At the fall visit as many as seven in this small place came out on the Lord’s side. Takahashi San had all through the busy season—his is a farming community—gathered the seekers together, after their work in the fields was over, to study the Bible. When we remember the slavish, poorly requited toil of these Japanese farmers, working from early morning till dark up to their loins in the mud and slime or the paddy fields, returning at dark, washing up, changing their clothes, and commencing their meeting at nine or half-past nine, to continue till midnight, and then snatching a few hours of rest, to be at their work again at daylight, we can understand something of the earnestness of this little band of “Seekers after God.”

The Christmas celebration at this place was attended by two or three hundred people, almost the whole village. Prayers were offered, glad hymns of praise were sung, exhortations were made, and refreshments were distributed, the meeting continuing from afternoon till late into the night. The remaining places outside of Sendai, viz., Yanaitu, Toyoma, Sanuma, Wakayanagi, and Shiogama, did not present many tangible results for the work done in them for the year. However, at Yanaitu one and at Toyoma three were baptized.

Sendai has added twenty-two during the year. Its services have been regularly held. We could wish for more spirituality and enthusiasm, and pray God to bless this church more signally. But we nevertheless are thankful for what has been accomplished. The church has been dropped from the society’s dependencies, and now assumes its own pastor’s salary and other expenses. We hope that God may pour out His Spirit upon us; that He may revive His work in the hearts of both missionaries and believers; that this year may be a marked year.

MORIOKA.

NO MISSIONARY.

Mr. Poate, who was in charge of this field until his removal to Tokyo, reports:—

The year now ended was one of quiet and uneventful labor. We thank God for souls added to the church; for fresh laborers raised up; for greatly increased contributions; and finally that the believers have, as a whole, grown in grace and in the knowledge of our Lord Jesus Christ.

The two Sunday schools have been kept up; and though the number of regular attendants is less than a year ago, there are more teachers.

The work in the jail, which was carried on in conjunction with our brethren of the Presbyterian Church, was in many respects the most encouraging branch of labor. Though no baptisms have yet occurred in connection with it, we have reason to believe that it has been blessed to not a few, especially among those undergoing long sentences. Since my departure from Morioka, owing to difficulties raised by the officials, our church has now no opportunity to preach there, but we rejoice to know that our Presbyterian brethren are allowed to do so.

In September I was called to Tokyo in connection with the work of Bible revision. Shortly after my arrival here, I was permitted to send the church in Morioka an experienced worker, and the reports which I receive from time to time are encouraging.

During the year I have continued to contribute a translation of Bunyan's "Holy War" to the *Mustard Seed* and also spent much time in training native preachers.

KOBÉ.

Rev. HENRY H. RHEES, D. D., and wife, Rev. ROBERT A. THOMSON and wife, Miss ELLA R. CHURCH.

Mr. Thomson writes:—

We are grateful for the many blessings which we have enjoyed in this work during the past year.

In very many respects we have felt much encouraged with the fair amount of success which has attended our efforts for the spreading of the Master's kingdom on this field. Though we have not been without our trials and disappointments, yet on the whole we believe that a good work of grace has been begun in many hearts, and the spiritual life among our native brethren has been quickened and deepened. Two or three of those whom we trusted as workers have deceived us and gone astray, but it has been for the good of all the brethren that they have been found out and dealt with; it has purified the air somewhat to have the false ones cleaned out. While we do not report as many additions as last year, yet the work has been as diligently done, and all our native evangelists have done fairly well. The same causes are still at work this year as were noticed last year; namely, political excitement and a growing feeling of dislike for foreigners among a certain class of the people are two of the obstacles with which we have to contend, and they to a large extent materially hinder and impede Christian work in this country. But the work is not by any means at a standstill or useless. For the true worker there is a great work yet to be done, and that in simple preaching of the gospel to the multitudes in this country who have not yet heard it.

It is a sad yet true fact that the present class of native evangelists are not reaching the masses, and this work has yet to be done, and it will only be done by consecrated men, upon whom the Spirit of God has laid the burden of precious souls, who will give themselves to the study of this language simply and solely for the purpose of going out among the people and preaching the gospel with the native evangelists; and probably by the time the next generation of native workers arise, the country may then be fully evangelized, but not for many years yet, as much remains to be done ere the Lord of the Harvest comes.

We were glad to welcome Mr. Rhees back to Kobe, as the care of the work here had been pressing rather heavily upon me, being all alone up to the time of his return. We have now divided up the country work between us, while we jointly care for the work in Kobe. I am hoping to be able to open up work in Hiogo this year, there being plenty of room for a large number of mission stations, where we could have daily services. Mr. Wynd continues to help me in the evening school in Kobe. It has been quite successful during the past year as far as attendance has been concerned, having about seventy or eighty on the roll of members; and while we do see much improvement in the morals of the young men, a more thoughtful spirit manifesting itself among them, not very many of them have come out on the Lord's side. It is indeed a difficult and trying work to do anything for the young men in the open ports. It needs a large amount of patience and tact.

Through the kindness of Mrs. Allan of Glasgow, Scotland, whom I had the pleasure of meeting in Kobe last year, funds have been provided for the opening of mission work in the Liu Chiu Islands. This group of ninety islands, thirty-four of which are inhabited, belongs to Japan, and lies about nine hundred miles south of Kobe.

Sufficient money has been given to sustain the work for a number of years. Three months

ago I sent two native evangelists down to the islands, and they are now hard at work, and report very great interest in the meetings.

I expect soon to visit the islands and see what the prospects are for work. It is almost an entirely new field for mission work, as nothing remains of what was done twenty-five years ago by Dr. Bettelheim, a Dutch missionary who was sent out by a few English naval officers who were interested in the islands.

When Dr. Bettelheim went out distributing tracts and gospels, the officials used to follow after him, and next morning a neat little parcel would be handed in to him, consisting of all the tracts which he had distributed on the previous day! I am glad that we are the first mission on the field now, under the new order of things, as there are no restrictions in the islands regarding the acceptance of Christianity by the natives any more than there is in Japan. I do trust that we may soon have a blessed and encouraging work, as the time is now fully come for the gospel of good news to be carried to these lonely islanders.

OSAKA.

Mr. WILLIAM WYND. Rev. J. H. SCOTT and wife under appointment.

Mr. Scott has been authorized to enter upon the work already so well begun in Osaka. It is the second city in size in Japan, having a population of seven hundred and fifty thousand, and one million two hundred thousand with its suburbs. Mr. Thomson writes of the work there:—

The work in the Osaka field passed into our hands again last summer, and I resumed charge of it. We are exceedingly anxious to have a missionary located in that large city. It has been very trying for the work there, and for our native brethren, to have had a missionary among them and then to have him taken away from them, but it has all been probably for the best interests of the work at large; and once we get a man located there, the work will flourish again. It was one of our most encouraging stations, and it will be again when we have it properly manned.

Mr. Wynd is now living in Osaka, and writes:—

I am living all alone right in the centre of the city. The field is a splendid one; whenever I open my door I stand face to face with a congregation, many of whom have not yet heard the gospel of salvation. I have had Kawakatsu San with me all this month, and when he leaves I shall get a new evangelist. My teacher also being a good English scholar and able to interpret, I am able to preach to the people myself. We have opened two preaching-places, and have been holding services in them every other day. The people are rather shy at coming into the meetings, but gather around the door in great numbers. I have seriously thought of going out to the open air altogether, and I think no one would hinder us if we did not go to a busy street and obstruct the thoroughfare.

With such a field for work and with all the resources that are in Christ Jesus at our disposal, I feel very happy in my work. Of course I see many difficulties. For one thing the Buddhists are strong in the locality, and will do all they can to keep the people from listening to us. To-day my attention was called to the hungry look depicted on many of the faces of those who stood to listen, and yet they are afraid to take the food which we offer lest they should find it to be poison. But although we are unable ourselves to break down the prejudice and opposition which we meet, we have the blessed consciousness of our Master's presence with us; and before Him how often do impossible things become possible. I trust that He may indeed use me to gather out from this city many trophies for His own kingdom.

I am getting on with the language so that I can carry on a conversation, but am not able to preach yet. How I wish that I were! I know of nothing more agonizing than to go up and down the streets of a city like this, and yet be unable to speak to them and to warn them of their danger.

SHIMONOSEKI.

Rev. RICHARD L. HALSEY and wife, Rev. THOMAS E. SHOEMAKER and wife, Miss HARRIET M. BROWNE,
Miss OLIVE M. BLUNT, Mrs. ELLEN SHARLAND.

Mr. Halsey reports :—

The day for reaping in Japan is not the distant goal of a future advancement, but the present hour; and the evidence of this is to be found in the increasing interest in and opposition to the gospel. We have gotten beyond the stage of indifference, and the lines are being formed. The *bonzes* have declined the Unitarian offer to have Christ sit down with Buddha. So the issue is clearly made, and the victory is to be for Christianity or paganism. The purpose of God to call out of this nation a people for His own possession is manifest. We rejoice to be in any measure used of Him to this end. The realization of the past year is a source of comfort and encouragement. In Shimonoseki, from time to time, there have been added to our number those who believe on the Lord, and all of my out-stations have yielded fruit or give fair promise. One dear brother has gone over to the other side, and his sister is inquiring for the way, while his aged parents are still bound with the fear of friends. But commending her to seek her brother's God,—God is with us,—we must write hopefully. But the darkness—it is terrible; and thousands are dying in their sins. There are those who can help to bring to them the offer of life, eternal life.

Mr. Shoemaker reports :—

The year past has been one of labor and also of preparation for labor. It has had its times of encouragement and of discouragement. Not the least of the difficulties that we have to meet is where it tries us most; i. e., in the church itself. For this perhaps our best cure is in the fact that we are evangelists and not pastors, and in such self-denying and energetic work as will spread the gospel's truth of righteousness and salvation, and please God Himself. This will lead, of course, to the widest possible evangelization and to the determined effort to win all classes, even as God himself is no respecter of persons. It will lead also to a determined stand for the truth as it is in God's Word. Where the tendencies of the present will end is, of course, difficult to tell; but there is sufficient cause for serious alarm to one who desires to see God's Word held in its true place without diminishing or shortening, and it seems pretty evident that there will be most important work for some one or many (whom God shall call) to do in this land in the not very distant future.

I have been unable to travel this year as I desired. Twice passports were refused me; but I hope to remedy this, and to travel more in the future. The year, however, closes leaving us hopeful for the work of next year (1892), in evangelizing, and with still stronger hopes for the years to come. We believe that God has not forgotten us yet, and in His strength we trust. We hope also that He will send us the right men to fill in the lines from end to end of the land, and that His favor may attend.

NEMURO.

Rev. W. B. PARSHLEY and wife, Mrs. H. E. CARPENTER, Miss E. L. CUMMINGS.

The work of this field is supported by Mrs. Carpenter, and has gone forward in the usual methods. A school is kept up for the sake of securing a right of residence for the missionaries. The church is self-supporting, and nine were baptized during the year. Mrs. Carpenter is the only one of the missionaries who has command of the language. As soon as the others secure a working use of Japanese, their labors will become more extended. The climate of the island of Yezo, or Hokkaido, as it is now called, is much similar to that of New England, and the island is rapidly increasing in population of an enterprising and energetic character, offering an excellent field for missionary work.

AFRICA.

The past year is noteworthy in the history of the mission in Africa on account of the first break in the solid mass of heathenism in the Upper Congo Valley. The missionary station at Bolengi, on the Upper Congo, is eight hundred miles from the sea, and near the Congo State station of Equatorville, at the point where the Congo crosses the equator the second time. Missionary work has begun at this station in 1884, and has been carried on steadily. A good station has been built, and the gospel has been preached to the people with great faithfulness, but without much apparent result until within the past year, when about sixty of the people cast away their idols and declared themselves followers of the religion of Christ. This is the first real movement toward Christianity in the Upper Congo Valley, and, indeed, in all Western Central Africa; and judging from the way such movements have spread among races having only the natural forms of religion, there is good reason to expect that this movement will grow into a large blessing to the millions of Central Africa's benighted population.

The mission work in other parts of the Congo field has gone forward with pleasing success. At Lukunga there has been a steady and very encouraging growth in all lines. The Banza Manteke field is recovering from the depression caused by the prevalence of the sleeping sickness, and the first ingathering has been made at Mukimvika station, at the mouth of the Congo River. This is the only station of the mission in Portuguese territory, all the others being in the Congo Free State.

MUKIMVIKA.

MR. WESLEY M. BIGGS. In America, Mr. J. M. LEWIS, Mr. C. B. ANTISDEL under appointment.

This station has suffered a great loss in the death of Mr. Richard D. Jones, who, though young, had gained a good knowledge of the language, and gave every promise of becoming a very useful missionary. Mr. Biggs went to Africa only last year, and has sent no special report of the work. Fifteen were baptized during the year.

MATADI.

Rev. WILLIAM A. HALL, Mr. THEO. A. LEGER and wife, Mr. THOMAS HILL.

The steamers from Europe nearly all now go up the Congo to Matadi. It is about one hundred miles up the river, and at the head of navigation for ocean steamers. Being also the starting point of the Congo Railway, it is certain to grow into a place of large importance. It would appear that the future great city of the Congo will be Matadi. Here Mr. Leger, the Treasurer of the mission, has his headquarters, and here the goods required for the support of the missionaries and the carrying on of the mission are unloaded and despatched up river. The property of the Missionary Union is most favorably located in the centre of the town, on the banks of the river, next the property of the government. This is the business centre of the mission, but there are also large opportunities for evangelistic work among the natives and the employees of the state and the railroad. Preaching is carried on in three languages: Fiot (Congo), English, and French, the latter being the official language of the state. Mr. Leger, being a native of France, finds his command of the French language exceedingly useful in his necessary dealings with the state officials, and also reaches many through it with the gospel message.

Mr. Hall writes : —

The past year has, on the whole, been very encouraging. Our transport work, in which I have been chiefly engaged, has been very successful. To God be the glory, for I am sure I deserve none. We have had much sickness among our workmen, three of whom have died — two from dysentery, and one from “beri-beri”; but notwithstanding the sickness and deaths, the transport was in no way hindered.

During the year I have received and forwarded to the other stations about four thousand four hundred and forty loads. I have also built a commodious store of corrugated iron, sixty-two feet by thirty-one feet, on our beach, and a cook-house, a part of which we are now using as a pay store.

Having been alone during the year, and having much to do, both in transport and building, I had not been able to do much in way of evangelizing; but I had services daily with the boys that are with me, and on Sundays I had services with our boys and others who are working on the railroad. There has been, unquestionably, very large blessings, and our hearts are full of gratitude and praise to God. Indeed, His presence has been with us, and we have many proofs that He is working in our midst. Two of the native boys with me have professed conversion, and, having given proof of their faith in the Lord Jesus, will make a public profession of their faith by the ordinance of believers, baptism, on the first Sabbath in December. These I trust the good Lord has given as first fruits, and I do earnestly pray that they may be the earnest of a great sheaf for our blessed Lord.

PALABALA.

Rev. J. CHESTER HYDE, Rev. ISAAC CADMAN. Absent from the field, Rev. JOSEPH CLARK and wife, Miss LULU C. FLEMING.

As the treasury and transport work of the mission has now been wholly removed to Matadi, the work of the Palabala station consists only of the evangelistic work, which has been carried on through the year by Mr. Hyde, Mr. Cadman having reached the field late in the year.

Mr. Hyde writes : —

I attend to medical work for the district and for Protestant railway employees, but have only had previous medical experience as a nurse. The closing of the ladies' work, with the removal of their appropriations to Lukunga, prevents my keeping up schools on the same scale as before.

BANZA MANTEKE.

Rev. HENRY RICHARDS and wife, Rev. CHARLES H. HARVEY, Rev. EDWIN SMALL, M.D. In England, Mr. CHARLES E. INGHAM and wife, Mrs. SMALL.

The Christians in this field have been passing through great trials, as will be seen from Mr. Richards' report : —

In the report for the year I can only give an account of the work at this station since May last, when my wife and I arrived after a happy time of rest and fellowship with the rope-holders at home. We were glad to be back again to the work to which God has called us. The Christians gave us a hearty reception. We had not been here long before we began to realize to our sorrow the devastation the “sleeping sickness” had caused among the people, but especially in the church, which has lost (yet not lost) one hundred members. As we began to mingle with the people we missed many of our best and tried helpers — those whom we had trained and loved. It has been a severe trial of faith to such a young church, composed of those who a few years ago were sunk in heathenism of the darkest kind. The cheerful, lively spirit, the Christlike devotion, seemed to have been changed in some for a dull, suspicious, indifferent state; some seemed

dumbfounded, others sullen, and a good many Christians (not baptized) resented any advances toward spiritual things. Many looked upon baptism as the death warrant; but, thanks be to God, there were many who still maintained strong faith and zeal for the glory of God, and counted not their lives dear unto them.

After we had settled down to the work, we had a fortnight of prayer for a revival in and outside of the church, and for an outpouring of the Holy Spirit. The meetings were dull at first, but the fire began to burn as we went on, and the Christians have been more alive ever since. Mandombi will be remembered who went to England to give himself up to the doctors for post-mortem examination, hoping some remedy might be discovered for the "sleeping sickness." His wife and her little boy of three years were living when we returned. Though the "sleeping sickness" had already laid his deathly hand upon her, she attended the daily service regularly when she could hardly walk, and when it was quite a struggle for her to keep awake. She continued this until one day she was so weak that when she got outside the church door she fell on the ground, and was unable to rise again without help. She soon had to lie down all the time, and was unable to leave her bed. She was not far from the station, and we visited her from time to time, and her faith was bright to the last. A few days before she went to be with Jesus, my wife and I went to see her. She now slept nearly all the time, and it was with difficulty she recognized any one when spoken to, and seemed quite unconscious of what was going on around her. I spoke to her and she knew me, but did not understand what I said until I asked the question, "Are you still trusting in Jesus?" She looked up with glazed eyes, and said with such emphasis, "Inga!" (Yes.) She shortly passed away to meet her Lord and husband in the land of the blest. Her little boy, Monzi, is cared for by the grandmother, and attends Mrs. Richards' school. I hope he will grow up to be a man of power in the church.

In September last Mrs. Richards and myself, with six evangelists and one Bible-woman, went out for ten days' itinerating, and we saw much to encourage us. At one town, Ukela, ten miles off, we had a refreshing time among the Christians. During our stay we were fully occupied in preaching, teaching, and examining candidates for baptism. On the last day we baptized eleven. Others, though earnest, need more teaching. At this place, though the Christians were in the majority, the heathen were openly hostile and bitter. One, because his wife declared herself a Christian, became frantic and threatened to shoot us, and brought powder in his hand as a sign that he meant what he said. He acted like a man possessed with a whole legion of devils, but he was not suffered to touch us. Those at home who think there is no such thing as being possessed with devils, should come out here and see for themselves. In other heathen places we had similar opposition, but some heard gladly if others mocked. I like real opposition; it is always a good sign here, and some of those towns are now becoming very hopeful. At a town, Udembolo, five miles off, where some little while ago they were opposed to the gospel, and though professed Christians, many of them looked upon baptism as literally a baptism for the dead, there has lately been quite a revival, and more than twenty have been baptized. More are waiting for examination and instruction. On the whole, the church is much brighter and more in earnest, and the outlook is very hopeful.

Since my return sixty-five have been baptized and added to the church. There is, however, a tendency in some of the church members and unbaptized Christians to hold some of the old customs which lead to heathenism, and we are now combating this tendency in the church vigorously. Shortly after our return to the Congo, one of our church members died of "sleeping sickness," and we went to his funeral. To our astonishment guns were fired, drums beaten, hired mourners yelling and dancing, and the performance was little removed from a heathen burial. I went and got a hearing, and read the 15th chapter of 1 Corinthians, and then talked to them; and soon the guns, the drums, the dancing and yelling ceased, and before I had done the people were ashamed, and we gave our brother a Christian burial. We believe it necessary to reorganize the church and exclude all those from membership who will not refrain from shooting at deaths and burials, and who will not consent to give up customs connected with

heathenism, whether in themselves superstitious or not. We find we have all the best Christians on our side. They feel, as well as we, that the church must be clean, and that its members must not handle, nor taste, nor touch anything that is heathenish. Though many names on the old roll have not yet been recorded, God has owned the efforts of the church to honor Him, and we have quite a revival in one town and in the church. At other places where a short time ago they would not receive us, now they listen gladly to the gospel. Things are, however, very encouraging in many directions. The "sleeping sickness" seems to have nearly exhausted itself, and the church is lifting her head after the storm. There are only a few cases of the disease known to us now in this district. God, I believe, has heard the cry of His people.

The Training School for native evangelists and pastors was begun in July with six students. Since then we have added one. They have proved earnest, devoted men, and have made fair progress in biblical knowledge. They go out twice a week to heathen towns, and are blessed in their work. Their boldness and calmness, their fearlessness and meekness, under most trying circumstances, have quite astonished me. I feel more and more this is a step in the right direction, to train natives to preach to natives. I do not know more spiritual and devoted men than some of those we have in training. Some of them already are men of power, and preach with unction. Mr. Harvey has charge of the Bible School and I assist in the classes.

Dr. Small is doing a good work among the people, and has won their confidence. He has performed a number of successful operations, and won a reputation he deserves. He is now busy building a hospital, which will be quite a boon to the people and an advantage to the doctor. It is very difficult to treat serious cases in the native homes away from the station. There is no doubt that the doctor's work here does great injury to the witch doctor's profession, and in that way helps the work generally, besides relief given and lives saved.

Schools. — The number of schools has not increased, but the number of scholars has, and the attendance has been more regular. The day school at the station, conducted by Mrs. Richards, has eighty-six on the roll, and good progress has been made in reading and writing.

The Sunday school, also conducted by Mrs. Richards, has one hundred and thirty-four on the roll, and the average attendance is one hundred. Seven of the scholars have been lately baptized. To this school we are looking for our future pillars. We have four village schools conducted by natives. One school was closed recently because the teacher had to be withdrawn. We have very few Christian teachers at present that can carry on school work without direction. The number of scholars on the rolls of the three village schools is ninety-five. We shall plant other schools as soon as we can get Christian teachers. Our school teachers also conduct daily services among the people.

Pray with us that we may attempt and expect great things this year. God is not slack concerning His promises. More doors are opening, and we are entering in and intend to possess the land.

Mr. Harvey reports of training-school work : —

The evangelists have thrown themselves heartily into the labor of acquiring some education and have, on the whole, attended the classes very regularly, although some of them live about four miles away.

The classes have of course only taken up very elementary subjects, such as reading, writing, dictation, etc., as the men had had previously very little more than they had been able to acquire for themselves; still, they have worked with a will, and have made some improvement. Their chief study has been the Word of God. I am taking them through the Old Testament course, and Mr. Richards through the New Testament. In these studies they have given us great satisfaction, and their progress is plainly shown in the great improvement in their preaching.

One side of their training is practical. What they acquire they are encouraged to promptly give out, and in this way their zeal and earnestness do not suffer as they would do if they merely acquired without imparting.

Every Thursday and every other Sunday, they go into the heathen towns and villages and preach Christ and Him crucified; but this by no means represents all the preaching and teaching they do, for they each have daily morning and evening services at the towns where they reside, and they are instant in season and out of season whenever an opportunity presents itself. They conduct the daily service (or take part) at the station when called upon.

Altogether, we think we have reason to bless God and take courage. We are at a great disadvantage without our schoolrooms, but these will doubtless soon be put up, as Mr. Richards has got all the posts and rafters, etc., made, and the European material is in the country, and almost all ready to hand; so we hope before long to have good class-rooms and school, and gradually get other requisites. We are hoping, too, to have the evangelists come and live on the station soon.

LUKUNGA.

Rev. THEODORE H. HOSTE, Mr. J. E. RICKETTS and wife, Miss NORA A. GORDON, Miss CLARA A. HOWARD, Mrs. BELLA CLAFLIN. In America, Miss BERNICE ROYAL.

Mr. Hoste writes:—

I am very thankful to be able to report good progress in the work in this district during the past year. We have lost two valuable colleagues, Misses Faulkner and Hamilton, and gained two in the persons of Mrs. Claflin and Miss Gordon. Our establishment at Lukunga, including the district round about, consists of four churches, and two additional outposts, where there are Christians with evangelists and teachers, but not as yet an organized church. These churches include a total membership of just over four hundred members, two hundred and eighteen of whom have been received during the year just ended. We have lost eight members by death, and one or two have been subjected to discipline. I am happy to say that we are having continual calls from the natives to send teachers to them. We have thirteen natives who are doing the work of evangelists, pastors, etc., of course, unordained. These natives are stationed at the different towns in the district, and have oversight of the Christian communities; are supposed to see that services are regularly performed in the towns, that there is regular attendance on the part of the Christians, and also are expected to reprove and correct, as occasion may require. At the out-places where churches exist, the responsibility is greater; but these places are frequently visited by Mr. Ricketts and myself, and we reserve to ourselves the exercise of those functions in the church which belong especially to ordained pastors. During the past year we have opened two new posts. In the coming year I want to open four more, if you will give me the money.

We have during the past year started a Sunday school. It is at present in charge of Miss Howard, who reports an enrollment of one hundred and forty-six pupils.

The school work has prospered. In the district, altogether we count sixteen schools, in which eighteen native teachers are employed under the direction of the ladies. The ladies report an enrollment of six hundred and fourteen, an average daily attendance of nearly three hundred, and also that three hundred and five pupils can read fluently. This, I think, is very gratifying, because on the private reading of the Scriptures we must depend for the stamina of our churches.

Since Miss Gordon's arrival here, she has undertaken the working of the printing press and the training of the boys in that department.

Mr. Ricketts, who shares with me all the evangelistic and pastoral work, has also been very busy in the industrial work. He has during the year made a fine sugar mill, and made sugar. He is building also a splendid chapel for us, which will be a great credit to the mission. The erection of the chapel is giving a fine opportunity for the boys to learn carpentering. Mr. Ricketts is just starting a girls' school. Of course it is at present rather up-hill work, as the people are more loth to give up girls for instruction, as they are the bread raisers.

We have begun now to lay on the churches the burden of helping to support the native

preachers and school teachers. Every member is expected to bring five strings a week of blue beads, about 1d value. We have not quite realized this yet, but I think, on the whole, they raise about £1 a week.

Mr. Ricketts reports :—

In the past year thirteen of the church members have been appointed officers of the church, and we are having a church officers' meeting once a month, when we meet to do the business of the church. Another great blessing we had during the past year is, a few of the mothers have been made willing to give their little girls to the ladies for training. Eight of these little girls are now on the station, and Mrs. Ricketts has taken up the work to train the girls, and they are learning to do sewing, washing, household managing, working in the garden; they also go to school, and they are getting on well.

During the past year I was not able to do much evangelistic work, because of the chapel building which we are doing. Beginning about the end of April hewing timbers for the chapel to the end of August, with two Akra carpenters and a few of the school boys (the boys work from half-past six in the morning until noon, and go to school in the afternoon), we have hewn and carried from the forest to the station ten thousand square feet of scantlings; the church members have also helped in carrying the timbers from the forest. On the 7th of September we laid the foundation stones of the new chapel. On that day we had a large gathering of church members, with other people, who are becoming interested in the gospel. Service began at eleven o'clock in the meeting-house, which was crowded so that there was no more room in it for another to sit or stand, and many sat outside. At the close of the service they gave an offering of £7 for the purchase of a communion service. This having been done, all the people, with the Sunday-school and day-school children before, marched, with banners and singing to the praise of God, in an orderly procession up to the place where the chapel is to be built, and we witnessed eight foundation stones of the new chapel laid on that day. Since that time we have been going on with the building. Size of the chapel seventy-two by forty-two feet. The framing part of the work is nearly finished, and the bricks are being made for the walls.

Some of our boys are now being taught in the carpentry while this work is going on, and they promise to do well; so that in about seven or eight years' time, if we had the advantage to teach them, I do not think we shall have need to bring carpenters from Akra to do the mission work on the Congo. The printing press is also at work, and some of the boys are now learning to be printers with Miss Gordon. We are growing sugar cane on the station here, and we have made a sugar machine for the manufacturing of sugar. The natives are greatly interested, and have turned their attention to the planting of sugar cane. In the future the Congo will be producing much sugar. We have also found limestones at Banzansanda (one of the out-stations), and in the future shall be able to burn lime there.

KINJILA.

Rev. P. FREDERICKSON, Mrs. FREDERICKSON in Europe, Mr. CHRISTIAN NELSON and wife under appointment.

This field has been sadly bereaved by the death of Rev. J. E. Broholm, who began the work. Mr. Frederickson writes :—

In the eighteen months the work has been carried on here, the Lord has been very good to our dear Brother Broholm, who has now been called away to be with Jesus, which is far better. He has had a school with an average attendance of fourteen boys. Four of these boys have during that time been baptized by him. They are very promising lads.

The people here are willing to hear the gospel. We have all reason to take courage and go forward. I could have a much larger school here if I only had money to carry it on with. The native food is getting dearer and dearer. One boy costs me as much now as eight to ten boys

used to do. I do not believe in a large number of Europeans on a station; but my desire is to put every converted boy and man to work as nearly as practicable, and even in some cases where it does not seem practicable.

May the Lord bless our beloved and faithful co-workers in America, is my prayer, and give us showers of blessings at home and in Africa.

LEOPOLDVILLE.

Rev. A. SIMS, M. D., Rev. F. C. GLEICHMAN and wife. The steamer "Henry Reed," Mr. J. H. CAMP.

Dr. Sims reports:—

I have continued the lines of work of last year; viz., combined moral and manual instruction of the young people, and a daily religious service, taken alternately by me and Mr. Gleichman. During the year fully thirty young people professed conversion, and some were so worthy of baptism that we pressed it upon them; but family opposition and personal dread of falling away again prevented them from taking that step. The heads of families oppose the gospel in sheer ignorance and stupidity. Most of the year I have had fifty young men and boys under instruction in bricklaying, carpentry, and brickmaking. A part of the day the younger ones were in school under Mr. Gleichman, in which department a most gratifying progress took place, the little fellows delighting in the privilege of being able to read a gospel alone to themselves; and on leaving to visit their towns, it seems to us certain that all and more with them would return to continue the instruction. Some were praying about baptism, and desired it on return from their villages.

Out of school the young ones made brick, each one his own, in order to complete the instruction, and stacked them in their kiln, making the necessary arches. Thus order, tidiness, the use of the straight line, and industry have been taught without constraint, and I fully believe they have been happy. With the elder ones I have constructed a new pharmacy of burnt brick and good carpentry. I had several bad fevers during the instruction, but the work was a success, and is universally admired. The funds, \$350, were provided by an English friend. To continue the same manual teaching, I have now commenced a new church, built in the best style I can procure plans for adapted to this country. This will give instruction to them all for a year. For this work also most of the funds are in hand from various sources, so that you may not be burdened.

I have not been able to do anything for the Bateke. They have steadily opposed the gospel and not permitted me to speak in their town. They are in constant political antagonism with the government here, and it seems only a question of months before they are compelled to leave this part of the country. But there are plenty of other people in the environs. The year is one in which I have had most satisfaction since coming to Africa, the elements being: help from Mr. Gleichman, a glad reception of the gospel by the young, successful industrial instruction, and contentment of the station in spite of a great scarcity of food in the country.

Mr. Gleichman writes:—

I arrived here on Dec. 24, 1890; and after settling down and getting things in order to enable us to keep house, I opened the school with about thirty scholars. Some of these could read word by word, but now they can read very well; some could not read at all, but read very nicely now; some did not know the alphabet, but understand spelling words now. This work has been a most trying work to me, yet I am satisfied that there are visible fruits. During the year occasional accessions have come, so that now we count fifty-four. Among the new-comers are fourteen girls and one woman. These have come from the country above, part from Mr. Camp, and were given us by the state. Mrs. Gleichman will have charge of them; she has had a good share of work with them already in the way of making dresses and feeding them.

Right after the dry season I set to work clearing my land and planting it with plantain trees,

banana trees, mandioca, corn, beans, pineapples, palm trees, citron trees, peanuts, potatoes, flowers. All this takes a great deal of time and patience. I did this work now, because while the house is under operation the place is improving itself, and when the house and cook-house and boys' house, girls' house, and storehouse are finished, the land is cleared and in good order.

I have made three trips down country: one to different towns, and two to Kinjila in connection with Mr. Broholm's death. I visited six towns and seven smaller towns, — thirteen in all, — was away four days, and had in all eight men and boys with me on the journey. I carried with me different kinds of medicines, which I gave the people. Four boys are praying boys and Christians in deportment, but afraid to take the stand as Christians. These boys sing and pray, and speak in the towns, in the style of the Salvation Army, very earnestly. I found the best time to get a gathering was in the evening at dusk, when we would begin to sing native hymns, which attracted the people; and they would come in large numbers to listen and help us to sing. At some places my boys would sit down by their side, and read to them the Word of God, to which they would listen in silence, and sometimes express astonishment. The religious interest is stronger, but the boys do not dare to come out boldly and be baptized; still, we hope ere long we shall be able to report a number of baptized Christians.

The station is slowly becoming like a little city. Dr. Sims is building a chapel, sixty by twenty feet, of brick. Mr. Camp is working hard building his shop.

BWEMBA.

Rev. CHARLES B. GLENESK and wife. In England, Rev. A. BILLINGTON.

While preaching the gospel has been carried on as circumstances allowed, the work of this comparatively new station has been one of preparation. This must always be the case in establishing new stations in Africa. In more developed countries, contracts for houses and the work necessary for a comfortable and healthful life can be given out, and the missionary can devote himself at once to the study of the language and such mission work as he is able to do. In Africa it is of imperative necessity that the missionary should have a house; and as the natives always build their own houses, they are not accustomed to doing it for others, and the missionary must at least superintend the building of his own house or he will have none. This preparation work has now been done at Bwemba, and the way is prepared for giving more attention to the spiritual work, which already is not without encouragement.

IREBU.

Rev. C. G. HARTSOCK and wife, Rev. CHARLES F. RAINE, Rev. THOMAS MOODY and wife.

Mr. Hartsock reports: —

It is with a feeling of reluctance that I attempt to write an annual report; for in the earlier years of a mission station, statistics and plain statements give but little idea of what has been or is being accomplished.

We have daily morning service for both station and town people, with a total average attendance of about thirty. The attendance from the town is very irregular, ranging from one or two to thirty people. Each Sabbath we hold a service in the towns; they are attended by audiences numbering from twenty-five to two hundred people. They listen to us very respectfully if we go to them, but are for the most part too indifferent to put themselves to any trouble to come to hear our message. There is also a school, attended by the fifteen station boys and under the care of Mrs. Hartsock. We have just rented a native shed in a densely populated part of the town, and hope to try to begin a school there in a few days. In regard to buildings we can report progress. Our own dwelling is well under way; a shed, to be used for both religious and

school purposes, is being erected; Mr. Moody has also begun to get out materials for a permanent dwelling. In his absence Mr. Raine is superintending his work. Our work of preaching, teaching, studying the language, and building goes on; but while we may be able to give the number of trees cut, or the number of bricks made, or the number of scholars in school, etc., yet when it is all told, it gives but little idea of the results of the work. The real worth of a mission station is not computed that way only.

A few years ago, when a large chief died here, I was told that twenty persons were beheaded. Since the station was founded, two important chiefs have died. My boys have told me that on the death of one, two slaves were killed, but they carried them off to the woods, hoping that we would not find it out. Some seven or eight persons, fearing for the safety of their lives, have come to us for refuge. We would take their names and that of their chief; then they would return to their town, and so far the people have not failed to produce them when asked for. A year and a half ago there were some thirty or forty human skulls decorating—according to native idea—different houses in Irebu. To-day I know of none. We have helped in either settling or preventing two or three native wars. I feel confident that many of our station men and boys no longer have any faith in charms and fetiches, and I believe that the same is in a lesser measure true of many of the town people. In short, a change is being effected; slowly, perhaps, yet surely, a new order of things is being brought about. To this change I think that we may fairly claim that our mission station has contributed in part. We have rejoiced to hear of showers of blessing in other lands and at other stations, and pray God to hasten the day when they shall descend on Irebu. In the meantime we shall try to labor in faith, believing, ever bearing in mind, that we must sow before we reap.

Mr. Moody writes:—

I arrived at Irebu January 27, and found Mr. Hartsock living in his own house, and a brick store was in course of erection, in which I helped till it was finished. Services had been begun every morning on the station, and also in the town. I was very loth to give them up, so continued. Mr. Raine, coming at the time Mr. Hartsock left, took his turn in the service, speaking through an interpreter. Mr. Hartsock returning, we have taken our turns in the morning service. Mr. Hartsock speaks every Sunday at Irebu in the afternoon.

I have visited Businda about half a dozen times. The people are very friendly, and listened attentively to what I had to say about God, sin, and redemption. I have built a temporary house, cook-house and out-house, and commenced on timbers for my house. I have kept at work on the language, trying always to have a part of each day specially for that work. This year will be one full of hard work in buildings. I hope also to continue the work on the language. Hoping that the Lord will soon bless us in our work.

BOLENGI.

Rev. CHARLES B. BANKS and wife. Mr. J. B. MURPHY and wife in England.

Of the good work at this station the past year, Mr. Banks reports:—

In reviewing the past year's work, with all its trials and blessings, my heart is filled with grateful praise to Him from whom all blessings come. I started the year with a wearied body, having had a long time of hard work preparing timber and building houses, but with my heart longing to see the dark cloud of superstition lifted from the minds of the people around us and the light of the glorious gospel of Jesus shining in their hearts. I think, too, that my bodily weakness helped me to realize how impossible it is for me to save the people. If that had been all and I had realized no more, it would have meant despair; but there was this also, "Christ in me is able." Praise His name; He proved his ability. Nearly all the young people on the station and many in the town were brought in repentance to the feet of their loving and forgiving Lord. We are praying that this may be only the "droppings," and are asking for "abundance of rain."

While we pray we also work, and are seeking to spread abroad as much as possible the glad story of redeeming grace. The converts are bearing faithful testimony as to what the Lord has done for them. Last Sunday week we baptized eight converts, and the first Sunday of the previous month we baptized seventeen. I translated the "Church Covenant," which is in the Baptist Manual, into Kilolo, and read it over to the baptized converts before receiving them into the church, and explained to them the reason of our being joined together as a Church of Christ. Afterward we partook of the emblems of our Lord's broken body and shed blood.

During the past year our endeavor has been to dig deep and sow the seed freely, forcing the people to think, and then pressing on their notice the fulness of Christ's salvation. Being pretty free from building work, we have been able to do this more effectively than in former years. The school work which has been carried on by the ladies is also fairly successful. We would seek the earnest prayers of all on behalf of the pupils. Many of them have professed to come to Christ; and some are slaves, and their masters beat them for being Christians; and others will be taken away from us soon, — some members of the church, — and what their masters may do to them or with them we cannot tell. But we seek to lead them to cast all their care on Jesus. Pray for them that the Lord may be very near to them and strengthen them to follow and trust Him at all times.

The preaching work in the surrounding towns is giving us cause of encouragement also, as we sometimes find two or three come in to the Sunday services, and even to the week-day services as well, from these towns. During the present year I propose, D. V., to take up this branch of the work more systematically than we have been able to do in the past. I am sorry we cannot have a boat, but we will do our best without one. The population is large, but widely scattered: perhaps forty or fifty in one village; then two or three miles, and then another village with a hundred or two; then a mile or two, and a string of villages; then a mile or so again, and another string of villages, and so on. We are between the strings of villages in the centre of one string, with about two hundred people on either side of us.

Mr. Murphy writes: —

We are making progress with the buildings. My house is nearly finished, and is very comfortable; we have been living in it for the last five months.

Taking a review of the past year's work, we feel that there is much to encourage us. God has indeed been present with us, and has owned and blessed our labors. More than sixty have professed conversion. There are many more who are very anxious about their souls' salvation.

After four and a half years' hard work of clearing, sowing, and waiting, God has given us a harvest of souls, for which we bless His name. The glory be His. Out of this sixty there have been many interesting experiences.

During the closing months of the year, we have been much pressed with work of the right kind. We have had days which have been like all-day meetings — days when people have come to us beseeching us to tell them more about Jesus. These days have filled our souls with joy, and we have felt we could have given all night to the same theme, and, in fact, we have at times been up till past 10.20 P. M. dealing with anxious souls.

The school work has also very largely increased. It has been conducted by Mrs. Banks and my wife; the scholars, of course, taking a double interest in their work, being very anxious to learn to read, that they may learn more about God. The village school which we proposed to undertake will have to stand over for some time to come, as we now have as much as we can do.

The services of the church have been well attended, and the interest well sustained. We have on several occasions had more than one hundred strangers, which would be without counting the regular attendants.

A greater interest has been displayed by the town people at the services held in their towns, and I am glad to say that this year we have been able to hold many more services than in previous years. We have also formed a Baptist church, according to the principles laid down in the hand-book.

Looking back upon the past year, we can say goodness and mercy have followed us; looking into the future in faith, we can say, and will follow us, "for there is a sound of an abundance of rain." "His banner over us is love."

UNDESIGNATED MISSIONARIES.

In addition to the missionaries whose names have been mentioned under the different stations, the following have been appointed as missionaries of the Union, but have not yet been assigned to special stations: Mr. W. E. Story and wife, Mr. John Dussman, Mr. George J. Geis, J. S. Timpany, M. D., Mr. T. P. Dudley Jr., Mr. I. S. Hankins, Mr. D. S. Bagshaw, Mr. Wheeler Boggess, Rev. W. S. Davis and wife, Rev. W. F. Gray and wife, Rev. S. A. Perrine and wife, Mr. P. B. Guernsey, Mr. W. A. Stanton, Rev. F. P. Haggard and wife, Mr. Charles H. Tanner, Miss M. A. Washington, Miss B. E. Gardner, Miss Jennie V. Smith, Miss Annie S. Buzzell, Miss Mary D. Faye, Miss Susan I. Kurtz.

EUROPEAN MISSIONS.

FRANCE.

The year 1891 may be said to mark an epoch in Baptist work in France, the story of which is well told in the following report from Rev. Ruben Saillens, pastor of the Second Baptist Church of Paris in Rue St. Denis, and General Secretary of the French Baptist Missionary Committee.

The work of the Baptist Mission in France has entered upon an era of blessing, for which we devoutly praise God. For many years, owing to political circumstances, the devoted laborers of this mission plodded on, without seeing much result of their efforts. Only nine hundred members had been gathered in nine different places, after more than fifty years' labor.

But since the year 1889, a revival has begun, which is increasing continually. The causes of this forward movement are numerous. In the first place, we must mention the widespread Baptist publications, issued from the pen of that indefatigable writer, Pastor J. B. Cretin, now nearly eighty years old. During his long life he has issued, most of them at his own cost, more than fifty pamphlets on the baptism question, and on the doctrines of the gospel. Some of these, as, for instance "Le Pardon de l'Homme et le Pardon de Dieu," have had a large circulation, and have been blessed to the conversion of many souls. It must not be forgotten also, that it is through the influence of Pastor Cretin that most of the Baptist pastors now living,—Messrs. Vincent, Dez, Andru, Cadot, etc., who were all born Roman Catholics,—have been won to the love of God, revealed through Jesus Christ. Pastor Cadot has also written several useful booklets.

Another cause of this Baptist revival is the fact that some evangelists of other missions have of late found out that the preaching of the gospel needs be accompanied by a thorough scriptural organization, and have been led to inquire more carefully than they had done before into ecclesiastical questions, which hitherto had been considered quite unimportant. The result of their inquiry has been in favor of our views.

A third reason of our recent success is that the Baptist denomination in France has now the great honor to be as yet untouched by the prevailing rationalism which higher criticism has fostered. Many French Christians are being led to abandon their own church, because they feel that the pure doctrines of the infallibility of God's book and the atonement through the blood of Christ, are not preached anywhere else with the same clearness as with us. We do not say

this to boast of anything, but merely as an indication which may be useful to our brethren in other parts of the world. Brethren, would you have power to win souls, keep to the old faith, wield the old and tried sword. There is none like it.

A more general reason ought also to be mentioned. There is no doubt that the Spirit of God is passing over France, and that a return of the religious instinct is felt among us. Young students, whose predecessors pretended to be atheists, now pretend to be religious, and they crowd the Roman Catholic churches to hear the famous preacher Father Didon, who curiously mixes in his discourses the modern spirit with the preachings of his church. A strange tendency to mysticism has sprung up. Even in the theatres, religious plays obtain more favor than others, and it is said that the *Paris Salon* this year will contain more religious subjects than any before. There is, in one word, a strong *reaction* against former infidelity and a strong desire for a new religion, which some already call, without knowing what it shall be, *La Religion de l'avenir* (the religion of the future). I have no doubt that there is a great future before us, for do we not possess exactly what our people want?

Last year, in April, when Dr. Mabie, coming back from his Eastern tour, attended our annual conference, we all felt that the Blessed Spirit was hovering over us. We shall never forget those burning prayers, those great anticipations which filled our hearts then, and the same fire still burns. The 5th and 6th of April we had a new conference, at which forty of us attended. We realized God's presence in our midst by the almost unanimity of our decisions, and above all, by the spirit of prayer which prevailed throughout. The conference came to an end by a general meeting of the Paris Baptists in our chapel, 133 Rue St. Denis, at which nearly three hundred partook of the Lord's Supper together — the largest number of baptized communicants that France has seen gathered together since the times of the first pioneers of the gospel in Gaul.

The conference revealed the fact that all our churches have made progress during the last year. Let me rapidly take you over the whole field. Alas! The review will be all but too soon accomplished, for as yet our work is in its infancy. But we hope for much greater things than these.

PARIS.

The two churches of Paris have nearly doubled in fifteen months. On Jan. 1, 1891, the Rue de Lille Church (the older) numbered one hundred and thirty-five members; eighty-seven have been baptized since then. The Rue St. Denis Church, at the same date, numbered eighty-seven members; one hundred and thirty have been added by baptisms. With a few defections, the totals are two hundred and two for the Rue de Lille, and two hundred and ten for the Rue St. Denis. Some more have been received during the beginning of April.

The Rue de Lille, headed by its young and energetic pastor, Mr. Philemon Vincent, carries on a large work in the south of Paris. It has a mission hall, open every night, on Place Maubert, the historic spot where the first Huguenots were burned to death three hundred years ago. From thence it has received most of its new members. Another mission hall is situated in a very poor neighborhood, Rue de Texel, and is also opened every evening. Moreover, the Rue de Lille has two country stations at Le Mesnil, and Coignières. Our brethren hold about twenty meetings every week. Pastor Vincent is greatly helped, first, by his brother, Pastor Samuel Vincent, whose salary is paid by a wealthy and devoted American lady who lives in Paris, and by several evangelists, Messrs. Mayor, Moneval, Engel, and Madame Lambert.

The Rue St. Denis Church has been able to open a new mission hall at Courbevoie, a town of twenty thousand inhabitants, a few minutes from the Paris walls. Though the hall, which is due to the liberality of an old friend of France — Dr. Rogers, of Paterson, N. J., — has been opened only six months, there are already quite a number of converts — enough to form a little church. We have also a beautiful mission hall at Rueil, a town a little farther out, of twelve thousand inhabitants. A baptistery has been built there, and a little church is also in formation.

But our main work is at the Rue St. Denis itself. There meetings are carried on twice

daily—at noon and at 8 P.M. The noon meeting is well attended in winter by the working people, who have an hour for dinner, and like to come and hear an address when their poor repast is over. The evening meetings are more largely attended; on Sundays and Thursdays we get as many as three hundred. We are told that there is not a larger audience in any mission hall in France. Pastor A. G. Barley has tried to hold at Rue St. Denis a Sunday service for English-speaking people, but with a limited success. We feel that there is need for such a service, and we desire to open a hall in the west end of Paris for that purpose, and also for evangelizing the well-to-do French people who live there. We are sorry that, owing to Mr. Spurgeon's lamented death, Brother Barley has had to leave us and to return to his own country. He has been a good helper to us while in Paris.

Conversion work goes on all the time at Rue St. Denis; one young man and one young woman lay themselves out in search of the poor sinners, and it would do good to the heart of any true believer to see, after our meetings are over, five or six small prayer meetings in every part of the hall. Moreover, many of our converts bring with them others from the extremities of Paris. Thus we are baptizing not only those who have found peace in our own hall, but also some who are brought to us from other places by the attraction of truth. Nothing seems plainer, more natural, to a convert from Roman Catholicism, than his having to be baptized; so natural, in fact, that I have known cases where they have compelled *Pedo-Baptist* pastors to baptize them.

On account of the stand which we have taken, we have the privilege of attracting the strong dislikes of many professing Christians in Paris. The position is most painful, and I would ask our brethren in America to help us in their prayers. We are the outcasts of French Protestantism, and it is natural enough, for we have been receiving lately a number of members from the other denominations who have come to see the light on the matter of true church membership. How can we help it? The Lord will strengthen us to go through this trial, and we have no doubt that true Christians everywhere sympathize with us already. I have proof of it by the letters of encouragement, some of them anonymous, that members of the national church have written to me.

I am much helped in my work at Rue St. Denis by my friend and colleague, Pastor Foulquier, and also by Mr. Sagnol, who, eighteen years ago, followed me first in Mr. Guinness' college, in London, and then in the McCall Mission. For that long period we have been working together in full sympathy, and now he has come to feel that his duty was to come out also as a Baptist evangelist. He is stationed at Rueil, where his influence has already been felt. We have also the help of Miss Douglas, a devoted lady from England, with several others who give a part of their time.

As a proof of the vitality of our little church, let me say that the weekly offerings amount to an average of \$16, a large sum for a membership made up almost entirely of poor working people.

As we are baptizing people scattered throughout Paris and its suburbs, some of whom have to ride one hour and more to come to church, we feel that there is an urgent need for places of worship—small and unpretending—in at least five or six districts. Many are deterred from coming to us by the distance, and it is a pity that so much money should be spent every Sunday by our people on omnibus fares (not to speak of the drawbacks of Sunday travelling). Think, dear brethren, of a large city of three millions with only two Baptist chapels in it! We sadly need more. We do not want to build, at least not for the present, but would easily find ready-made halls quite suitable to our purpose. Rents vary according to the neighborhood; the average rent of a large hall would be about \$1,000 a year.

But now let us pass to the provinces.

ROUEN.

This is a town of one hundred and six thousand inhabitants, three hours by railway from Paris. A Baptist lady, daughter of Pastor Cretin, has been laboring in that city under her own responsibility for seven years. With the help of some of her friends, she has hired two mission

rooms, and the success in them was such that she entreated us to send an evangelist who might also act as a pastor, and gather together the converts. We found a suitable man in Pastor Guignard, who is a Frenchman, but had labored before in Switzerland. He began work there in May last. In addition to the two mission halls before mentioned, he opened a third one, for the purpose of a place of worship with a baptistery. He has been able, in a few months, to baptize thirty-eight converts, in addition to eleven who had been previously baptized by others. Thus we have now in Rouen a strong little church of forty-nine members, and a number of candidates are preparing. One of the converts attended our conference as delegate, and all our eyes were moistened as we listened to his humble and beautiful prayer, thanking God for the light which he has discovered, and the happiness of which his heart and his home are full.

Going northward from Rouen, we come to the

PAS-DE-CALAIS,

a large department where Pastor Hugon works among the mining population in a score of villages and towns, — Lens, Sallau, Haisnes, Loos, Bruay, Auchel, etc. He is helped by three devoted evangelists, — Messrs. Farrelly, Rafinesque and Ledin, — and Mme. Hugon acts as a Bible-reader. The church numbered sixty-eight in Jan. 1, 1891; it has added fifty-seven by baptism in fifteen months; the total number being (March 31) one hundred and twenty-six members. With the help of our missionary committee, the church of Pas-de-Calais has been able to build a place of worship, with a house for the pastor, at Auchel. In that district it is sometimes next to impossible to find a suitable shop or hall for a gospel meeting. Our friends meet in the open air, and they have sometimes as many as three or four hundred hearers, but in winter what can they do? They have of late erected one or two meeting-places of a most cheap description. They buy a plot of ground, which they can have for \$100, and put up a shed made with boards. The whole thing does not cost more than \$300. They are now urging our Missionary Committee to give them the necessary means to build eight such places in various towns, and we believe that each of them would in a little time become a church. Will not some wealthy friend give us the means to put up some, at least, of these modest buildings? Think of the French colliers! They are perhaps the most easy to reach of our whole population.

Northward still, we reach

DENAIN,

which has been hitherto, and is still, our largest church. It counted two hundred and eleven members on Jan. 1, 1891; twenty-nine have been baptized since. The total number to-day is two hundred and thirty-six. Pastor Vincent, Sr., works here, with the help of Colporter Capon, and of an excellent Bible-woman, Mrs. Dinois. The district is large, in many respects resembling the Pas-de-Calais. The work of our friends extends to the Belgian frontier, one of their branches being on Belgian soil. Through the liberality of his poor people, Pastor Vincent has been able to erect a place of worship at Préseau, at the cost of \$1,000. He has also been given a plot of ground at Tourcoing, a large factory town, and only wants the money (\$500 would suffice) to build a place there. Another worker is much wanted in that region. The department of the Nord is teeming with population, and little is being done to reach them.

Let us now travel fast over the whole breadth of the country, until we reach that lovely, peaceful district known as

LE PAYS DE MONTBELIARD.

It is a region on the borders of Switzerland, and the population are of the same characteristics. They are wholly Protestants, the established church there being Lutheran. But the Lutheranism of almost all the parishes is a cold, formal religion, in which conversion has no

part. Our church at the town of Montbeliard has been going on satisfactorily, under the care of Pastor Ramsayer and of Mr. Bieler, evangelist. There have been fifteen baptisms, the total number being to-day one hundred and ten members.

Nine members living in the small town of Valentigney have asked the church of Montbeliard for a letter of dismissal, in order to form a second church. The motive has been solely to spread the knowledge of Christ, the two churches being on the best of terms. The friends at Valentigney have elected one of themselves as their pastor. He is an intelligent young married man, formerly a member of the Church of Stryker in America: Mr. Lucien Louys. He works without any salary, and has been able to baptize seven candidates since the formation of the church. He preaches to a goodly congregation in a little chapel, which has been built at the whole expense of one of his members, a former drunkard, whom the gospel has saved from utter ruin.

Our impression is that there is a great work to be done by Baptists in the Pays de Montbeliard, as well as in Switzerland. Apart from our own people hundreds of Christians in those parts have been immersed, though nominally belonging to the national church, or to no church at all. Such people could, we believe, join us very soon if our cause was represented by energetic, broad-hearted missionaries. We have such men in view, but need the funds to send them. These districts would give us converts of a valuable sort — young men for our future pastoral college.

Another long journey, without any Baptist stations along the track, will take us to

LYONS,

a large city of three hundred thousand inhabitants, the celebrated spot where Christianity won its early battles fifteen centuries ago. Our work there has long been difficult, but the arrival of Pastor Läugt and his devoted wife has been the beginning of better things. Twenty-one baptisms have taken place during the year, the church numbering to-day sixty-four members. Our place of worship — an insignificant shop in a poor street, unworthy of our great cause and of our denomination, is becoming too small; and members from the Protestant churches, which hitherto stood aloof from us, begin to know the way which leads to it. Pastor Läugt has the great privilege of representing pure doctrine in Lyons; the Reformed National Church being out-and-out rationalistic, and the Free Church itself having as its pastor one of the teachers in the "New Thought" movement. But it is urgent that we should have in Lyons a better place of meeting.

Pastor Läugt has an out-station at St. Didier and a few members at Gannat, a long distance from Lyons.

SAINT ETIENNE,

one hundred and thirty thousand inhabitants, is not far from Lyons. This is also a mining and factory district, and our church there is composed entirely of miners and working people. It was my privilege to visit this field during the year, and I was struck by the vitality of the work and its promises for the future. It was then in the hands of Pastor Samuel Vincent, who has now come to Paris as helper to his brother; but we have been able to secure a young pastor, Mons. Delagneau, of whom a good report has been given us, and who has already begun work with courage. Twenty-one baptisms have taken place here, the total membership to-day being fifty-eight members. Stations are established in several villages, La Talaudiere, Le Sollél, Feurs. A little embryo church exists at Thiers, four hours by railway from St. Etienne. There a few Baptists are struggling against many difficulties. The St. Etienne pastor visits them from time to time.

I have kept for the last the three oldest churches:

ST. SAUVEUR (OISE),

where fifteen baptisms have taken place, the total membership there being now ninety-eight. Pastor Lemaire and Colporter Ferret hold the fort there.

CHAUNY (AISNE),

where Pastor Cadot, aided by Evangelist Brogniez, is doing good work. There were seven baptisms during the year; but on a recent visit which I paid to that field, I felt that there was a coming harvest in this region. We had crowded meetings in several villages, and I have no doubt that the energetic efforts which our brethren are making will yield success.

LA FÈRE (AISNE)

is the place where, forty years ago, Pastor Lepoids was put in prison for having held a meeting of more than twenty people! Now we have there a pretty chapel, where Pastor Cretin, though very old, still preaches from time to time. We have been able to add to our staff, as helper to Pastor Cretin, a very valuable evangelist, Mr. Revel, formerly my pupil in the Marseilles School of Evangelization, which I founded twelve years ago, but which has now gone away from my hands. Mr. Revel is a precious worker; he has begun meetings in the large villages around La Fère, in the dancing-halls, which he hires for the purpose, and where he gets as many as three hundred people to listen to the gospel. We are anxious that he should not be hampered in his attempts through want of funds; the use of a dancing-hall for one evening does not cost more than 3 francs (60 cents). We have voted him a little allowance for that purpose. At the last conference he told me: "I hope—nay, I would rather say I believe, that a large blessing is coming on the La Fère district."

Such is the review of our fields. Let me say a word of the

TEMPERANCE MOVEMENT,

which has played a great part in the revival of our work, especially in Paris, Rouen, and Valentigney. In my own church there is a temperance society with about sixty members; and if I would begin to tell the touching stories of drunkards rescued, of homes made happy, of lives saved through the pledge, I would never end. For a long time it was thought impossible and useless to start in France a temperance movement; but the necessity of it, and the blessing upon it, are daily becoming more evident. I say a word of our

CRYING NEEDS.

We need halls in Paris and in every part of the country. In Paris, without any addition to our present staff, we could well work four new halls, with the help our converts. There are large towns in the south of France where we are pressed to go, but have to answer, No!

We need workers especially for the country. We have them in view, but we cannot support them for want of funds.

We need a *school for evangelists and pastors*. There are in our churches the young men whom we want to educate for the ministry. An outlay of \$200 a year would enable us to educate five or six at once.

We need *Baptist literature*. Our recent conference has decided the formation of a Baptist Publication Committee, and some of us are able and willing to write pamphlets, books, and tracts; but we need money to publish them and to scatter them far and wide.

And now, brethren, let me express the loving gratitude of our churches, pastors and people, to you who have hitherto so liberally helped us. We long for the time when France shall be able to carry on its own work. May it come speedily! But for the present, and for some years to come, we still need you; *we need you more than ever*, for this is a serious crisis in our history. France, like a great sick-stricken body, turns on her bed with anguish and restlessness; we, Baptist Christians, have the remedy. Shall we not do our utmost to give it to her?

Statistics of the Baptist Mission in France.

CHURCHES.	Pastors and Workers.	Members Jan. 1, 1891.	ADDED BY		LOSSES BY		Increase.	Total Number Mar. 31, 1891.
			Baptism.	Letter.	Death.	Other Causes.		
Paris — Rue de Lille. Out-stations, Rue des Carmes, Rue de Uxel, Coignières, Le Mesnil, Avon.	Ph. Vincent, Samuel Vincent. Meyer, Maneval, Engel, evange- lists; Vignal, Dez; Mme. Lam- bert, Bible-reader.	135	87	2	5	17	67	202
Paris — Rue St. Denis, Rueil, Bouival, Courbevoie.	R. Saillens, O. Foulquier. Sagnol, evangelist; Miss Douglas, Bible- reader.	87	130	10	1	16	123	210
Denain — Lannoy, Peruwelz, Lour- ches, Douchy, Roault, Préseau, Tourcoing, Orchies.	F. Vincent. Capon, colporter; Mme. Dinon, Bible-reader.	211	29	—	4	—	25	236
Lens — Sallau, Haisnes, Loos, Bruay, Cité III. de Bruay, Marles, Auchel, Roubert, St. Pierre, Tsbergues.	Hugon. Farely, Ledin, Rafinesque, evangelists; Mme. Hugon, Bible- reader.	68	57	7	—	6	58	126
Chauny — Oignes, Abbécourt, Salency, Camelin, Sinceny, Béne, Porquéri- court, Béthoncourt.	Cadot. Brogniez, evangelist; Dan- doy, colporter.	115	7	—	2	—	5	120
La Fère — Athies, Laval, Bertan- court, Versigny.	Cretin. Revel	58	9	—	—	—	9	67
Lyon — St. Didier, Gannat	Laügt. Mme. Laügt, Bible-reader	56	21	—	3	10	8	64
Montbéliard — Beaucourt, Exeres, Ste. Marie, Bavant, Roche lès Blamont, Villars, Pierrefontaine, Tramelau.	Ramseyer. Bieler	113	15	3	6	12	—	113
Valentigney — Seloncourt, Mondeure,	Lucien Louys	—	7	9	—	—	16	16
St. Sauveur — Chelles, Cuise, Bethésy, St. Pierre.	Lemaire. Ferret, Andru	89	15	—	4	2	9	98
St. Etienne — La Talandière, Le Solid, Feurs, Thiers.	S. Delagneau	46	21	—	3	6	12	58
Rouen — Quevilly, Mastainville . .	Guignard	—	38	11	—	—	49	—
* Total		978	436	42	28	69	378	1,359

* Twelve churches, with 12 chapels and 59 preaching-stations, 15 pastors, 16 evangelists and colporters, 5 Bible-women.

The receipts from the churches up to March 31, 1892, have not all come to hand. There is an increase in the liberality of the members. There are Sunday schools and children's meetings in every church and station. The attendance varies greatly with the season. The number of meetings carried on *weekly* by all the members of the mission is $125 \times 52 = 6,500$ per year. The aggregate attendance could be *nearly five hundred thousand*. The number of different people reached by our twelve churches can be estimated at *twenty-five thousand individuals*.

GERMANY.

Rev. J. G. Fetzer sends the usual report of the work under the care of the German Baptist Committee:—

The days of the 24th to the 27th of August, 1891, were days of much importance to the German Baptist Union. During these days the Union met for its fifteenth triennial meeting, again in the city of Hamburg, after a period of twelve years. This time, however, not with the mother church, as in 1879, but with the Ebenezer Church, at Hamburg-Eilbek, one of the suburbs. The meetings were largely attended by delegates from all parts of the field, and many from the

neighboring countries. Even England, Sweden, Russia, and the United States of America were represented, each by one or two brethren. It would have pleased many among us to have seen more of our American brethren touring in Europe, at the Conference taking part in the deliberations.

The most important subjects before the Union, naturally, were the publication work and the theological seminary, which for want of time did not, however, receive so much attention as they deserved. Besides this, the question of revising the hymn-book, now in use for about forty or more years, was also one of great importance. The result of the discussion was that the matter was put into the hands of a committee of seven, who are expected to do the work as rapidly as possible. Professor Rauschenbusch is the Secretary of the committee, and has taken it upon himself, though now in his seventy-seventh year, to do the chief work. May the Lord spare his life till at least this and some other things which he has on his heart, and for which he now has the leisure time, are accomplished.

One other matter occupied much of the time at the disposal of the Union; viz., the mission work in the Cameroons, Africa. For several years a few brethren of the Berlin churches have interested themselves in the work there. This interest was especially aroused through Alfred Bell, a nephew of the King at Agwa; and through him the brethren in Berlin began a correspondence with the brethren there, especially with the Rev. Joseph Wilson. Brother Scheve, the heart and soul of the Berlin Committee, asked permission to state the facts, and to give a history of what had been done by his committee, before the Union. This he did in a long paper, in which he spoke of the needs of the field, and of the duty the German Baptists had in taking up the work the English Baptists had sold to the Basle Mission Society. A young brother, Steffens, just from the German Department of the Rochester Theological Seminary, who had volunteered to go as a missionary to the Cameroons, under the direction of the Berlin Committee, was also present, and spoke very warmly in behalf of the work. Still the Union, as such, felt that, while it wished the Berlin Committee all the success possible, yet, while so much aid is still needed to carry on the work in Europe and it is so largely dependent upon the help of Christians in America, it cannot take upon itself any responsibility in this work.

The publication work, under the leadership of Dr. Philipp Bickel, is steadily expanding. The strictly denominational papers, as the *Wahrheitszeuge* (Witness to the Truth), the *Führer* (Leader), *Tabea* (Tabitha), and *Wort und Werk* (Word and Work), are increasing their number of subscribers. The first has now a circulation of six thousand four hundred, against five thousand one hundred and thirty of a year ago. The three others are monthlies, and are devoted respectively to the interests of Sunday-school teachers, young women and young men. The first has a circulation of one thousand nine hundred, against one thousand three hundred and forty; *Tabea* two thousand, against one thousand five hundred and seventy-five, and *Wort und Werk* one thousand seven hundred and fifty, against one thousand three hundred and sixty a year ago. The sermons published semi-monthly are the only ones that have decreased in the number of subscribers. This may be owing to the fact that this year Brother Bickel publishes sermons of Talmage instead of Spurgeon.

Two other papers, issued at the same house and practically by the same people, namely the *Friedensbote* (Messenger of Peace) and *Morgenstern* (Morning Star), are of an undenominational character. Both have increased their numbers of subscribers; the latter, a child's paper, by somewhat over a thousand, and the former by ten thousand three hundred and forty. This increase is owing to a special effort on the part of Rev. J. G. Lehmann, who has been visiting churches and encouraging them to enter on the work of distributing the *Friedensbote* and of gaining subscribers for it. The price is low; it is consequently easier to be spread, and, since it is decidedly Christian in its matter, well adapted for a large circulation. It is hoped thus to keep some of the most pernicious literature, published at a cheap rate and scattered over all Germany, away from some hearths at least. The committee doing this work calls itself "The Hamburg Tract Society," and is composed of nine persons, some of whom belong to other denominations,

and hence it is not directly responsible to the Union. Its principal supporters are, however, found in our churches, and its work is mainly done by our church members. Besides the papers mentioned, this society also publishes the tracts which are used, and has done a very good work in former years. Of late it has been reorganized, and it is hoped that it will continue to do much good in the coming years.

As Director of the National Bible Society of Scotland, Dr. Bickel has been again enabled to do much in spreading the Word of God in Germany. Forty-three thousand four hundred and twenty-five copies of the Bible, or parts of it, have been distributed through the Hamburg Agency during the year 1891, and from twenty to twenty-five colporters have been employed. The help so kindly rendered to Dr. Bickel by the American Baptist Missionary Union to enable him to do this work is gratefully acknowledged. Much more might be done, for there is no want of buyers. Give us Bibles, for we are in want of Bibles; and your committee here hopes that the Union will be able to continue the assistance to this great and important work.

Besides the different branches of the publication work, there is no work of such great importance as that of educating young men for the ministry. Since the opening of the theological seminary (October, 1880) sixty-two brethren have been instructed in this institution. Sixteen of these are assisted by your committee and are laboring in Germany, Austria, Hungary, Bulgaria, and Roumania. Eleven of these left the seminary last year to enter the field, all of whom are working more or less successfully — some of them on fields of the greatest importance.

At present there are twenty-six young men attending the lectures. Two of these are graduates of a German "gymnasium." These will therefore stay only two years and graduate with the present senior class next year. Six others, who are here for only one year, take an eclectic course. They will be dismissed at the end of the present seminary year, and very likely take charge of some mission-field. Two others — very promising young men — had to quit the seminary on account of ill health. According to the nationality, the brethren belong to Germany, Holland, Switzerland, Hungary, Bohemia, and Russia.

It need scarcely be said that the need continues to be as crying as ever. The quarterly reports of the brethren, assisted by your committee, and many other signs are positive proof of this fact. The writer had the privilege of visiting some of the fields occupied last summer in Hungary, Austria, and Bohemia, and found that much could be done and that there were only a few to do it. Brother Meyer, who has a large field in Hungary, has his headquarters at Budapest. He is an untiring, zealous worker; still, his not being able to converse with the large majority of the people (being Magyars) hinders him very much in his work. He has several assistants who probably do as much real work as he does; but even with these he cannot converse, save through an interpreter. In the southern part of the kingdom, at Neusatz on the Danube, there is at work, since last August, Brother Jul. Peter, a former pupil of the theological seminary; and in the north there is Brother Meereis at Presburg, also on the banks of the Danube. These are the only men at work in Hungary among a population of more than seventeen million.

In Austria matters do not look any more encouraging. It is true there is not the same liberty to work as in Hungary; still, much more should, and no doubt could, be done, if we had the men and the means. Brother A. Schirrmann is the only one who is at this time at work there, and his field extends as far south as Trieste on the Adriatic. At Prague there is Brother Nowotny at work, with all Bohemia before him. His work is no easy one, since he meets with much opposition from priest and the press. Still he holds on, and is blessed. Souls are now and then converted and added by baptism to the flock. On all these fields there is much that is encouraging and promising, if we were only prepared to enter the fields with a larger force. A glance at the statistical table will show that the work has been blessed.

Dresden, the beautiful capital of Saxony, has since last July been the place of operation of Brother Mascher. Hitherto the few brethren there have worshipped in a place where I doubt if an American Baptist visiting Saxony and spending a few weeks at Dresden would ever have gone

to seek them, much less turn his face toward it on a Saturday afternoon so as to meet the little church there on Sunday. From April they are to have a better place for meeting—more inviting and easier of access. Brother Mascher has great hopes in the future of Dresden. He is, however, not without trials and persecutions. The clergy are doing much to hinder him in his work. They say that the Friedensbote spoken of above is prohibited by the police; another lectured on the history and aims of Baptismus. In one place he experienced in reality that the heathen had not all been driven out of Germany; hence, Germany must be a field for missionary labor, even though hundreds come here annually to study. One time he barely escaped being mobbed in a village near Dresden.

A glance over the extensive field will show that, though relatively much is being done, still more might be done. There are large territories where there is scarcely any religious life, and no Christian preacher to preach a gospel pure and simple; nevertheless, your committee rejoices when, now and then, a new field can be taken up. So it took up Strasburg, the capital of Elsass, and Dresden in the year 1891, and it hopes that, with the kind aid of our German-American churches, Leipzig will also soon be occupied by the right man. It hopes that as there are so many large towns in Germany, not to speak of the adjacent countries having fifty or one hundred thousand or more inhabitants, it will now and then be able to take up a new field. Bavaria, Baden, Mecklenburg, and other small German states are almost entirely untilled ground. Here are fields large, populous, and inviting. But the one who says, "Here am I, send me," must not expect to find a path strewn with roses without the accompanying thorns.

All travellers coming to Germany know that, while there is much to be learned here in every way, there is a great want in religious life; and no theological professor need come here for the sake of seeing (save now and then) a form of Christianity which he would like to teach in his chair at the seminary. Germany is not a safe place in this respect. At present there seems to be some kind of an awakening; but it has the appearance, not of a new spiritual life, but simply of a revivication of the old forms, the church believing that in this way the progress of materialistic socialism may be prevented. But this is a great mistake, for only a live Christianity, and not lifeless forms, can do that. The people want the fruit and not the blossoms and the leaves. This is what the Baptists and other dissenters are trying to bring the people, believing that in Christ alone there is the salvation of the world and of Germany, too; but not in compelling people to receive a religious and denominational education which they absolutely do not want. To bring the free and pure gospel to the "christened heathen" in Europe is the only desire of your committee; and that it may be able to do this, it would ask you to kindly continue at least the assistance hitherto rendered.

DENMARK.

Report from the Danish-American Committee by Rev. Aug. Brøholm:—

Our progress in 1891 has been encouraging, as will be seen from the statistical tables. Two hundred and fifty-three were baptized. The churches at Copenhagen and Bornholm lead this year, in showing the greatest number baptized, but others of our churches have also been blessed in this respect. The churches at Aalborg and Suevre have had more baptisms than in any previous year. "For Logstor church it was a year of life," so the pastor says in his report. That church has for some years been at a standstill. The increase in the church membership of Frederikshavn was especially a point of the work among the Sunday school and young people.

Three new churches were organized, viz., Amager, Nyrup, and Thyland, which were formerly stations of the following churches, respectively: Copenhagen, Aalborg, and Fetsmark. These stations have of late gained so much in strength by continued additions that it was resolved to organize separate churches, so that the work might be carried on with yet more vigor. The three new churches have a united membership of one hundred and fifty-seven.

Now we have in all twenty-five Baptist churches in Denmark, with two thousand nine hundred and sixty-six members. The contributions amounted to 35,766 crowns (\$9,537.00), or 3,000 crowns more than in 1890. In our Sunday schools we have over three thousand two hundred pupils, two hundred more than the previous year. By this will be seen that we are advancing, slowly but surely, and we have reason to praise the Lord for His blessings bestowed upon our work.

Our Loss in 1891.— Looking on the other side, our mission had greater loss in many respects than it has suffered for many years. By emigration some churches lost more than ever before. At Langeland, the church lost its pastor, with his whole family, and several members in this way. By exclusion we lost more than in any previous year since 1882. Many died among us, no doubt on account of the prevailing disease— influenza. Two per cent of our whole membership were taken away by death. The loss which was most felt among our churches was the death of Rev. J. E. Broholm, our first missionary sent by the Danish Baptists to the heathen. For years we here in Denmark have felt great interest in foreign mission work, and have contributed to that cause to such an extent that the critics among us said we forgot our own household because that some years there was given more money to the foreign treasury than to the treasury of home mission work. But three years ago the Lord gave us grace not only to give of our money, but also one from our midst to the mission-field, our Brother Broholm, who gladly offered himself for Africa. Since that time the churches have been more interested in this mission-field than ever before, being informed about the work by letters received from our brother from time to time. They felt they had a share in the beloved work in Congo. The Lord took him away November 25, after three years of faithful service, as mentioned in *Missionary Magazine* for March. Now while we cannot but mourn our loss, we pray that the Lord will send forth another laborer— yea, more laborers—from among us, who shall fill the vacant place, and we at home will gladly help to support these, and thus help the glorious work of missions all over the world.

SWEDEN.

Rev. Adolph Drake writes the report:—

The first thing is the abundant outpouring of the Holy Spirit during the previous winter and spring upon the churches of certain provinces, most notably in and around Sundsvald, the most important centre in the North. At our general conference in June, almost every church in the association was reported as having had some share of the revivals; about seven hundred and fifty had been baptized. About the close of the year, Pastor Bodien of Sundsvald told me very few of the converts had backslidden. As a good many members are living out of town, meetings are held at nine different out-stations, meeting-houses being erected at some of them. The church of Sundsvald, now numbering some eight hundred members, has grown to be the second in the kingdom. The Sundsvald Missionary Union employs thirteen laborers, only three, however, the year round.

In an upland province of the North, Jemtland, the gales of grace experienced during the previous winter were of less extent. But the last three months of the year, Pastor John Johanson of Osterund writes, were almost one continuous "week of prayer" with his church. From the 13th of October down to the Christmas-time, prayer meetings were held almost every evening. For several weeks, noon prayer meetings were held also, and afternoon meetings for children. A deep undercurrent of religious feeling working in the congregations, a great number professed to be saved, and the church at Ostersund was wonderfully changed for the better. Members who for years had kept at a distance came forth rejoicing. Only ten had joined the church before the close of the year, but a good many more are expected to follow.

In our two most northern associations several churches have been blessed with additions, that they had been sighing for for years. In our middle and northern churches, those of Orebro and Gothenberg experienced most of the converting grace of God, each rejoicing over additions of

more than a hundred. The church at Arnal also, under the ministry of Pastor Gerdin, had an addition of sixty-one.

The second prominent feature of the past year was the great missionary interest awakened at our annual meetings. For the heathen mission there was a great zeal at the previous conference.

For this branch it is always easier to collect means in our country than for the home field. At the conference of 1891, however, the Secretary of our Home Mission Committee, Mr. Borgstrom, succeeded, by exposing to view a large map of Sweden with the Baptist churches marked in colors, in showing there is a region "in darkest Sweden" in the uplands of our South as well as in the far North, where we have hardly any footing, and thereby awakened an enthusiastic determination to extend our work in the home fields also. It became the salient point of our conference. The annual report of the home committee showed twenty laborers in sixteen different provinces, their total work equal to eight years, at an outlay of 4,167 crowns. The increased interest may be seen from the fact that ere the close of 1891 not less than thirty-three laborers had been appointed and about 4,500 crowns received towards their support.

Of the two collections in the churches recommended by the conference, one remains, and is hoped to bring in the remaining means needed. Of the four places pointed out as suitable centres for aggressive work on the fallow ground in the south, the town of Hahnstad has been occupied by Pastor C. G. Salmonson, supported partly by the American Baptist Missionary Union and partly by our home mission. In the waste places of the North, Pastor A. Sundquist has been appointed to labor under similar conditions as Pastor Salmonson.

Besides this new home mission, the Stockholm Missionary Union has seventeen laborers in the field. The continued interest in foreign missions was also manifested at our conference. Two new missionaries were appointed, alumni of our Bethel Seminary (their names are W. E. Sjoblom and J. E. Lindberg), expected to labor in connection with the American Baptist Missionary Union. Our missionaries to Spain reported progress — Mr. Hagland twenty-one members at Valencia, Mr. Uhr twenty-eight at Sabadell.

Another remarkable feature of our conference was the interest in our Bethel Seminary. The gratitude to God for the work accomplished in twenty-five years brought forth a special session and thank offering from the churches, their delegates coming up at roll call, which enabled the Treasurer to release the seminary building from a mortgage of 15,000 crowns. Close upon this stirring scene of sacrificing upon the altar of the Lord — and with many small churches it implied sacrificing indeed, calling forth loud expressions of approval and moistening more than one eye — there came, through Rev. Professor E. Sandell of Morgan Park as his delegate, the generous offer of Mr. Jernberg of Chicago, Ill., to endow the Bethel Seminary, he promising \$25,000, provided that the churches in Sweden would give 50,000 crowns. In the month following upon the conference, the earnest appeared, a brother in the north of Sweden promising the first 1,000 crowns, he paying the interest on the sum until paid. Another northern man has followed in the wake with a similar promise. Later on, the church at Eskilstuna has promised 2,000 crowns. From many other churches encouraging responses have been received. It will, however, be a hard task to get the whole.

An occurrence, although strictly belonging to our political life, I take the liberty of mentioning as throwing some side light upon the position of Baptists in our country at present. At an election last autumn, two towns voting together for a common member of Parliament, a Baptist tradesman beat the Bishop in his own town. The electors evidently feared the reactionary and hierarchical tendency of the Bishop, while the tested integrity of the Baptist and his strict temperance principles gained the confidence of the people, although he did nothing to gain their votes, being even personally unknown in the town. The way this town expressed their wish to see the face of their chosen representative is characteristic of the present state of feeling in many places. A temperance society invited the member-elect to attend a meeting. His temperance address, of thoroughly evangelical content and listened to by the whole town, so disarmed even his political opposers that they gave him full and fair recognition.

A sad feature of the past year is the foothold socialist agitators have gained, especially in some mining districts. Two of our preachers aided by your society, have seen their congregations temporarily diminished, the population being for the time swayed by the socialists. One of them, Pastor A. G. Olson, was even attacked and beaten in the open highway by a furious socialist only because he said he was on his way to a meeting to preach the gospel of Jesus Christ. The fellow was a little man, a great deal weaker than the preacher; but the pastor remembered the Word of his Saviour, and did not revenge himself. At the close of the year, however, the frenzy of the people had somewhat abated, and the ministers of the gospel have gained a little better attention.

FINLAND.

Rev. Eric Jansson reports:—

My personal work during the year has been same as the preceding, with this change, that more time has been used as the Corresponding Secretary. Touring, preaching, and teaching have been the work of the year.

The many things which threatened, has our Lord turned aside, and instead, as it now appears to us, exactly opened the door. This field has been left almost to itself, which at present consists of two million three hundred thousand inhabitants, in great spiritual darkness. Wherever we have had the opportunity to preach Christ, sinners have been converted and the people in general awakened up from their spiritual sleep. We have no doubt that this "desert shall, if the Lord tarry long with His coming, in a short future be changed into a vineyard of our Lord, through preaching of the true gospel of the cross to the people. According to the dissenter law, when we get established as a Baptist denomination, this mission will at the same time demand more strength, both of educated men as well as means, in order to drive the work forward.

One hundred and fifty-two of the converts were baptized and added to the churches last year. During the months of January and February last winter, thirty-six converts were baptized here at Petalet. Two new churches have been organized: one at Tammerfors, a city, and one at Jakobstad, also a city. In that place is a great work in the Lord to be accomplished. I was recently out there, and arranged with the church to start building a chapel. At our last anniversary, held June 19-21 in Nämpäns, a village, it was determined by the meeting to take up this city as an especial mission-field, and we are now going to set up a chapel there.

In Tammerfors, where Brother Liljestränd and I visited during the summer, there is now a flourishing little church, yet without a pastor. Under Brother M. Erikson's directions, pastor of the church at Nämpäns, has also, during the last year, a neat chapel been built. It was dedicated during the anniversary there in June.

In my report for the last year, I mentioned "that our mission stands at present on a turning-point," but this may also be said this year. We are no further yet, in regard to possessing lawful rights as a Baptist community, than we were last autumn. Our enemies (the priests) are working against us with all their might in regard to this, but at last they will surely lose the game. The dissenter law states that the administrators of the churches must be fellow-citizens of Finland and of good character; that is, they must not have been fined for any crime. Now the priests and the bishops are trying to somehow get me fined, and thus make me unfit for the purpose. For this reason the archbishop in the domechapter (consistory) at Abo drew me before the court of assizes at Nykarleby, a city seventy-five miles from here, September 24, for preaching and baptizing. On the 28th I stood before the court; but the case was delayed till February next, when I have again to travel out there by horse.

For violation of another law of the state church, I expect every day to be taken as a captive and brought before the consistory at the city of Abo. Until we get the lawful right as a community confirmed by the Senate, we shall have to stay under the control of the Lutheran state church. It may take another year to get this worked out.

Finally, through all these contradictions, it is a real joy for us to be counted worthy to suffer for the truth's sake. But the Lord's kingdom shall not decline by this.

RUSSIA.

The persecutions to which the Baptist brethren have been subjected still continue, and in addition about three hundred Baptists live in the famine districts, and are sharing the sufferings of their people from this terrible scourge. Nearly one thousand dollars has been received by the Treasurer of the Missionary Union, and forwarded for their relief. Notwithstanding the serious obstacles, the Baptist work in Russia goes forward in a remarkable way. More than five hundred were baptized during 1891, and it is to be regretted that no report of this interesting work has been received.

SPAIN.

Rev. Eric Lund makes a statement concerning new methods of work which he has adopted, and which have proved very successful.

Methods.—Paul, the model missionary, did not settle down as the fixed pastor of some town church, but went about, as the Master did, striving “to preach the gospel where Christ was not already named.” Following the example of the apostle, and in obedience to the Master's command, “Preach the gospel to every creature,” we have turned to the too-long-forgotten village people. These simple people will yield, we are persuaded, far better material for the up-building of the kingdom than the unhappy, corrupted town-folk, and, moreover,—and this is *all* important,—will give to the Church of God in Spain instruments well qualified for His service.

Before entering any new village, we spend much time in meditation of the Word, in prayer, and in waiting upon the Lord “to be endued with power from on high.” To this we attach the greatest importance, as in it is the secret of all success.

From the first meeting we state clearly our purpose, which is to preach, in the name of Christ, repentance towards God and faith towards our Lord Jesus Christ; to hold a controversy with the conscience of the sinner rather than with the Church of Rome. Our method embraces the placing in the hands of the people the Word of God, as also good evangelical tracts *carefully* selected so as to meet their real needs.

Meetings are held every night, and we and our doctrines are the theme of conversation in every house. The children sing our gospel songs in the street and in their homes. After a certain time a great part of the villagers have heard the gospel, the curiosity of the *many* is satisfied, and the meetings become smaller. The converts, after careful examination, are formed into a church with an overseer chosen by and from among themselves. The difficulty of keeping up the weak churches is left to Him who bestows gifts “for the perfecting of the saints.” They are taught to look to the Lord for what they need. We visit them as often as possible, and an active correspondence is kept up with them.

Results.—Since working on these apostolical lines we have seen more numerous and deeper conversions in the past six months than in six years previously. Moreover, our already existing churches, founded and worked on the *old* lines, have received new life, and the somewhat down-hearted workers have been encouraged and become hopeful as to future mission work in Spain. We used to blame Rome, or the people, or the surroundings, for our lack of success; but God has opened our eyes, and taught us to blame *ourselves* and *our* methods.

We tell the Church of God that there are in Spain fields white to the harvest, but the laborers are few, and we ask it to join us in prayer that God would send forth laborers into His harvest; for what is the use of the most scriptural plans if there be no *God-sent men* and *women* to carry them out? Our hearts are sad within us; we could weep over glorious opportunities not

improved in this great harvest-field of benighted Spain ; and now all our desire is, since the time is short before our Lord's return, that a goodly company be gathered out of Spanish towns and villages to join the great multitude who will then greet Him " Who loved them and washed them from their sins in His own blood."

Not only are we spoken of in the village where we may be working, but in wide districts around us. Specially on Sundays people come for miles from other places to listen to the preachings.

The evangelists we need to aid us are truly converted men, endued with spiritual power ; such as have proved successful as evangelists in their own country ; unmarried, not under twenty-five, with good health, able and willing to bear hardship. They should have their own definite and personal Christian experience, plenty of tact and common sense ; willing to move about with their brethren, the Spanish evangelists, who work heartily with them in the Master's work, and for the salvation of souls in Spain.

GENERAL STATISTICAL TABLES.

The following tables show in a summarized form the results of the missionary work during the year as far as they can be expressed in figures, and the tables will well repay careful study. The total of 18,549 baptisms during the year, of which 10,971 were in the missions in heathen lands, is a cause for devout gratitude to God for the wonderful favor with which He has blessed the labors of our missionaries.

The tables show an increase over last year of 39 missionaries, 207 preachers, 44 churches, and 11,239 church members.

EUROPEAN MISSIONS.	PREACHERS.	CHURCHES.	BAPTIZED IN 1891.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS.	CONTRI- BUTIONS.
Sweden	592	532	3,617	36,150	35,690	\$95,839 38
Germany	306	124	2,242	25,836	18,452	58,093 00
Russia *	72	50	931	12,544	3,958	17,690 20
Finland	10	21	152	1,329	675	—
Denmark	68	25	253	2,966	3,207	9,537 00
France	30	12	378	1,359	858	3,278 52
Spain *	5	3	5	100	—	—
MISSIONS TO NOMINALLY CHRIS- TIAN LANDS	1,083	767	7,578	80,284	62,840	\$184,438 10
MISSIONS TO THE HEATHEN † . .	947	692	10,971	83,597	15,347	59,921 82
GRAND TOTALS	2,030	1,459	18,549	163,881	78,187	\$244,359 92

* Statistics of last year.

† See following pages for details.

SEVENTY-EIGHTH ANNUAL REPORT.

Number.	STATIONS.	Out-Stations.	MISSIONARIES.				NATIVE PREACHERS.			Bible-Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1891.	Members.	Sunday Schools.
			Men.	Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.			
Burma.																		
1	Rangoon, Burman*	6	5	13	-	18	2	3	5	4	-	27	3	1	4	65	493	
	Karen*	-	4	4	-	8	17	53	70	4	-	82	78	4	82	238	4,066	2
2	Maulmein, Burman	4	2	9	1	12	2	6	8	1	2	23	1	3	4	18	326	6
	Karen*	15	1	4	-	5	9	17	26	3	2	36	15	-	15	71	1,481	7
3	Tavoy, Burman . .	-	-	-	-	-	-	2	2	-	4	6	1	-	1	-	14	1
	Karen	23	1	1	-	2	5	9	14	-	-	16	23	-	23	26	998	-
4	Bassein, Burman . .	5	2	1	-	3	1	3	4	-	1	8	-	1	1	52	175	2
	Sgau Karen	97	2	5	1	8	29	68	97	-	19	124	90	-	90	412	9,097	85
	Pwo Karen	39	1	4	-	5	14	10	24	-	-	29	26	2	28	149	1,447	3
5	Henzada, Burman . .	4	1	2	-	3	1	5	6	1	1	11	2	1	3	6	154	4
	Karen	50	1	4	-	5	11	30	41	-	2	48	25	23	48	80	2,320	36
6	Toungoo, Burman . .	1	1	1	-	2	1	4	5	-	-	6	-	1	1	17	86	1
	Paku Karen	69	2	4	-	6	15	70	85	-	-	91	-	69	69	238	2,279	60
	Bghai Karen	90	1	5	1	7	18	86	104	-	-	111	-	71	71	147	2,940	59
7	Shwegyin, Burman . .	-	1	1	-	2	-	2	2	-	-	4	-	1	1	6	33	1
	Karen	34	1	2	-	3	8	22	30	-	8	41	25	10	35	65	1,631	2
8	Prome	6	1	3	-	4	4	4	8	-	1	13	4	-	4	24	241	3
9	Thongze*	2	-	2	-	2	1	4	5	1	-	8	2	-	2	9	270	1
10	Tharrawaddy	2	1	2	-	3	3	5	8	-	6	17	15	6	21	50	600	-
11	Bhamo	3	3	4	-	7	1	3	4	-	-	11	-	1	1	23	78	1
12	Maubin	15	1	3	-	4	4	8	12	1	-	17	17	-	17	60	761	7
13	Thatone	-	-	2	-	2	-	2	2	1	-	5	-	1	1	2	20	1
14	Mandalay	3	3	4	1	8	-	3	3	-	3	14	1	-	1	9	100	2
15	Thayetmyo*	3	1	1	-	2	1	3	4	-	-	6	-	3	3	15	84	3
16	Myingyan	1	1	1	-	2	-	1	1	1	-	4	-	1	1	2	11	1
17	Pegu	4	-	1	-	1	2	2	4	-	1	6	2	-	2	12	168	4
18	Sagaing	-	1	1	-	2	1	1	2	1	-	5	-	1	1	2	23	1
19	Sandoway, Burman . .	2	1	1	-	2	1	4	5	1	2	10	-	2	2	8	57	1
	Chin	19	1	2	-	4	4	23	27	-	-	31	3	15	18	127	391	9
20	Meiktila*	-	1	1	-	2	-	-	-	1	-	3	-	-	-	-	-	1
21	Thibaw	-	-	1	1	2	-	1	1	3	2	8	-	-	-	3	9	1
22	Moné	-	-	2	1	3	-	1	1	1	2	7	-	-	-	-	-	-
Totals, Burma		497	41	92	6	139	155	455	610	24	56	829	333	217	550	1,936	30,253	311
Assam.																		
23	Gauhati	11	2	3	-	5	2	1	3	-	-	8	4	-	4	68	436	3
24	Nowgong	1	3	5	-	8	1	5	6	-	-	14	2	-	2	13	52	2
25	Sibsagor	7	2	2	-	4	-	5	5	1	1	11	-	5	5	44	266	6
26	Tura	41	4	6	-	10	6	6	12	-	50	72	7	4	11	316	1,500	21
27	Molung	8	1	1	-	2	1	1	2	-	-	4	-	3	3	-	70	8
28	Kohima	-	1	1	-	2	-	-	-	-	-	2	-	1	1	-	3	-
29	Wokha	-	1	1	-	2	-	-	-	-	-	2	-	-	-	-	-	-
Totals, Assam		68	14	19	-	33	10	18	28	1	51	113	13	13	26	441	2,327	40
Telugus, India.																		
30	Nellore	5	2	4	1	7	2	7	9	8	3	27	1	3	4	28	646	7
31	Ongole	16	4	8	-	12	21	22	43	38	67	160	-	16	16	2,140	21,329	1
32	Ramapatam	-	1	1	1	3	2	5	7	8	4	22	-	1	1	33	604	1

* Statistics of last year.

— GENERAL STATISTICAL TABLE.

Pupils.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Value of Missionary Property.	CONTRIBUTIONS.			
	Self-supporting.	Not Self-supporting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Benevolence.	Total.
270	1	6	7	4	8	12	104	127	231	4	\$110,000	-	-	-	\$1,026 72
150	49	2	51	-	-	90	-	-	1,622	109	37,500	\$2,320 00	\$6,730 00	\$440 00	9,490 00
230	-	8	8	12	11	23	248	188	436	4	20,000	169 34	-	233 67	403 01
300	26	1	27	3	-	3	557	248	805	22	10,000	810 98	1,074 96	48 78	1,934 72
52	-	1	1	-	-	4	-	-	70	1	2,880	180 00	-	-	180 00
-	11	10	21	20	6	26	363	260	623	21	7,334	282 70	404 33	27 00	714 03
68	-	1	1	2	-	2	42	15	57	2	2,800	255 00	-	-	255 00
2,000	94	-	94	82	2	84	1,250	478	1,728	90	44,000	4,670 00	9,405 66	807 34	14,883 00
230	21	1	22	18	13	31	365	230	595	23	26,137	2,847 66	1,426 67	309 00	4,583 33
120	1	3	4	5	5	10	142	35	177	5	7,725	493 66	8 00	29 67	531 33
1,200	36	1	37	39	3	42	800	460	1,260	50	16,000	1,166 66	1,500 00	673 00	3,339 66
40	-	2	2	4	2	6	75	27	102	2	8,666	64 70	-	-	64 70
565	-	60	60	23	7	30	306	246	552	60	9,000	690 84	647 28	359 28	1,697 40
956	-	71	71	-	-	-	-	-	1,148	-	-	-	-	-	2,744 28
26	-	-	-	-	-	-	-	-	-	1	1,433	6 70	-	10 50	17 20
130	13	1	14	17	1	18	215	165	380	34	3,000	376 56	311 84	1,148 04	1,836 44
180	-	5	5	6	5	11	177	66	243	7	15,000	237 00	36 00	117 00	390 00
85	2	1	3	2	3	5	32	128	160	3	3,000	361 08	6 48	46 80	414 36
-	7	2	9	7	-	7	-	-	234	8	-	-	-	-	650 00
67	-	3	3	1	1	2	42	25	67	2	5,000	-	30 70	1 75	32 25
300	7	1	8	8	3	11	-	-	283	14	9,100	278 36	942 66	481 33	1,702 35
16	-	1	1	2	-	2	29	12	41	1	1,275	16 66	-	40 00	56 66
60	-	2	2	4	3	7	75	20	95	1	20,640	-	-	-	-
60	-	2	2	2	-	2	20	24	44	2	4,356	36 00	-	27 00	63 00
43	-	1	1	1	1	2	40	1	41	-	2,334	51 33	-	-	51 33
109	6	2	8	9	2	11	145	103	248	4	3,300	93 34	147 34	31 36	272 04
20	-	-	-	-	-	-	-	-	-	1	4,666	-	-	62 70	62 70
-	1	-	1	-	-	-	14	11	25	-	166	3 03	4 33	15 70	23 06
243	3	22	25	15	1	16	223	85	308	5	2,000	39 00	35 70	76 00	150 70
12	-	1	1	-	1	1	18	4	22	-	-	-	-	-	-
9	-	1	1	1	1	2	4	6	10	-	3,333	-	-	-	-
-	-	1	1	1	-	1	-	-	-	-	-	-	-	-	-
7,541	278	213	491	288	79	461	5,286	2,964	11,607	476	\$381,645	\$15,000 54	\$22,611 95	\$5,685 91	\$55,319 27
110	11	1	12	12	-	12	305	147	452	12	\$7,200	\$51 84	\$51 84	\$167 40	\$271 08
60	12	2	14	15	1	16	247	18	265	3	3,600	-	-	-	63 00
270	1	2	3	1	2	3	49	12	61	4	1,800	43 92	-	-	43 92
898	-	55	55	53	1	54	-	-	928	25	5,760	205 11	-	84 87	289 98
155	-	8	8	8	-	8	-	-	155	3	500	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	500	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1,493	24	68	92	89	4	93	601	177	1,861	47	\$19,360	\$300 87	\$51 84	\$252 27	\$667 98
350	-	7	7	11	7	18	150	67	217	2	\$20,000	-	-	-	\$117 00
500	-	225	225	180	152	342	1,600	830	2,430	1	20,000	\$117 00	-	-	117 00
110	-	2	2	9	-	9	128	97	225	3	21,000	-	-	-	102 60

SEVENTY-EIGHTH ANNUAL REPORT.

Number.	STATIONS.	Out-Station.	MISSIONARIES.				NATIVE PREACHERS.			Bible-Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1891.	Members.	Sunday Schools.
			Men.	Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-support- ing.	Not Self-sup- porting.	Total.			
33	Secunderabad . . .	3	2	2	-	4	1	7	8	3	4	19	1	1	1	28	81	2
34	Kurnool	1	1	1	-	2	-	2	2	3	6	13	-	3	3	91	337	2
35	Madras	4	4	5	-	9	1	6	7	4	14	34	-	2	2	16	134	4
36	Hanamaconda . . .	10	2	2	-	4	-	3	3	-	2	9	-	1	1	11	47	1
37	Cumbum	40	2	4	-	6	5	12	17	7	10	40	-	6	6	3,239	8,200	90
38	Vinukonda	7	-	-	-	-	6	13	19	3	26	48	-	1	1	867	5,800	1
39	Nursaravapetta . .	189	1	2	-	3	11	17	28	6	12	49	-	15	15	776	6,206	36
40	Bapatla	17	2	2	-	4	12	20	32	20	12	68	-	17	17	218	2,546	43
41	Udayagiri	5	2	2	-	4	3	8	11	4	-	19	-	2	2	175	772	20
42	Palmur	11	1	2	-	3	1	9	10	2	4	19	-	2	2	105	431	1
43	Nalgonda	9	1	1	-	2	1	4	5	2	8	17	-	1	1	178	325	2
44	Kanigiri	-	1	-	-	1	-	-	-	-	-	1	-	-	-	-	-	-
45	Bangalore	-	1	2	-	3	-	-	-	-	-	3	-	-	-	-	-	-
Totals, Telugus		317	27	38	2	67	66	135	201	108	172	548	1	71	72	7,905	47,458	211
<i>Chinese.</i>																		
46	Bangkok, Siam* . .	4	1	-	-	1	-	1	1	-	1	3	-	1	1	2	13	-
47	Ningpo, China . . .	12	2	8	2	12	3	12	15	4	1	32	2	5	7	25	281	3
48	Swatow	33	4	7	3	14	3	12	15	12	3	44	1	-	1	46	1,141	6
49	Shaohing	6	2	2	-	4	1	6	7	-	-	11	-	3	3	1	54	-
50	Munkeuliang* . . .	3	1	2	-	3	-	2	2	1	-	6	-	2	2	1	40	-
51	Kinhwa	5	2	4	-	6	1	6	7	2	1	16	1	5	6	39	115	1
52	Huchau*	1	2	1	-	3	-	2	2	1	-	6	-	1	1	-	7	-
53	Suichau*	-	4	6	-	10	-	1	1	-	-	11	-	-	-	-	-	-
54	Kayin	-	1	-	-	1	-	-	-	-	-	1	-	-	-	-	-	-
55	Jiopheng	-	1	1	-	2	-	-	-	-	-	2	-	-	-	-	-	-
Totals, Chinese		64	20	31	5	56	8	42	50	20	6	132	4	17	21	114	1,651	10
<i>Japan.</i>																		
56	Yokohama	10	4	7	-	11	1	6	7	9	2	29	1	2	3	43	318	7
57	Tokyo	3	4	7	-	11	1	13	14	11	-	36	-	4	4	74	275	9
58	Kobe*	1	2	3	-	5	1	2	3	-	2	10	-	1	1	35	170	1
59	Sendai	7	2	4	-	6	-	3	3	3	-	12	1	1	2	43	230	4
60	Shimonoseki	16	2	5	-	7	1	5	6	3	2	18	1	2	2	36	119	8
61	Morioka	1	-	-	-	-	-	4	4	-	5	9	-	1	1	6	37	2
62	Nemuro	1	1	3	-	4	-	1	1	-	-	5	1	-	1	9	21	4
63	Osaka	-	2	1	-	3	-	-	-	-	-	3	-	-	-	-	-	-
Totals, Japan		39	17	30	-	47	4	34	38	26	11	122	3	11	14	246	1,170	35
<i>Africa.</i>																		
64	Palabala	-	3	2	-	5	-	5	5	-	1	11	-	1	1	1	18	4
65	Banza Manteke . . .	-	3	3	1	7	-	7	7	1	-	15	-	1	1	65	260	1
66	Matadi	-	3	1	-	4	-	-	-	-	-	4	-	-	-	-	-	-
67	Lukunga	5	2	6	-	8	-	8	8	-	22	38	-	4	4	219	410	1
68	Mukimvika	-	3	-	-	3	-	-	-	-	-	3	-	1	1	15	15	-
69	Leopoldville	-	2	1	1	4	-	-	-	-	-	4	-	-	-	-	-	1
70	Bolengi	-	2	2	-	4	-	-	-	-	-	4	-	1	1	25	30	1
71	Bwemba	-	2	1	-	3	-	-	-	-	-	3	-	-	-	-	-	-
72	Kinjila	-	2	1	-	3	-	-	-	-	-	3	-	1	1	4	5	-
73	Irebu	-	3	2	-	5	-	-	-	-	-	5	-	-	-	-	-	-
Totals, Africa		5	25	19	2	46	-	20	20	1	23	90	-	9	9	329	738	8
Grand Totals . . .		990	144	229	15	417	243	704	947	180	319	1,834	354	338	692	10,971	83,597	615

* Statistics of last year.

† Including twenty-nine appointed, but not designated.

— GENERAL STATISTICAL TABLE.

Pupils.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Value of Missionary Property.	CONTRIBUTIONS.			
	Self-support- ing.	Not Self-sup- porting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Be- nevolence.	Total.
64	-	2	2	3	1	4	38	28	66	1	\$7,920	\$46 80	-	\$2 16	\$48 96
50	-	5	5	1	-	1	-	-	54	2	3,600	21 60	-	-	21 60
125	-	10	10	8	6	14	137	198	335	1	11,000	58 32	-	9 00	67 32
25	-	-	-	-	-	-	-	-	-	1	5,400	60 12	-	3 60	63 72
1,350	-	101	101	75	46	121	-	-	1,500	40	6,768	-	-	-	1,442 00
125	-	40	40	27	20	47	400	277	677	1	3,000	23 40	-	-	23 40
643	-	70	70	20	18	38	440	203	643	1	5,788	74 88	-	-	74 88
684	-	46	46	26	20	46	330	270	600	20	14,400	216 00	\$108 00	36 00	360 00
300	-	20	20	12	6	18	144	158	302	9	3,000	10 80	-	-	10 80
87	-	2	3	3	2	5	91	14	105	1	7,000	-	-	-	-
36	-	2	2	2	1	3	30	6	36	-	700	-	16 00	3 00	19 00
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4,449	1	532	533	377	289	666	3,488	2,148	7,190	83	\$129,576	\$558 92	\$124 00	\$53 76	\$2,468 28
-	-	-	-	-	-	-	-	-	-	4	\$10,000	-	-	-	-
150	-	16	16	8	8	16	93	116	209	14	10,000	\$78 30	-	\$41 93	\$120 23
150	-	9	9	7	3	10	78	33	111	28	27,245	-	-	-	238 23
-	-	1	1	-	-	-	11	-	11	2	5,000	10 00	-	-	10 00
-	-	2	2	2	-	2	22	-	22	2	1,328	5 00	-	2 00	7 00
20	-	3	3	2	1	3	20	4	24	1	6,000	62 66	-	31 00	93 66
-	-	1	1	1	-	1	18	-	18	2	3,200	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
320	-	32	32	20	12	32	242	153	395	53	\$62,773	\$159 96	-	\$74 93	\$469 12
170	-	3	3	3	3	6	30	45	75	4	\$4,000	\$213 37	-	-	\$213 37
360	-	2	2	3	5	8	-	81	81	2	10,790	-	-	-	190 23
30	-	2	2	-	2	2	-	-	42	2	2,000	-	-	-	-
180	-	1	1	1	1	3	-	10	10	1	5,000	100 00	-	\$20 00	120 00
206	-	2	2	1	2	3	51	11	62	-	5,500	36 40	-	6 50	42 90
68	-	-	-	-	-	-	-	-	-	2	1,500	22 65	-	-	22 65
140	-	1	1	1	-	1	-	-	12	-	6,000	190 67	\$159 62	24 36	374 65
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1,154	2	9	11	10	13	23	81	147	282	11	\$34,790	\$563 09	\$159 62	\$50 86	\$963 80
-	-	4	4	4	-	4	22	2	24	1	\$2,600	-	-	-	\$8 37
134	-	5	5	4	-	4	-	-	181	1	5,000	-	-	-	25 00
-	-	-	-	-	-	-	-	-	-	-	1,000	-	-	-	-
146	-	16	16	18	-	18	-	-	614	1	5,000	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	5,000	-	-	-	-
45	-	1	1	1	-	1	39	15	54	2	\$22,500	-	-	-	-
65	-	1	1	-	-	-	31	16	47	1	5,600	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	750	-	-	-	-
-	-	1	1	1	-	1	14	-	14	-	75	-	-	-	-
-	-	1	1	-	-	-	-	-	15	-	750	-	-	-	-
390	-	29	29	28	-	28	106	33	949	6	48,275	-	-	-	\$33 37
15,347	305	883	1,188	812	397	1,303	9,804	5,622	22,284	676	\$676,419	\$16,579 38	\$22,947 41	\$6,117 73	\$59,921 82

† Including the steamer "Henry Reed."

REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1892.

MISSIONS IN BURMA.

Rangoon.

For salary of Rev. A. T. Rose, D.D.	\$1,500 00
his mission and other work	705 69
salary Rev. F. E. Warner	1,111 08
his outfit	200 00
Rev. F. T. Whitman's mission work, rent, etc.	1,011 60
salary of Mrs. E. L. Stevens	500 00
salary of Miss Lenna Smith	711 10
her mission and other work	115 00
salary of Miss McAllister	477 17
her allowance in United States	200 00
her passage to Burma	400 00
her mission and other work	760 00
salary of Miss M. E. Williams	477 17
her allowance in United States	200 00
her passage to Burma	400 00
her mission and other work	30 00
passage to United States of Miss R. W. Ranney	336 63
her mission and other work	467 84
her allowance in United States, estimated	400 00
passage to United States of Miss H. Phinney	305 94
her allowance in United States	335 43
salary of Rev. A. E. Seagrave	1,000 00
his mission and other work	305 26
salary of Herbert Vinton as lay evangelist	500 00
passage to United States of Rev. L. J. Denchfield	366 63
his allowance in United States, ten months	688 88
salary of Mrs. J. H. Vinton	500 00
her mission and other work	697 50
salary of Rev. D. L. Brayton	1,200 00
his mission and other work	150 00
salary of Rev. J. N. Cushing, D.D.	1,200 00
his mission and other work	3,333 60
salary Rev. D. A. W. Smith, D.D.	1,500 00
his mission work and expenses, and theological seminary, including \$736.34 collected in field	1,662 73
salary Rev. B. P. Cross	1,200 00
his mission and other work	50 00
salary Professor E. B. Roach, and balance for 1890-91	1,366 70
his mission and other work, including \$89.27 collected in field	1,507 67
salary of Professor D. C. Gilmore, and balance for 1890-91	923 92
his mission and other work	130 00
passage to United States of Mrs. A. M. Bailey	300 32
her mission and other work	617 70
her allowance in United States to April 1, 1892	178 56
salary of Miss Annie Hopkins, estimated, ten months	416 67
her mission work	40 00
her passage, estimated	400 00
F. D. Phinney's rent	214 26
his passage to Burma	332 34
his allowance in United States to Aug. 8, 1891	188 31
expenses of Treasury Department at Rangoon, taxes and repairs on mission property, insurance, etc.	997 28
Less saved in appropriations of last year	\$32,732 98
	1,218 96—\$31,514 02

Maulmein.

For salary Rev E. O. Stevens	\$1,200 00	
his mission and other work	1,124 25	
salary Miss S. E. Haswell	600 00	
her mission and other work	885 68	
salary Miss S. B. Barrows	500 00	
her mission and other work, including \$312.95 collected in the field	1,039 36	
salary Miss E. E. Mitchell, M. D.	500 00	
her mission and other work	700 55	
salary Miss Agnes Whitehead	500 00	
her mission work and school, including \$633.77 collected in the field	1,630 84	
salary Miss M. E. Carr	500 00	
her personal teacher	67 85	
allowance in United States of Miss L. M. Haswell	300 00	
allowance in United States of Miss M. Sheldon	400 00	
salary of Rev. J. L. Bulkley	1,200 00	
his mission and other work, including \$116.04 collected in the field	473 17	
salary Mrs. C. H. R. Elwell, and balance of 1890-91	518 57	
her mission and other work	227 00	
salary Miss E. J. Taylor	500 00	
her mission and other work	610 00	
allowance in United States of Miss N. Garton	300 00	
salary of Rev. W. F. Armstrong	1,200 00	
his mission and other work	30 00	
salary Miss S. R. Slater	500 00	
her school and mission work	662 00	
	\$16,169 27	
Less saved in appropriations of last year	782 15	\$15,387 12

Tavoy.

For salary of Rev. H. Morrow	\$1,200 00	
his mission and other work, including \$360.14 collected in the field	2,399 82	3,599 82

Bassein.

For salary Rev. E. Tribolet	\$1,144 59	
his mission and other work	597 18	
salary Rev. C. A. Nichols	1,200 00	
his mission and other work, and \$834.19 for the Sgau-Karen Institute	1,349 19	
salary Miss Amy B. Harris	500 00	
her mission and other work	100 00	
salary Miss H. E. Hawkes	500 00	
her mission and other work	50 00	
salary Miss I. Watson, estimated, five months	208 33	
her allowance in United States	369 64	
her passage to Burma, estimated	400 00	
salary Miss M. C. Fowler, M. D., estimated, ten months	416 66	
her outfit, \$350, and passage, estimated, \$400	750 00	
her personal teacher	50 00	
salary Rev. L. W. Cronkhite	1,200 00	
his mission and other work and dormitory, including \$996.93 collected in the field	5,373 79	
salary Miss S. J. Higby	500 00	
her mission and other work	390 00	
salary Miss L. Black	500 00	
her mission and other work	806 06	
allowance in United States to April 1, 1892, of Miss L. E. Tschirch	416 65	
her passage to United States	348 74	
collections for work in field last year	40 20	
	\$17,211 03	
Less saved in appropriations last year	406 21	16,804 82

Henzada.

For salary Rev J. E. Cummings	\$1,200 10	
his mission and other work, including \$200.72 collected in the field	1,165 12	
salary Miss E. C. Squires	500 00	
her mission and other work	344 27	
salary of Rev. W. I. Price	1,200 00	
his mission and other work, including \$2,048.93 collected in the field	2,648 81	
salary of Miss Bithia Wepf	500 00	
her mission and other work	465 00	
salary of Miss A. N. Modisett	416 66	
her outfit, \$25, and passage, \$400	425 00	
her mission and other work	50 00	
allowance in the United States of Mrs. C. B. Thomas	400 00	
	\$9,314 86	
Less saved in appropriations of last year	4 42	9,310 44

Toungoo.

For salary of Rev. H. P. Cochrane	\$1,000 00	
his mission and other work	5,724 98	
salary of Rev. E. B. Cross, D. D.	1,200 00	
his mission and other work, including \$277.94 collected in the field	877 94	
salary of Miss E. R. Simons	500 00	
her mission and school work	400 00	
allowance in the United States of Miss F. E. Palmer	300 00	
salary Rev. T. Johnson, M. D.	1,000 00	
his mission and other work, including \$520.42 collected in the field	1,017 42	
salary of Rev. A. Bunker, D. D.	1,200 00	
his passage to United States, \$359.22; passage to Burma, estimated \$400	759 22	
his mission and other work	1,622 37	
salary of Miss Ambrose	500 00	
her mission and other work and house	2,349 69	
salary of Miss J. Anderson	500 00	
her mission and other work	505 00	
allowance in the United States of Miss H. N. Eastman to Oct. 1, 1892	450 00	
her mission and other work	21 41	
salary of Rev. A. V. B. Crumb	1,200 00	
his mission and other work	960 00	
salary of Rev. W. C. Griggs, M. D.	966 66	
his mission and other work	253 56	
allowance in the United States of Mrs. H. W. Mix	200 00	
her passage, estimated	400 00	
her salary, estimated, for ten months	416 67	
her mission work	50 00	
	\$24,574 92	
Less saved in appropriations of last year	184 58	\$24,390 34

Shwegyin.

For salary of Rev. H. W. Hale	\$1,200 00	
his mission and other work	1,071 61	
passage to United States of Rev. E. J. Miller	417 89	
his allowance, estimated, six months	477 77	3,167 27

Prome.

For salary Rev. H. H. Tilbe	\$1,200 00	
his mission and other work	1,103 91	
salary of Miss J. F. Stewart	500 00	
her mission and other work, including \$316.07 collected in the field	1,041 00	
passage to United States of Miss Z. A. Bunn	342 01	
her allowance in United States	411 11	
	\$4,598 03	
Less saved in appropriations of last year	401 16	4,196 87

Thongze.

For salary Mrs. M. B. Ingalls	\$600 00	
her mission and other work	645 50	
salary Miss Kate F. Evans	500 00	
her mission and other work, including \$114.62 collected in the field	716 98	
salary Miss C. M. Batterson	500 00	
her mission work	56 39	
	\$3,018 87	
Less saved in appropriations of last year	267 20	2,751 67

Tharrawaddy.

For allowance in United States of Rev. W. C. Calder	\$748 62	
his mission and other work in care of Rev. W. I. Price	482 13	
	\$1,230 75	
Less saved in appropriations of last year	70 40	1,160 35

Bhamo.

For salary of Rev. O. Hanson	\$800 00	
his mission and other work	576 06	
salary of Rev. W. W. Cochrane	800 00	
his mission and other work	357 13	
allowance in United States of Rev. W. H. Roberts	800 00	
special grant for rent of Rev. W. H. Roberts	300 00	
salary of Miss Stark	500 00	
her school	962 80	
Bhamo Chapel Memorial Tablet	46 75	
	\$5,142 74	
Less saved in appropriations of last year	514 87	4,627 87

Maubin.

For salary of Rev. W. Bushell		\$1,200 00	
his mission and other work, including \$1,140.92 collected in the field		2,223 08	
salary of Miss C. E. Putnam		500 00	
her mission and other work		333 15	
salary of Miss Kate Knight		416 67	
her passage		400 00	
her mission work		41 67—	\$5,116 57

Thatone.

For salary of Miss E. Lawrence		\$500 00	
her mission and other work		342 84	
salary Miss Ida Kushmore, estimated, ten months		416 67	
her passage		400 00	
her mission and other work		101 67—	1,761 18

Mandalay.

For salary Rev. E. W. Kelley		\$1,200 00	
his mission and other work, including \$42.84 collected in the field		945 10	
salary of Rev. L. H. Mosier		600 00	
his mission and other work		304 78	
salary of Mrs. H. W. Hancock		500 00	
her mission and other work, including \$10.37 collected in the field		567 67	
salary of Miss A. M. Edmands		500 00	
her mission and other work, including \$337.01 collected in the field		951 40	
salary Miss E. E. Fay		500 00	
her mission and other work		253 56	
salary of Rev. J. McGuire		666 66	
his outfit, \$200; passage, \$353.92		513 92	
his mission and other work		457 04	
Miss Ulery's collections in field last year		369 15	
		\$8,418 28	
Less saved in appropriations of last year		119 91—	8,298 37

Thayetmyo.

For salary Rev. A. E. Carson		\$1,200 00	
his mission and other work, including \$44.64 collected in the field		1,113 61	
additional for passage of Mrs. Carson and two children		108 21	
		\$2,421 82	
Less saved in appropriations of last year		39 31—	2,382 51

Myingyan.

For salary Rev. J. E. Case		\$1,200 00	
his mission and other work, including \$124.32 collected in field		588 58	
		\$1,788 58	
Less saved in appropriations of last year		214 90—	1,573 68

Pegu.

For salary of Miss E. H. Payne		\$600 00	
her mission and other work, including \$188.57 collected in field		804 96—	1,404 96

Sagaing.

For salary of Rev. F. P. Sutherland		\$1,200 00	
his mission and other work, including \$27.59 collected in the field		543 38—	1,743 38

Sandoway.

For salary Rev. F. H. Eveleth		\$1,200 00	
his mission work and travel		423 02	
salary Rev. W. F. Thomas		1,200 00	
his mission and other work		2,094 43	
salary Miss M. Aldrich		500 00	
her mission and other work, including \$169.22 collected in field		1,045 67	
salary Miss M. Carr		500 00	
her mission and other work		156 42	
additional home allowance of Rev. F. H. Eveleth		43 00	
additional for passage of Rev. F. H. Eveleth to Sandoway		29 65	
		\$7,192 19	
Less saved in appropriations of last year		63 38—	7,128 81

Meiktila.

For salary of Rev. John Packer, D.D.	\$1,200 00	
his mission and other work and house	1,828 40—	\$3,028 40

Thibaw.

For salary Rev. M. B. Kirkpatrick, M.D.	\$1,166 66	
his mission and other work and house, including \$78.56 collected in the field	3,309 91—	4,476 57
Total appropriations for Burma		\$153,825 02

Assam Mission.

For salary Rev. C. E. Burdette	\$1,200 00	
his mission work and school, including \$369.06 collected in field	1,100 44	
salary Rev. A. A. Hallam	800 00	
his passage, \$716.05; outfit, \$400	1,116 05	
his mission and other work	200 00	
allowance in United States of Mrs. M. R. Bronson	400 00	
salary of Rev. P. H. Moore	1,200 00	
his mission and other work, including \$247.44 collected in field	870 78	
salary of Rev. P. E. Moore	800 00	
his mission and other work	238 56	
salary of Miss L. A. Amy	500 00	
her mission work and school	619 00	
salary of Rev. A. K. Gurney	1,200 00	
his mission and other work	357 10	
salary of Rev. E. Petrick	1,100 00	
his mission and other work	721 40	
salary of Rev. M. C. Mason	1,200 00	
his mission and other work, including \$1,381.47 collected in field	2,277 62	
allowance in United States of Rev. E. G. Phillips	433 33	
his passage to United States	647 94	
his schools and mission work, including \$110.70 collected in field	1,381 88	
salary of Rev. W. Dring	800 00	
his mission and other work	285 68	
salary of Miss E. C. Bond	500 00	
her school and dormitory	541 72	
salary of Miss S. H. Mason	500 00	
her mission work	71 42	
salary of Rev. E. W. Clark	1,200 00	
his mission and other work	778 80	
salary of Rev. S. W. Rivenburg	1,200 00	
his mission and other work	285 68	
allowance of Rev. F. W. Klein for three months	200 00	
salary of Miss Nora M. Yates	416 66	
her outfit, \$200; passage, \$432.14	632 14	
her mission and other work	50 00	
salary of Rev. S. A. D. Boggs, estimated, ten months	666 66	
his outfit, \$400; passage, estimated, \$800	1,200 00	
his mission and other work	35 71	
collections in field of Miss C. E. Purssell	49 29	
	\$27,777 86	
Less saved in appropriations of last year	710 31—	27,067 55

Telugu.

For salary of Rev. D. Downie, D.D.	\$1,200 00	
his mission and other work, including \$307.31 collected in field	4,422 29	
his passage to United States	400 00	
salary of Rev. R. R. Williams, D.D.	1,200 00	
special grant	200 00	
his mission and other work	1,178 56	
his passage, estimated	1,200 00	
salary of Miss J. E. Wayte	500 00	
her mission work	1,865 64	
salary of Miss B. L. Slade	416 67	
her mission work	41 67	
her passage	313 55	
salary of Miss I. M. Fay, estimated ten months	416 67	
her passage	334 05	
her mission work	71 67	
salary Rev. J. E. Clough, D.D.	1,200 00	
his passage to United States	479 07	
special grant	800 00	
his mission work	8,811 65	
salary of Miss Kelly	500 00	
her school work, including \$586.22 collected in field	3,398 35	
salary of Mrs. Kelly	385 00	
her mission work, including \$104.36 collected in field	236 51	
salary of Miss Dessa and part of 1890-91	685 66	

her mission and other work	\$245 00
salary of Rev. O. R. McKay, estimated, ten months	666 66
his mission work	2,200 00
outfit, \$400; passage, estimated, \$800	1,200 00
salary of Professor L. E. Martin	666 66
his mission work	50 00
outfit, \$400; passage, estimated, \$800	1,200 00
salary of Rev. W. B. Boggs, D. D.	1,200 00
his mission and school work, including \$89.71 collected in field	4,545 74
special grant for passage	350 00
salary of W. E. Boggs	800 00
his mission and other work	150 00
salary of Miss E. J. Cummings, M. D.	500 00
her mission and medical work	357 13
salary of Rev. R. Maplesden	1,200 00
his mission work	1,685 17
salary of Rev. G. N. Thomssen	1,200 00
his mission work and school	3,678 68
special grant	25 00
allowance in United States of Mrs. A. T. Morgan from July 1, 1891-April 1, 1892	375 00
salary of Rev. D. H. Drake, two and one-half months	250 00
passage to United States	301 04
home allowance, two months to April 1, 1892	100 00
his mission and school work	1,360 52
salary of Rev. Charles Hadley	808 88
special grant	200 00
his mission and other work	859 00
allowance in United States of Rev. L. Jewett, D. D.	800 00
special grant of Rev. L. Jewett, D. D.	200 00
salary of Mrs. L. P. Pearce	500 00
her mission work, including \$98.84 collected in field	108 84
passage of Miss Schuff to United States	369 51
allowance in United States	166 66
her mission and other work, including \$27.46 collected in field	1,945 22
allowance in United States of Miss M. M. Day, for six months	200 00
her passage, estimated	400 00
her salary, estimated	500 00
her mission and school work	918 83
mission and other work at Hanamaconda	642 81
allowance in United States of Rev. A. A. Newhall	800 00
special grant	200 00
salary of Rev. John Newcomb	900 00
his mission and other work	2,446 13
salary of Rev. J. Heinrichs	1,000 00
his mission work, including \$532.53 collected in field	1,683 54
salary of Rev. W. Powell	1,200 00
his mission work, including \$130.10 collected in field	3,424 13
salary of Rev. E. Bullard	1,200 00
his mission work, including \$1,174.47 collected in field	4,495 57
salary of Rev. W. R. Manley	1,200 00
special grant	200 00
additional for passage expenses	455 63
his mission and school work, including \$127.02 collected in field	1,649 04
passage to United States of Rev. J. F. Burditt	756 30
allowance in United States, ten months	666 66
special grant	200 00
salary of Rev. E. Chute	1,200 00
passage of Mrs. Chute from India to Canada and return	811 29
his mission work, including \$132.31 collected in field	1,441 09
salary of Miss L. Chute	500 00
her mission work and school	478 55
salary of Rev. A. Friesen	1,000 00
his mission work, including \$552.65 collected in field	3,913 07
salary of Rev. W. C. Owen	666 66
his mission work, house and compound	2,242 60
his outfit, \$400; passage, \$653.37	1,053 37
salary of Rev. G. H. Brock	666 66
his mission work, house and compound	2,242 60
his outfit, \$400; passage, \$800	1,200 00
salary of Rev. W. H. Beeby	666 66
his mission work, house and compound	2,242 60
his outfit, \$400; passage, \$800	1,200 00
salary of	666 66
his mission work, house and compound	2,242 60
his outfit, \$400; passage, \$800	1,200 00
salary of	666 66
his mission work, house and compound	2,242 60
his outfit, \$400; passage, \$800	1,200 00
salary of Rev. P. M. Johnson	800 00
his mission work	223 00
salary of Miss H. D. Newcomb, estimated ten months	416 67
her mission work	66 67
her passage, estimated	400 00
salary of Miss E. Bergman, estimated ten months	416 66
her mission work	50 00
her outfit, \$250; passage, \$339.68	589 68
salary of Rev. J. McLauren, D. D., estimated, ten months	1,000 00

For his outfit, \$400; passage, estimated, \$1,000	\$1,400 00	
his mission work	500 00	
salary of Miss Ida M. Skinner, estimated, ten months	416 66	
her mission work	50 00	
her outfit, \$200; passage, estimated, \$400	600 00	
		\$122,334 03
Less saved in appropriations of last year	1,036 43	\$121,297 60

Chinese Mission at Bangkok.

For salary of Rev. L. A. Eaton, estimated, ten months	\$1,000 00	
passage to United States	762 75	
allowance in United States from July 3-Oct. 15, 1892	226 67	
return passage, estimated	300 00	
his mission work	208 33	
		\$2,497 75
Less saved in appropriations of last year	500 00	1,997 75

Eastern China Mission.

For salary of Rev. J. R. Goddard	\$1,200 00	
special grant	300 00	
his mission work and school	1,749 99	
salary of J. S. Grant, M. D.	800 00	
his mission and medical work	764 99	
allowance of S. P. Barchet, M. D., in United States	800 00	
salary of Miss E. Stewart	500 00	
her mission work	776 53	
salary of Miss H. L. Corbin	500 00	
her mission work and schools	741 07	
salary of Miss E. A. Parker, and balance of 1890-91	520 83	
her mission and school	161 25	
allowance in United States of Mrs. L. A. Knowlton	500 00	
salary of Rev. H. Jenkins	1,500 00	
his mission work and schools	857 48	
salary of Rev. L. A. Gould	1,183 33	
his mission work	739 79	
salary of Rev. J. S. Adams	1,200 00	
allowance in United States, five months	333 33	
passage of family to England	1,013 41	
his mission work	683 00	
salary of Miss A. S. Young	500 00	
her mission work and schools	170 00	
salary of Miss C. E. Righter	500 00	
her mission work	172 00	
salary of Rev. G. L. Mason, estimated	400 00	
his mission work	70 00	
his allowance in United States	800 00	
his passage, estimated	350 00	
salary of Rev. W. H. Cossum	666 66	
his mission work	250 00	
his outfit, \$400; passage, estimated, \$700	1,100 00	
salary of Rev. W. M. Upcraft	600 00	
his mission work	330 00	
salary of Mr. George Warner	600 00	
his mission work	534 15	
salary of Miss E. Inveen	500 00	
her mission work	50 00	
salary of C. H. Finch, M. D.	666 66	
his mission work	450 00	
his medical outfit	700 00	
his outfit, \$400; passage, estimated, \$900	1,300 00	
salary of Mr. Maurice Harrison	500 00	
his mission work	166 66	
salary of Rev. Robert Wellwood	666 66	
his mission work	209 26	
salary of Miss Bessie G. Forbes	416 67	
her mission work	41 67	
her passage	400 00	
		\$29,935 39
Less saved in appropriations of last year, including exchange	728 09	29,207 30

Southern China Mission.

For salary of Rev. W. Ashmore, D. D.	\$1,500 00	
his mission work and school	1,413 84	
salary of Rev. J. M. Foster	1,200 00	
his mission work and school	1,769 68	
salary of Rev. J. W. Carlin, M. D.	1,000 00	
his mission work	500 00	
allowance in United States of Rev. S. B. Partridge, D. D.	800 00	

For salary of Rev. W. Ashmore, Jr.	\$1,000 00
his mission work	200 00
his passage	819 47
salary of Mrs. A. K. Scott, M. D.	500 00
her mission work and buildings	1,669 86
salary of Miss Mary K. Scott	500 00
her mission work	133 75
salary of Miss Mary Dunwiddie, and balance of 1890-91	534 58
her mission work	125 00
salary of Rev. George Campbell	1,200 00
his mission work	416 66
salary of Miss Campbell, and balance of 1890-91	534 58
her mission work	100 00
passage to California of Rev. J. S. Norvell	391 30
his salary, three months to Jan. 1, 1892	250 00
salary of Miss A. M. Ross, M. D.	416 66
her mission work	50 00
her medical outfit, \$250; outfit, \$200; passage, estimated, \$400	850 00
salary of Rev. W. H. Brodt	450 00
his mission work	150 00
his outfit, \$200; passage, estimated, \$350	550 00
	\$19,025 38
Less saved in appropriations of last year, including exchange	721 22—\$18,304 16

Japan Mission.

For salary of Rev. A. A. Bennett	\$1,200 00
his mission work and school	1,516 65
salary of Rev. C. K. Harrington	1,200 00
his mission work	647 50
salary of Rev. F. G. Harrington	1,200 00
his mission work	977 10
salary of Rev. J. L. Dearing	1,200 00
his mission work	2,040 15
Mrs. Dearing's outfit, \$200; passage, \$298.41	498 41
salary of Miss N. J. Wilson	500 00
her mission work and school	713 33
charges on her goods	52 50
salary of Miss E. R. Church	500 00
her mission and other work	222 74
salary of Miss C. A. Converse	500 00
her mission work, school, and building	5,773 89
allowance in United States of Miss Eva L. Roiman	400 00
salary of Rev. C. H. D. Fisher	1,200 00
his mission work	796 16
salary of Rev. G. W. Taft	1,000 00
his mission work	491 66
salary of Rev. J. C. Brand	1,000 00
his mission work	1,206 66
additional for passage expenses	15 07
salary of Miss A. H. Kidder	500 00
her mission work and school	990 43
salary of Miss M. A. Whitman, and balance of 1890-91	512 50
balance of allowance in United States	24 42
her mission work and school	405 51
salary of Miss A. M. Clagett	500 00
her mission work	337 60
salary of Rev. E. H. Jones	1,200 00
his mission work, including \$62.61 collected in field	504 27
salary of Rev. S. W. Hamblen	1,000 00
his mission work, including \$301.83 collected in field	576 83
additional for passage for Mrs. Hamblen	50 00
freight on goods	39 20
school and mission work of Miss N. E. Fife	650 00
salary of Miss L. Mead	500 00
her mission and school work	795 00
salary of Miss L. A. Phillips	500 00
her mission work	622 94
salary of Rev. T. P. Poate	1,200 00
his mission work	764 98
passage of Miss N. E. Fife to United States	249 63
her home allowance from Nov. 20, 1891—April 1, 1892	144 44
special grant	50 00
	\$37,008 61
Less saved in appropriations of last year, including exchange	1,168 76—35,839 85

West Japan Mission.

For salary of Rev. H. H. Rhees, D. D.	\$1,200 00
balance of salary for 1890-91	450 00
his allowance in United States to April 20, 1891	44 44
his passage to Japan	600 00
his mission work	1,693 79

For salary of Rev. R. A. Thomson	\$1,200 00
his mission work	1,720 48
salary of Mr. William Wynd	600 00
his salary from Jan. 1, 1891, to Oct. 1, 1891	450 00
his mission work	125 00
salary of Rev. R. L. Halsey	1,200 00
his mission work	1,136 66
salary of Rev. T. E. Shoemaker	1,000 00
additional expenses to Kobe	18 33
his mission work	2,666 64
salary of Miss H. M. Browne	500 00
her mission work	362 50
salary of Miss O. M. Blunt, and balance of 1890-91	583 34
her mission work and school building	1,891 96
additional for her passage to Chofu	74 62
	\$17,517 73
Less saved in appropriations of last year, including exchange	290 39—\$17,227 34

French Mission.

For salary of Rev. J. B. Cretin	\$386 00
his assistants	579 00
salary of Pastor Guirnard	579 00
his hall and mission expenses	386 00
salary of H. Andru	289 50
salary of Rev. Ph. Vincent	694 80
rent of hall	400 00
salary of Rev. J. Vincent	386 00
salary of S. Vincent at St. Etienne	386 00
rent of chapel at Lyons	200 00
salary of F. Lemaire	386 00
salary of C. Ramsayer	386 00
rent of chapel, salary and work of Rev. R. Saillens	1,500 00
his work 1890-91-92	6,060 00
salary of M. Engel	289 50
one-half salary of Rev. A. G. Barley	241 25
salary of M. Chopin, theological student	386 00
salary of M. Folquier	700 00
salaries of evangelists and colporters	2,895 00
"Ruieu," Mr. Guilbot, salary	241 25
Bongival, rents and expenses	193 00
Mr. Vincent's French helpers	501 80
salary of Mlle. Dinoir at Tourcoing	231 60
M. S. Vincent at St. Etienne	173 70
M. Hugon at Lens	150 54
salary of Mme. Habrial at Ganat	231 60
Mmes. Lambrot, Ballenfat and Lemaire, care Rev. R. Saillens, Paris	640 00
Mme. Ramseyer	270 00—19,763 54

German Mission.

For salary of Rev. H. Meyers at Buda Pesth	\$400 00
salaries of missionaries and others under direction of German Committee, including \$100 for Herasi Menks in Roumani	4,000 00
Theological School	2,000 00
salary of Rev. P. Bickel, D. D.	1,000 00
colporters	1,000 00—8,400 00

Swedish Mission.

For salary of Rev. K. O. Broady, D. D.	\$1,200 00
salary of Rev. T. Truve	600 00
salary of Rev. T. Drake	800 00
salaries of teachers and evangelists	3,500 00
Bethel Seminary	1,000 00
Rev. E. Janssen and assistant	1,420 00
Miss Askerland at Gottenburg	200 00
donations for G. Lilgestrand	109 32
	\$8,629 32
Less saved in appropriations of last year	48 46—8,580 86

Spanish Mission.

For salary of Rev. Eric Lund	\$1,000 00
his mission work	1,200 00
salary of Rev. M. C. Marin	800 00
his mission work	200 00—3,200 00

Missions in Africa.

CONGO MISSION.

For salary of Rev. J. C. Hyde	\$490 00
his mission work, building and repairs and boat for landing goods	1,239 70
salary of Rev. Joseph Clark	735 00
his passage to United States	70 00
his mission work	40 84
salary of Rev. T. A. Leger	735 00
his mission work and travel	122 50
salary of Rev. W. A. Hall	490 00
passage to United States of Mr. Markham, estimated	700 00
salary of Rev. Isaac Cadman	490 00
his mission work	98 00
his outfit, \$250; passage, \$350	600 00
salary of Miss N. A. Gordon	300 00
her mission and school work	310 00
salary of Miss L. Fleming	300 00
her passage to United States, estimated	400 00
salary of Mr. W. M. Biggs	490 00
his mission work	98 00
his outfit, \$250; passage, \$350	600 00
salary of Rev. H. Richards	735 00
allowance for three children	294 00
his mission work and Training School	735 00
salary of Rev. C. E. Ingham	735 00
his mission work	122 50
salary of Rev. E. Small, M. D.	735 00
his medical mission and house	980 00
salary of Rev. T. H. Hoste	490 00
his mission work, etc.	2,863 50
salary of Rev. J. E. Ricketts	490 00
allowance for three children	294 00
his mission work and travel	147 00
salary of Mrs. M. A. White	300 00
her mission work, transport and medicines	800 00
salary of Miss L. Hamilton	300 00
her mission work and school	1,570 00
salary of Miss C. A. Howard	300 00
her mission work and transport	712 00
salary of Mrs. B. Claffin	300 00
her salary, estimated, five months to October 1	125 00
her mission work	1,002 66
her child in United States	100 00
allowance in United States of Miss B. Royal	400 00
salary of Mr. J. M. Lewis	588 00
his mission and other work	250 00
salary of Mr. R. D. Jones	490 00
his mission work	258 45
salary of A. Sims, M. D.	490 00
his mission work	756 00
salary of Rev. C. F. Raine	490 00
his mission work	150 50
salary of Mr. J. H. Camp	735 00
mission expenses of "Henry Reed" and repairs on building	1,102 50
salary of Rev. F. C. Gleichman	735 00
his mission work and school	343 00
salary of Rev. C. B. Banks	735 00
his mission work	122 50
salary of Rev. J. B. Murphy	735 00
his mission work and furnishing buildings	245 00
salary of Rev. A. Billington	490 00
his mission work	73 50
his passage to England, \$250; passage to Congo, \$250	500 00
salary of Rev. C. B. Glenesk	735 00
his mission work and house	416 50
salary of Rev. J. E. Broholm	490 00
his mission work	196 00
salary of Rev. P. Frederickson	735 00
his mission work	245 00
his passage to Congo	600 00
salary of Rev. C. G. Hartsock	735 00
his mission work	222 00
salary of Rev. Thomas Moody	735 00
his mission work and house	882 00
estimated contingencies including 1890-91	10,000 00
estimated travel for sickness and business	686 00
estimated transportation charges up country	9,800 00
estimated shipping expenses and commissions	4,900 00
expenses of Rev. C. F. Harvey at Kimpesi	101 78

63,608 43

Less saved in appropriations of last year 893 87—\$62,714 56

Danish Mission.

For salaries and mission work \$1,500 00— 1,500 00

Russian Mission.

For salary of Mr. Schiewe	\$700 00	
salaries and work of others	2,000 00—	\$2,700 00

Publications.

For 900 copies of Seventy-seventh Annual Report	\$1,100 86	
missionary tracts and leaflets	675 09	
Missionary Magazine for file and distribution	164 09—	1,940 04

Annuities.

For estimated payments		13,497 15
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District Secretaries and Agencies.

For salary of Rev. W. S. McKenzie, D. D.	\$2,000 00	
his travelling and office expenses	412 89	
salary of Rev. A. H. Burlingham, D. D.	2,000 00	
his travelling and office expenses	391 47	
salary of Rev. G. H. Brigham	1,500 00	
his travelling and office expenses	198 09	
salary of Rev. R. G. Seymour, D. D.	833 31	
his travelling and office expenses	340 18	
salary of Rev. Thomas Allen	250 00	
his travelling and office expenses	72 80	
salary of Rev. T. G. Field	1,600 00	
his travelling and office expenses	475 09	
salary of Rev. S. M. Stimson, D. D.	1,400 00	
his travelling and office expenses	756 25	
salary of Rev. C. F. Tolman, D. D.	2,000 00	
his travelling and office expenses	514 57	
salary of Rev. W. E. Witter, eight months	700 00	
his office and travelling expenses	427 63	
salary of Rev. I. N. Clark, D. D.	1,400 00	
his travelling and office expenses	286 94	
salary of Rev. R. M. Luther, D. D.	466 65	
his travelling and office expenses	101 41	
salary of Rev. J. Sunderland	1,350 00	
his travelling and office expenses	390 38	
travel of executive officers and others	1,194 54	
salary of Rev. F. Peterson	1,600 00	
his travelling and office expenses	452 00	—23,114,20

Executive Officers.

For salary of Rev. J. N. Murdock, D. D., Foreign Secretary	\$4,000 00	
salary of Rev. H. C. Mabie, D. D., Home Secretary	4,000 00	
salary of E. P. Coleman, Treasurer	3,000 00	
clerk hire in secretaries' department	2,700 00	
clerk hire in treasurer's department, including purchasing and shipping department	2,860 00	—16,560 00

General Expenses.

For rent of rooms, water and gas	\$2,376 36	
porter and care of rooms	691 75	
postage, telegrams, exchange, and express	1,058 58	
blank books, stationery, and printing	826 04	
furniture, repairs, insurance, taxes, and legal expenses	565 74	
travelling expenses of executive officers and others under direction of the Executive Committee	1,740 47	
miscellaneous	240 89	
expenses on honorary life membership certificates	11 60—	7,511 43
Balance of interest account		84 95
Total appropriations for the year		\$574,333 30
Balance against the Union April 1, 1891		61,593 94
		\$635,927 24

RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION FOR THE YEAR ENDING
MARCH 31, 1892.

From donations reported in the MISSIONARY MAGAZINE	\$278,724 24	
Legacies	130,986 71	
Woman's Baptist Foreign Missionary Society	82,670 97	
“ “ “ “ of the West	35,520 28	
Bible Day collection	2,477 88	
Children's Day collection	738 41	
Magazine account	213 51	
		\$531,332 00

Ambler Scholarship	\$600 00
Angus "	500 00
Ambler, A. T. Fund	3,500 00
Bradford "	1,000 00
Barney "	5,000 00
Brownson "	35,960 46
Bucknell "	1,000 00
Bishop "	35,000 00
Bryant "	476 25
Bostwick "	12,500 00
Butler "	1,000 00
Crozer "	3,000 00
Colby "	500 00
Carpenter Scholarship	7,600 22
Carpenter, C. H. Fund	2,160 68
Dean Fund	1,000 00
Davis "	5,000 00
Dunbar "	500 00
Eldridge "	100 00
Eastburn Fund	167 72
Fox "	500 00
Fisk "	2,404 73
Fry "	2,180 61
Gale "	5,000 00
Ham "	94 00
Hoyt "	25,000 00
Judson Scholarship Fund	538 75
James Fund	800 00
John "	500 00
Karen "	7,935 40
Kelley "	600 00
Lees "	475 00
Lewis "	450 70
Merrill "	523 40
Nason "	6,200 70
Native Preachers' Fund	738 75
Norcross Fund	507 00
Prescott "	500 00
Putnam "	1,500 00
Permanent "	71,000 00
Pierson "	1,000 00
Pease "	717 41
Parker "	1,528 00
Price "	538 75
Quincy "	95 00
Roberts "	4,000 00
Rangoon "	1,000 00
Rockwell "	461 80
Rowland "	263 95
Sheldon "	1,000 00
Swaim "	10,000 00
Sweet "	10,000 00
A friend	10,000 00
Tripp Fund	1,000 00
Tage "	1,226 05
Thompson Fund	829 66
Toungoo "	1,000 00
Thomas "	3,308 95
Van Husen "	3,500 00
Whiting "	2,000 00
Warne "	1,167 50
Ward "	23,310 13
Wade Scholarship	11,000 00
Wormsley Fund	1,038 75
Williams, Katharine	4,000 00
	500 00
Sundry Annuity Bond Accounts	\$370,697 93
	154,305 76

E. P. COLEMAN,

Treasurer of the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, MAY 13, 1892.

The Auditing Committee hereby certify that they have examined the cash book of the Treasurer each month during the past year, and have found the balances correct; the payments being properly vouched for. They have also examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSBOTT, }
SIDNEY A. WILBUR, } *Auditing Committee.*

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION.

PRESIDENT.

REV. AUGUSTUS H. STRONG, D.D., LL.D., New York.

VICE-PRESIDENTS.

HON. ROBERT O. FULLER, Mass.

JUDGE DAVID V. BURNS, Colorado.

RECORDING SECRETARY.

REV. HENRY S. BURRAGE, D.D., Me.

BOARD OF MANAGERS.

REV. J. C. HOBLITT, *Chairman*.REV. MOSES H. BIXBY, D.D., *Recording Secretary*.

CLASS I. TERM EXPIRES 1893.

Ministers.

W. T. Stott, D.D., Franklin, Ind.
 S. D. Phelps, D.D., New Haven, Conn.
 H. M. King, D.D., Providence, R. I.
 W. T. Chase, D.D., Philadelphia, Penn.
 George C. Lorimer, D.D., Boston, Mass.
 Kittridge Wheeler, Hartford, Conn.
 Wayland Hoyt, D.D., Minneapolis, Minn.
 Edward Braislin, D.D., Brooklyn, N. Y.
 A. K. P. Small, D.D., Portland, Me.
 Edward Judson, D.D., New York, N. Y.
 Alonzo Bunker, D.D., Toungoo, Burma.
 G. S. Abbott, D.D., Oakland, Cal.
 E. H. E. Jameson, D.D., Lansing, Mich.
 G. W. Folwell, Philadelphia, Penn.

Laymen.

H. M. Hart, Portland, Me.
 W. W. Keen, M. D., Philadelphia, Penn.
 C. W. Kingsley, Cambridge, Mass.
 D. A. Waterman, Detroit, Mich.
 L. E. Gurley, Troy, N. Y.
 L. K. Fuller, Brattleborough, Vt.
 A. S. Woodworth, Boston, Mass.
 E. C. Atkins, Indianapolis, Ind.
 Samuel Colgate, Orange, N. J.
 W. H. Hanchett, Milwaukee, Wis.
 M. S. Smalley, Hiawatha, Kan.

CLASS II. TERM EXPIRES 1894.

Ministers.

R. G. Seymour, D.D., Philadelphia, Penn.
 W. N. Clarke, D.D., Hamilton, N. Y.
 C. B. Crane, D.D., Concord, N. H.
 E. P. Tuller, Lawrence, Mass.
 E. B. Hulbert, D.D., Morgan Park, Ill.
 J. F. Elder, D.D., Albany, N. Y.
 F. S. Dobbins, Philadelphia, Penn.
 W. W. Boyd, D.D., Newark, N. J.
 D. B. Cheney, D.D., Chicago, Ill.
 M. H. Bixby, D.D., Providence, R. I.
 T. E. Vassar, D.D., Kansas City, Mo.
 C. A. Reese, Minneapolis, Minn.
 William M. Lawrence, D.D., Chicago, Ill.

J. C. Hoblitt, Minneapolis, Minn.
 H. L. Stetson, D.D., Des Moines, Ia.
 W. P. Hellings, D.D., Milwaukee, Wis.

Laymen.

David H. Goodell, Antrim, N. H.
 R. O. Fuller, Cambridge, Mass.
 Moses Giddings, Bangor, Me.
 William M. Isaacs, New York, N. Y.
 J. Buchanan, Trenton, N. J.
 S. W. Woodward, Washington, D. C.
 J. B. Thresher, Dayton, O.
 Eugene Levering, Baltimore, Md.
 B. F. Jacobs, Chicago, Ill.

CLASS III. TERM EXPIRES 1895.

Ministers.

P. S. Henson, D.D., Chicago, Ill.
 Lemuel C. Barnes, D.D., Newton Centre, Mass.
 Henry F. Colby, D.D., Dayton, O.
 Richard Montague, D.D., Colorado Springs, Col.
 Jacob S. Gubelmann, D.D., Rochester, N. Y.
 Sylvester Burnham, D.D., Hamilton, N. Y.
 Wallace H. Butrick, St. Paul, Minn.
 Albert G. Lawson, D.D., Camden, N. J.
 D. W. Faunce, D.D., West Newton, Mass.
 Z. Grenell, D.D., Detroit, Mich.
 David Downie, D.D., Nellore, India.
 Phillip S. Moxom, Boston, Mass.
 W. C. P. Rhodes, D.D., Brooklyn, N. Y.

F. J. Parry, Brattleboro, Vt.
 R. M. Luther, D.D., Newark, N. J.
 Claiborne A. Woody, Portland, Or.

Laymen.

George A. Pillsbury, Minneapolis, Minn.
 Francis H. Ludington, St. Louis, Mo.
 Irving O. Whiting, Boston, Mass.
 James L. Howard, Hartford, Conn.
 Samuel A. Crozer, Upland, Penn.
 Edwin O. Sage, Rochester, N. Y.
 Edward Goodman, Chicago, Ill.
 Roger S. Greene, Seattle, Wash.
 Isaac Carpenter, Omaha, Neb.

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 Rev. W. S. AFSEY, D.D.
 Rev. N. E. WOOD, D.D.
 Rev. D. B. JUTTEN.
 Rev. GEORGE BULLEN, D.D.

GEORGE S. HARWOOD, Esq.
 CHARLES W. PERKINS, Esq.
 HON. E. NELSON BLAKE.
 GEORGE W. CHIPMAN, Esq.

HONORARY SECRETARY.

Rev. JOHN N. MURDOCK, D.D., LL.D.

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Rev. HENRY C. MARIE, D.D.

Rev. EDMUND F. MERRIAM.

TREASURER.

E. P. COLEMAN, Esq.

AUDITING COMMITTEE.

D. C. LINSKOTT, Esq.

SIDNEY A. WILBUR, Esq.

Rev. SAMUEL W. DUNCAN, D.D.

TRIENNIAL AND ANNUAL MEETINGS.

YEARS.	PLACES.	PREACHERS.	TEXTS.	RECEIPTS.
1814.	Philadelphia, Penn.	Richard Furman, D.D., S.C.	Matt. xxviii. 20	\$2,099 25
1817	Philadelphia, Penn.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	25,052 01†
1820	Philadelphia, Penn.	O. B. Brown, D.C.		46,929 28†
1823.	Washington, D.C.	William Staughton, D.D., D.C.	Acts xxviii. 15	65,956 02†
1826	New York, N.Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1829*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N.Y.	William T. Brantley, Penn.	Phil. ii. 16	14,603 38
1829	Philadelphia, Penn.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N.Y.	An Address.	29,204 84
1831*	Providence, R.I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,825 19
1832	New York, N.Y.	F. Wayland, D.D., R.I.	Rom. vii. 13.	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834*	New York, N.Y.	William R. Williams, N.Y.	2 Cor. x. 15, 16.	61,032 04†
1835	Richmond, Va.	S. H. Cone, N.Y.	Acts ix. 6	58,057 85
1836*	Hartford, Conn.	Elon Galusha, N.Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Penn.	Charles G. Sommers, N.Y.	Ps. lxxii. 19	72,010 06
1838	New York, N.Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Penn.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N.Y.	B. T. Welch, D.D., N.Y.	John iii. 8	65,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S.C.	John xii. 32	83,341 02
1842*	New York, N.Y.	R. E. Pattison, D.D., R.I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N.Y.	Pharcellus Church, N.Y.	Col. i. 21	59,751 06
1844	Philadelphia, Penn.	S. W. Lynd, D.D., O.	1 Cor. i. 21	76,948 00
1845*	Providence, R.I.	G. B. Ide, Penn.	Isa. xl. 9	82,302 95
1846	Brooklyn, N.Y.	G. W. Eaton, D.D., N.Y.	1 Tim. i. 11	100,219 94
1847	Cincinnati, O.	Baron Stow, D.D., Mass.	Matt. xxviii. 45, 51-53	85,487 24
1848	Troy, N.Y.	J. N. Granger, R.I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Penn.	M. J. Rhee, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N.Y.	E. L. Magoon, N.Y.	Matt. xx. 25-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N.J.	Acts xiii. 36	118,726 35
1852	Pittsburgh, Penn.	Velona R. Hotchkiss, N.Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N.Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Penn.	Ezekiel G. Robinson, D.D., N.Y.	John xiv. 12	133,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N.Y.	Eph. iii. 8, and 2 Cor. v. 14,	113,527 58
1856	New York, N.Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,123 81
1857	Boston, Mass.	Nathaniel Colver, O.	Col. i. 28	111,288 27
1858	Philadelphia, Penn.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N.Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860	Cincinnati, O.	E. F. L. Taylor, D.D., N.Y.	Acts iv. 31, 32	132,426 22
1861	Brooklyn, N.Y.	S. D. Phelps, D.D., Conn.	1 Pet. ii. 17	84,333 93
1862	Providence, R.I.	C. W. Flanders, D.D., N.H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, O.	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 06
1864	Philadelphia, Penn.	S. L. Caldwell, D.D., R.I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N.J.	Rev. xii. 10	132,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N.Y.	2 Cor. v. 14	169,792 59
1867	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix. 22, 23	189,844 25
1868	New York, N.Y.	T. Armitage, D.D., N.Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Penn.	Eph. ii. 21	196,897 37
1870	Philadelphia, Penn.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22, and Rom. x. 14, 15,	202,140 56
1872	New York, N.Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	210,199 10
1873	Albany, N.Y.	E. Dodge, D.D., N.Y.	1 Cor. xv. 25	261,530 91
1874	Washington, D.C.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 04
1875	Philadelphia, Penn.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1876	Buffalo, N.Y.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1877	Providence, R.I.	Wayland Hoyt, D.D., N.Y.	Matt. xvi. 17, 18	265,079 10
1878	Cleveland, O.	S. Graves, D.D., Mich.	Ps. xc. 17.	235,430 34
1879	Saratoga, N.Y.	Addresses by Rev. E. J. Haynes, Rev. John		290,851 63
1880	Saratoga, N.Y.	McLaurin and Rev. Edward Judson		288,802 84
1881	Indianapolis, Ind.	A. H. Strong, D.D., N.Y.	Luke x. 4	302,584 19
1882	New York, N.Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	307,195 04
1883	Saratoga, N.Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	328,527 21
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	362,026 50
1885	Saratoga, N.Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 15, 19, 20	384,996 73
1886	Asbury Park, N.J.	E. H. Johnson, D.D., Penn.	1 Tim. i. 15	353,109 46
1887	Minneapolis, Minn.	H. F. Colby, D.D., O.	Rom. x. 12	390,835 39
1888	Washington, D.C.	Henry M. King, D.D., N.Y.	John xiv. 22	398,145 86
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	440,788 07
1890	Chicago, Ill.	T. Edwin Brown, D.D., R.I.	2 Cor. v. 14, 15.	472,174 21
1891	Cincinnati, O.	Galusha Anderson, D.D., Ill.	Luke xix. 10.	509,172 93
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	

* Board of Managers.

† Three years' receipts.

‡ Part of two years.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION,

BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March 31, 1892.

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|---|---|--|
| Ashley, Henry J., Evansville, Ind. | Haynes, Miss Madeline C., Troy, N. Y. | Rodee, Miss Florence Belle, Milwaukee, Wis. |
| Baker, Alexander, Brooklyn, N. Y. | Howe, Mrs. H. G., Troy, N. Y. | Rowe, D. M., Dayton, O. |
| Benedict, Volney D., Troy, N. Y. | Howland, L. M., Fort Edward, N. Y. | |
| Blowers, Rev. F. L., Dayton, O. | Hovey, Frs. Clara B., Richmond Inst. Va. | Sherman, Miss Pollie D., Fall River, Mass. |
| Blowers, Mrs. E. M., Dayton, O. | | Smith, Rev. D. C., Sheboygan Falls, Wis. |
| Boorman, Miss Winfred, Beaver Dam, Wis. | James, Miss Hannah M., Philadelphia, Pa. | Smith, Mrs. M. H., Sheboygan Falls, Wis. |
| Borden, Mrs. Emma E., Fall River, Mass. | Keeler, Rev. John J., Central City, Neb. | Smith, Rev. R. B., Parkersburg, W. Va. |
| Bowen, Edwin A., Mendota, Ill. | | Snell, S. F., Lawrence, Mass. |
| Boyd, Mrs. W. W., Newark, N. J. | Ladd, Miss Louisa, Fall River, Mass. | Stevens, Mrs. Susan W., Fall River, Mass. |
| | Leland, Rev. Hector C., Mendota, Ill. | Stevens, Walter E., Dayton, O. |
| Chapman, Rev. G. A., South Litchfield, Mo. | Lodge, Harry, Fall River, Mass. | Swartout, A. L., Washington, D. C. |
| Chase, Benjamin R., Boston, Mass. | Love, Rev. John, Jr., Germantown, Pa. | Swett, Mrs. Martha W., Vineland, N. J. |
| Curtiss, George E., Kalamazoo, Mich. | Love, Mrs. Mary I., Germantown, Pa. | Swett, Rev. Lyman R., Vineland, N. J. |
| Curry, Rev. E. R., Jackson, Mich. | | |
| Cutler, Samuel Newton, Somerville, Mass. | Mac Laurin, Miss Ella D., Racine Wis. | Tanner, Walter S., Lawrence, Kan. |
| | Mac Mackin, Rev. B., Angora, Phila. | Taylor, Rev. Carlton E., Ph. D., Rock Island, Ill. |
| Dame, Rev. C. F., Salem, Ind. | Mitchell, Mrs. Margaret, Racine, Wis. | Thompson, Rev. I. M. B., Morristown, N. J. |
| Davis, Herbert W., Fall River, Mass. | Mohr, Alonzo D., Brooklyn, N. Y. | Titus, Edwin P., Kalamazoo, Mich. |
| Dennett, Rev. Erwin, Rosindale, Mass. | Munro, D. Elmer, Elbridge, N. Y. | Titus, Mrs. Harriet F., Kalamazoo, Mich. |
| Dietrick, Mrs. Clara, Piqua, O. | Munroe, Miss Annie B. W., Fall River, Mass. | Travers, Mrs. Jennie B., Racine, Wis. |
| Dodge, William M., New York City. | | Tustin, Mrs. F. W., Philadelphia, Pa. |
| Duncan, Albert Greene, Haverhill, Mass. | Nichols, O. F., Dayton, O. | Tuttle, Miss Roxie, Washington, D. C. |
| Durfey, Charles, Fall River, Mass. | Nichols, Mrs. S. A., Dayton, O. | |
| | | Walker, Ramson, D. D. S., Oswego, N. Y. |
| Eddy, Abram, New Bedford, Mass. | Parker, Prof. James K., Clermontville, O. | Waterbury, Howard Ernest, Newton Centre, Mass. |
| Ehlers, Mrs. M. H., Auburn, Ind. | Penney, Rev. F. D., Auburn, N. Y. | Waterman, Frank H., Boston, Mass. |
| Evans, Anna M., New Brunswick, N. J. | Perry, Rev. Francis H., Hyde Park, Mass. | West, Mrs. L. M., Rockford, Ill. |
| Fish, E. A., Cortland, N. Y. | Pierce, Rev. C. C., Oneonta, N. Y. | White, Rev. Elbridge W., Milwaukee, Wis. |
| Fletcher, William, Washington, D. C. | Potter, Rev. Edward W., Rockville, Conn. | White, Mary Edna C., Milwaukee, Wis. |
| French, Rev. J. M., Cambridge, Ill. | | Whittier, Rev. Edward A., Lawrence, Mass. |
| | Rairden, Rev. Nelson Blackburn, Washington, Ia. | Wiley, Rev. Reason, Chrisman, Ill. |
| Garrison, John S., Washington, D. C. | Read, Mrs. Henrietta H., Fall River, Mass. | Wilson, Mrs. Robert, Pawtucket, R. I. |
| Giles, Dea. A. S., Forestville, N. Y. | Revelle, Mrs. E. M., Rockford, Ill. | Winslow, Burton H., Biddeford, Me. |
| Gleason, Rev. S. T., Mahomet, Ill. | Rice, Emeline G., New Bedford, Mass. | |
| Grant, Prof. Willard W., Indianapolis, Ind. | Roberts, Rev. W. S., Burlington, Vt. | |
| Green, George F., Fall River, Mass. | | |
| Green, Thomas, Fall River, Mass. | | |
| Guardiner, George, Albany, N. Y. | | |

THE
BAPTIST
MISSIONARY MAGAZINE.

Vol. LXXIV.—JULY, 1894.—No. 7.

EIGHTIETH ANNIVERSARY OF THE AMERICAN BAPTIST
MISSIONARY UNION.

SARATOGA SPRINGS, N. Y., May 27, 1894.

THE Union met in the first Baptist Church at 7.30 P. M., President Strong in the chair. The Scriptures were read by President B. L. Whitman of Colby University. Prayer was offered by Prof. J. S. Gubelmann, D. D., of Rochester Theological Seminary. The annual sermon was preached by Rev. Kerr B. Tupper, D. D., of Colorado; text, Matt. xxvi. 8, "To what purpose is this waste?"

MONDAY, MAY 28.

The American Baptist Missionary Union held its eightieth anniversary in the meeting house of the First Baptist Church, Saratoga Springs, commencing at 10 o'clock A. M. President A. H. Strong, D. D., LL. D., of New York, called the meeting to order. After the singing of "Sovereign of worlds, display Thy power," Rev. D. W. Faunce, D. D., of Rhode Island read the Scriptures. Prayer was offered by Rev. A. J. Gordon, D. D., of Massachusetts.

President Strong then addressed the Union upon the theme, "The Love of Christ the Great Motive to Missions," speaking as follows:—

BRETHREN OF THE MISSIONARY UNION: Times and places change, and men change with them, but Christ is the same yesterday and to-day and forever. When we last met, the white summits of the Rocky Mountains looked down upon us. We kindled our westernmost camp-fire two thousand miles from here, in a region whose stones are silver and out of whose hills men dig gold. Our hearts were glad because we had been enabled to celebrate the centennial year of Baptist missions by laying upon God's altar a million-dollar offering—the largest that our churches in America had ever made. A bright future seemed opening before us; enlargement of our work appeared practicable; we fancied that a more rapid pace had been set for the years before us. We sang our hallelujahs, we committed our cause to God, and we launched out for another twelvemonth voyage. But it was not long before the financial sky began to darken. Though the vessel had shot ahead, we had to take in sail. The hurricane came down upon us. We seemed just ready to drive upon the rocks of bankruptcy and disaster. But we cried unto the Lord in our trouble and he brought us out of our distresses. He made the storm a calm, so that the waves thereof are still. The ship is battered and weatherworn, but it has come into the haven, and we say with the Psalmist, "Oh that men would praise the Lord for His goodness, and for his wonderful works to the children of men."

The future still confronts us, but we have learned some useful lessons from the past. We have come to believe in a Providence that makes even seeming evil the means of good. Though years of plenty may be succeeded by years of famine, we know that God does not forget his people. "Though the fig tree shall not blossom, neither shall there be fruit in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will we rejoice in the Lord; we will joy in the God of our salvation. Jehovah the Lord is our strength, and he maketh our feet like hinds' feet, and he will make us to walk upon our high places." Since this is a society of God's ordaining and upholding, the words which Longfellow wrote of the ship of state, our Federal Union, may be applied in a more spiritual sense to our Missionary Union: —

"Sail on, O Union strong and great!
 Humanity with all its fears,
 With all its hopes of future years,
 Is hanging breathless on thy fate!
 We know what Master laid thy keel,
 What workmen wrought thy ribs of steel,
 Who made each mast and sail and rope,
 What anvils rang, what hammers beat,
 In what a forge and what a heat
 Were shaped the anchors of thy hope!
 Fear not each sudden sound and shock,
 'Tis of the wave and not the rock;
 'Tis but the flapping of the sail
 And not a rent made by the gale!
 In spite of rock and tempest's roar,
 In spite of false lights on the shore,
 Sail on, nor fear to breast the sea!
 Our hearts, our hopes, are all with thee,
 Our hearts, our hopes, our prayers, our tears,
 Our faith triumphant o'er our fears,
 Are all with thee, — are all with thee!"

Although the English Baptist Missionary Society began its work a little more than a century ago, it is only eighty years since American Baptists engaged in foreign missions. On May 18, 1814, there was formed in Philadelphia the General Missionary Convention, of which our Missionary Union is the continuation. During these fourscore years since Judson and Rice were appointed its first missionaries, what heroism abroad and what sacrifice at home have distinguished its annals! The very continuity of its existence is a wonder of divine Providence; its unexampled successes, in spite of pecuniary reverses and martyr deaths, are witness that some principle grander than that which animates any secular organization is its moving power. That principle is the love of Christ. Shall we commemorate the achievements of our Missionary Union, and not stand in awe before the impelling energy that has wrought them all? As I asked you a year ago to contemplate the decrees of God as the great encouragement to missions, so I ask you now to contemplate THE LOVE OF CHRIST AS THE GREAT MOTIVE TO MISSIONS. Not our love to Christ, or that is a very weak and uncertain thing. Nor even Christ's love to us, for that is something still external to us. Each of these leaves a separation between Christ and us, and fails to act as a moving power within. I speak of the larger love of Christ, which includes both these. Just as God's decree furnishes the great encouragement to missions because it involves and brings in its train the church's decree to preach the gospel to the perishing, so Christ's love furnishes the constraining motive to missions because it involves and brings in its train the church's deathless love for the souls for whom Christ died. Not simply our love to Christ, not simply Christ's love

to us, but rather Christ's love *in* us, going out toward the lost, is the motive that has founded and sustained our Union in the past, and that will deliver and prosper it in years to come.

I bring to you the old commandment which you have had from the beginning; but I would make it a new commandment to you this morning by showing you that the law of love is a law of life, that it is no arbitrary demand but is grounded in the nature of things, that it is only the expression of the organic relation which Christ sustains to humanity and humanity sustains to Christ. And I lay down as a truth of Scripture the statement that Christ and humanity are bound together as one organism. I mean nothing less than this, that all men everywhere, saints and sinners, Jews and Gentiles, since the incarnation and before the incarnation, are bound to Christ, and Christ is bound to them, by the ties of a common life. We are familiar with the thought that Christ is the head of the church, that all regenerate souls constitute his body, that he lives and dwells in every true believer. But there is a prior union with Christ which Scripture declares to us but which we have strangely neglected. Christ is also the natural head of universal humanity; in him, the image of the invisible God, the first born of all creation, were all things created—all the physical universe, all the angelic hierarchies, all the race of man—and in him, who upholds all things by the word of his power, all things, including humanity, consist or hold together, from hour to hour. The whole race is one in Christ. Have we thought of Christ's life as animating only believers? That is true of Christ's spiritual life. But there is a natural life of Christ also, and that life pulses and throbs in all men everywhere. All men are created in Christ, before they are recreated in him. The whole race lives, moves and has its being in him; for he is the soul of its soul and the life of its life. There is an organism of humanity as well as an organism of the church, and Christ is the centre and life of the one as he is the centre and life of the other.

The ancient feeling of the organic unity of the family and of the state was only the dawning of this larger conception of the unity of the race. Shakespeare shows how deeply he saw into the moving idea of the classic world, when in *Coriolanus* he makes Caius Marcius say to the rabble, "Get you home, ye fragments!" The mob had in it no sense of the organic unity of the Roman people, and so they were worthless fragments, without significance or value. Rome would never have been great, if the idea of a larger life had not taken possession of her people—a life that transcended the powers of the individual and included many generations in its scope. *Principes mortales, rempublicam æternam*—"Emperors are mortal, but the state is eternal"—was the noblest maxim of Tacitus. Now we have applied all this to the church, but we have not extended the doctrine beyond the church, any more than Aristotle extended it beyond the state. He said that "The whole is before the parts," but he meant by "the whole" only the panhellenic world, the commonwealth of Greeks,—he never thought of humanity, and the word "mankind" never fell from his lips. He could not understand the unity of humanity, because he knew nothing of Christ, its organizing principle. But we can see that all humanity is one, because Christ, the whole in which all the individual members participate, is "before all things," as well as "in all" and "through all."

But we must not conceive of this unity of all men in Christ as a merely physical unity. This would be repeating the error of Herbert Spencer. He believes in humanity as an organism. But since he denies free-will, the life of this organism is virtually nothing but physical life. The individual members passively execute the impulses communicated to them from the inscrutable power of which they are the partial manifestations. Sin, if such a thing be possible in the system, and misery, the natural consequence of sin, are both necessitated, and there is absolutely no remedy. There is no eye to pity and no arm to save. We shudder at this conclusion, and we rejoice that our view of the relation of humanity to Christ leads us to precisely the opposite result. Humanity is a moral, not a physical, organism. Though created and upheld by Christ, every man is endowed with that priceless heritage, free-will, and he can use his free-will in resisting, instead of obeying, the law of holiness which reigns supreme. And when moral dis

integration has entered through this abuse of free-will, the law of love can repair the ruin that sin has wrought, Christ's free-will can manifest itself as a recreated humanity in the incarnation, and individual men can secure new birth and new life by voluntary reunion with him from whom their life originally came but from whom they had morally separated themselves by their sin.

Love is the gravitation of the moral universe. It operates, however, not inversely as the square of the distance, but directly as the distance. Its law is: *From* each, according to ability; *to* each, according to need. The further away from God the soul is, so much more goes out toward it the divine compassion; the more estranged from Christ, so much the more does Christ long to save. Kant defined an organism to be that in which the whole and each of the parts was reciprocally means and end. Christ, the head and life of universal humanity, the great whole of which each individual man is normally a part, recognizes the obligations of the organism which he has constituted. The natural tie which bound him to all men and all men to him made not only possible but necessary his bearing all our burdens and sins in his atonement. The holiness that condemned sin must involve in condemnation him who constituted the natural centre and life of humanity. The heart must suffer with the suffering of the members; aye, the heart can suffer when the members cannot, because the members are stupefied and benumbed, while the heart is yet healthy and whole.

Redemption, then, in terms of modern thought, is the movement of the whole to save the part. The great love of Christ is the rational effort of the organism to retrieve the error and to expiate the sin of its members. In the very nature of things the Lord can save humanity only by the sacrifice of himself. He must bear our just condemnation, if we are to go free. But for this very reason, that he is the essence of humanity and that all men live only in him, his sacrifice can be our sacrifice, his atonement can avail for us. We have mystified his work too long by our theories of external and mechanical imputation. The truth is something profounder and more vital than that. Because Christ is our life, naturally as well as spiritually, it was humanity that atoned in him. Only this conception of the organic unity of all men in him can enable us to understand Paul's words: "The love of Christ constraineth us; because we thus judge, that One died for all, therefore all died; and he died for all, that they which live, should no longer live unto themselves, but unto him who for their sakes died and rose again." In other words, the love that constrains to missions is simply the flowing out to the extremities of that great tide of life of which the death and resurrection of our Lord are the most signal types and manifestations.

The doctrine of the immanence of God has been transforming the thought of our generation. We see, as our fathers did not, that while God is transcendent, transcendence is not necessarily outsideness; that God is not far from any one of us; that he works not only without but from within; that law is only perpetual miracle; and that evolution is nothing but the method of God. But the world has yet to learn the great truth that the God who is so near it, who constitutes its very life, and who is carrying forward its historic development, is none other than Christ. As he is the Eternal Word, so he is the only Revealer of God. And he is Love. I would apply this doctrine of Immanent Love to missions. I would induce you to see in Christ the centre and source of all love, because you see in him the centre and source of all life. As all physical energy is but the stored-up product of the sun in the heavens, so all the moral energy of man is but the stored-up product of the Sun of Righteousness. Our love is faint and cold, and, severed from the source of love, it will be soon exhausted; but, since it is connected with an infinite dynamo in Christ, there is no limiting its duration or its power. If I am a member of Christ's body, then I tingle with loving life which he himself supplies; I, too, love every member of that humanity to which he has bound himself and for which he has shed his blood; I fill up that which is behind of the sufferings of Christ for the sake of his body, which is the church; I am a debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. My love is a manifestation of Christ's love. As I have freely received, so I freely give.

Mere natural selection would leave the weak and the bad to perish. It believes in a sort of progress; but, as Darwin and Huxley both confess, it can give no guarantee that this progress will be in the direction of benevolence or even of morality—it may, for all they know, be progress toward mere brute force and demoniacal injustice. This is because the philosophy of mere natural selection is deterministic, and it recognizes no central sensorium in the universe, knows of no divine consciousness or liberty or righteousness or love. John Fiske, in his “Cosmic Philosophy,” has a glimpse of the truth, and improves greatly upon Herbert Spencer, his master, when he declares that the universe is not a machine but that it has an indwelling principle of life, and when he suggests, faintly and timidly, that artificial selection may do something which natural selection cannot. Oh, that it might dawn upon the minds of these scientists that Christ is this indwelling principle of life, that it is he that holds the universe together, and that he is none other than the manifested love of God! Now we see One who has not only the power but the disposition to save the lost, and with this we have the historical proof that what the law could not do, in that it was weak through the flesh, God has done by sending us his Son. Incarnation and atonement and resurrection and regeneration are, so to speak, processes of artificial selection which counteract the natural selection of sin and death by the law of the Spirit of life in Christ Jesus.

To be organically bound to Jesus Christ, then, is to be organically bound to all men over the whole earth. To feel for men across the sea and to send them the gospel is only the recognition of their common relationship to us by virtue of their being natural members of Christ. As he has the deepest interest in their welfare and destiny, so we, his members, are bound to have interest in them also. Nothing human is foreign to us any more than it is to him. As he gave his life for the least and meanest of his members, so we ought also to lay down our lives for them. All the members of the race are brethren. We do not reach our individual perfection until we realize that we are parts of humanity, and no man is ever fully saved himself until he learns from Christ to work for the salvation of the world. The reign of universal peace and of universal righteousness will never come except by the recognition and worship of that Christ who is himself the embodied peace and righteousness of God, as well as the embodied unity and life of humanity. The race will be redeemed only as one after another of the individual members of the race accept Christ's gospel, permit his love to move them, become channels of communication by which the great love of Christ may flow to all the world.

As the love of Christ in us is the church's great motive to missions, so it is the world's great motive to turn from its sin. “One touch of nature makes the whole world kin,” and the exhibition of Christ's love in the Christian countenance and conduct is the great means of breaking down the barriers of selfishness and enmity and pride, and opening the hearts of sinners to the inflowing of the same life-giving stream. Christ himself is invisible, and the sinner thinks of him as far away, even though he stands at the door and knocks. It is most often the Christlike look, or the Christlike words, or the Christlike charity of some Christian, that convinces the erring that Christ is in the world and that even now Christ is seeking him. Ah, this is the reason why our missionary work is so supremely important! As God the Father does not work and is not known except through Christ the Son, so Christ the Son does not work and is not known except through his followers. “Even as my Father hath sent me,” he says, “so send I you.” “Lo, I am with you always.” “He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.” Could any identification be more complete? Dear friends, we shall never understand the fulness of the church's resources nor the greatness of the church's power, until we see in the church the new incarnation of the Redeemer and the new embodiment of his love. As we are the very body of Christ, surely the redeemed members will reach out after those who are still diseased and dying, and will persuade them, by the example of their own love and life, to receive that love and life themselves.

And so the whole race is to be turned into a perfect organism, by being leavened with love.

Humanity is to become a great moral personality which freely manifests the life of the Redeemer. Families, classes, nations, are to be articulated portions of his body, and all together, revealing his varied excellences and executing his will, are to reflect and to magnify the God who dwells in Christ as Christ dwells in his members. Thus our Lord's petition shall be fulfilled, "that they all may be one." Jerusalem is "builded as a city that is compact together." Our Missionary Union, with its motive of love, and its organization of loving activities, and its presence of the loving Lord in the midst of it, is only a representation in miniature of the greater Jerusalem, the city and temple of the blest.

In a recent address by Director Burnham of the Columbian Exposition, he declares that the great Chicago Fair was made possible only by the unselfish determination of the architects and artists to let no private and personal interests or preferences stand in the way of hearty coöperation toward the one common end. Many a plan had to be surrendered, many a wish to be given up, in order that the grand result might be achieved. Many a risk had to be run, many a sacrifice of time and money had to be made, before the triumph was made sure. But no one of all those designers or contributors is sorry, now that the whole world has confessed the Exposition to be in its way the greatest wonder of all time. Brethren of the Missionary Union, the White City has come and gone. Fire and frost have made way with most of its transient glories, and what is left will soon decay. But there is another grander city rising beneath the sky—it is the city of God, the city of the saved, the city in which Christ dwells and reigns. We are permitted to put our hands to the building of it. It will rise solidly and rapidly, only as we give up our private and personal ambitions, only as we merge our interests in the great whole, only as we make large and free our gifts for Christ and for humanity. Let us not be lacking in our faith or in our works, in our loving or in our doing, for we are setting up the crowning wonder of the ages; this city of redeemed humanity will abide when all the palaces of earth shall perish; it alone hath eternal foundations, for its builder and maker is God.

The President then announced the following committees:—

On Arrangements.—J. Byington Smith, New York; O. O. Fletcher, New York; W. H. W. Teele, Massachusetts; Edward Canby, Ohio; R. A. Thomson, Japan.

On Enrolment.—Henry Hinckley, Massachusetts; A. E. Kingsley, Maine; I. J. Dunn, New Hampshire; J. O. Spring, Vermont; H. A. Rust, Illinois.

On Place and Preacher.—D. W. Faunce, Rhode Island; L. Moss, New Jersey; W. N. Clarke, New York; A. G. Upham, Ohio; R. D. Grant, Oregon.

On Nominations.—J. B. Thresher, Ohio; M. Giddings, Maine; W. H. Alden, New Hampshire; J. J. Estey, Vermont; W. B. Sears, Massachusetts; P. S. Taggart, Rhode Island; J. W. Ashworth, Connecticut; W. A. Stevens, New York; H. F. Stilwell, New Jersey; G. E. Rees, Pennsylvania; W. H. Gregg, Delaware; E. Levering, Maryland; C. A. Stakely, District of Columbia; R. B. Smith, West Virginia; H. A. Sherwin, Ohio; S. A. Northrup, Indiana; D. H. Sheldon, Illinois; R. W. Van Kirk, Michigan; J. A. Berkeley, Wisconsin; C. A. Reese, Minnesota; H. W. Tilden, Iowa; H. H. Dodsley, North Dakota; W. H. Stifler, South Dakota; H. C. Woods, Colorado; C. Kelley, Kansas; L. B. Ely, Missouri; J. H. Spencer, Montana; S. P. Davis, California.

On Finance.—R. O. Fuller, Massachusetts; A. J. Fox, Michigan; S. A. Crozer, Pennsylvania; S. Colgate, New Jersey; F. P. Beaver, Ohio; H. A. Pevear, Massachusetts; A. McLeish, Illinois.

Rev. H. C. Mabie, D. D., presented the report of the Executive Committee with reference to the work of the Home Department of the Union.

Rev. S. W. Duncan, D. D., presented that part of the Executive Committee's report referring to the work of the Foreign Department.

The report of the Executive Committee was adopted.

The following Committee on the loss the Union has sustained in the recent death of Rev. Edward Bright, D. D., of New York, was appointed, viz.: Rev. Edward C. Mitchell, D. D., of Illinois, Rev. J. C. Stockbridge, D. D., of Rhode Island, Rev. A. Blackburn, of Massachusetts, Rev. D. D. McLaurin, of Michigan, and Rev. H. A. Cordo, D. D., of New York.

The report of the Committee of Arrangements was adopted.

E. P. Coleman, Esq., Treasurer of the Union, presented an abstract of his annual report, which was adopted.

Rev. George Bullen, D. D., chairman of the special Committee appointed last year to consider what, if any, changes are needed in the Constitution of the Union, the Board, or the Executive Committee, to make the missionary work more effective, presented the Committee's report, which was accepted.

Dr. Bullen also read a communication signed by the Secretary of the Board of Managers, certifying that the report had received the unanimous approval of the Board of Managers, and that the changes and amendments presented in the report were recommended for adoption by the Union.

Adjourned until 2.30 P. M., after prayer by Rev. A. C. Osborn, D. D., of New York.

MONDAY AFTERNOON.

The Union met at 2.30 o'clock. Prayer was offered by Rev. Thomas Allen, of Nebraska.

It was voted to consider, article by article, the revised Constitution accompanying the report of the Committee on Revision submitted in the forenoon. When the eighth article was reached and amendments had been proposed, the revised Constitution as presented by the Committee was referred to the Board of Managers, in order that the proposed amendments might receive the recommendation of that body.

It was voted that the report of the special Committee on the relation of schools, and higher education in general, to our missionary operations, be made the order of the day on Tuesday, May 30, at 10.30 A. M.

Rev. J. R. Goddard, of Ningpo, China, addressed the Union in reference to mission work in China. He was followed by Rev. W. B. Boggs, D. D., of the Telugu mission, and Rev. L. W. Cronkhite of the Karen mission in Burma.

Rev. J. F. Elder, D. D., of New York, for the members of the Board of Managers, said they had grave doubts of the legality of the call of the meeting held to consider the proposed amendments to the Constitution, and suggested that the wiser course for the Union was to recommit the draft of the new Constitution with the proposed amendments to the Committee that had had the matter in charge. The Committee was accordingly reappointed, and the proposed Constitution, with the amendments offered, was recommitted, with instructions to report to the Union at the next annual meeting.

Rev. Charles E. Burdette, of the Assam Mission, addressed the Union concerning mission work in that land.

The report of the Committee on Nominations was presented by Rev. C. A. Reese, of Minnesota, Secretary of the Committee, and the following were elected officers of the Union for the ensuing year :—

PRESIDENT.

Rev. AUGUSTUS H. STRONG, D. D., LL. D., New York.

VICE-PRESIDENTS.

Hon. ROBERT O. FULLER, Massachusetts.

EUGENE LEVERING, Esq., Maryland.

RECORDING SECRETARY.

Rev. HENRY S. BURRAGE, D. D., Maine.

BOARD OF MANAGERS.

Class III. Term expires 1897.

MINISTERS.

R. G. SEYMOUR, D. D., Lowell, Mass.
W. N. CLARKE, D. D., Hamilton, N. Y.
C. B. CRANE, D. D., Concord, N. H.
E. P. TULLER, Lawrence, Mass.
C. R. HENDERSON, D. D., Chicago, Ill.
J. F. ELDER, D. D., Albany, N. Y.
BYRON A. WOODS, D. D., Philadelphia, Pa.
C. A. COOK, Bloomfield, N. J.

A. C. OSBORN, D. D., Albion, N. Y.
M. H. BIXBY, D. D., Providence, R. I.
T. E. VASSAR, D. D., Kansas City, Mo.
C. A. REESE, Minneapolis, Minn.
WILLIAM M. LAWRENCE, D. D., Chicago, Ill.
E. E. CHIVERS, D. D., Buffalo, N. Y.
H. L. STETSON, D. D., Des Moines, Ia.
E. W. WHITE, Milwaukee, Wis.

LAYMEN.

JULIUS J. ESTEY, Brattleboro, Vt.
R. O. FULLER, Cambridge, Mass.
MOSES GIDDINGS, Bangor, Me.
WILLIAM M. ISAACS, New York, N. Y.

J. BUCHANAN, Trenton, N. J.
S. W. WOODWARD, Washington, D. C.
J. B. THRESHER, Dayton, O.
I. J. DUNN, Keene, N. H.

GEO. G. DUTCHER, Brooklyn, N. Y.

Class II. Term Expires 1895.

WILLIAM PAPPENHAUSEN, Boston, Mass., *vice* PHILIP S. MOXOM.

Mr. F. D. Phinney, of the Mission Press of Rangoon, delivered an address with reference to the Bible work in which he is engaged.

The session was closed with prayer by Rev. F. L. Anderson, of New York.

MONDAY EVENING.

The Scriptures were read by Rev. M. C. Mason, of Assam, and prayer was offered by F. W. Bakeman, D. D., of Massachusetts.

Rev. D. W. Faunce, D. D., for the Committee on Place and Preacher, recommended that the selection of a place for the meeting next year be left to the Executive Committee of the Union, and that an invitation from Portland, Ore., be accepted if at a later period in the year it seems wise to that Committee and satisfactory arrangements can be made; also that Rev. O. P. Gifford, of Illinois, preach the annual sermon, with Rev. George Bullen, D. D., of Massachusetts, as alternate.

Rev. R. A. Thomson, of Japan, addressed the Union concerning mission work in that country.

Rev. August Broholm, of Denmark, extended the greetings of his brethren in that country, and gave an account of the work there.

Rev. John E. Cummings, of Burma, spoke of work among the Burmans, and of encouragements the missionaries have received.

The evening session was closed with prayer and the benediction by Rev. Dr. McGilvray, Presbyterian missionary in Northern Siam for thirty-six years.

TUESDAY MORNING, MAY 29.

The Union assembled at 10 o'clock. The Scriptures were read by Rev. R. D. Grant, of Oregon, and prayer was offered by Rev. R. E. Manning, of Michigan.

Notice was given by the Recording Secretary of the passage of the following acts:—

[CHAPTER 262.]

COMMONWEALTH OF MASSACHUSETTS.

In the Year One Thousand Eight Hundred and Ninety-Four.

AN ACT to authorize the American Baptist Missionary Union to hold additional Real and Personal Estate.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:—

SECTION 1. The American Baptist Missionary Union may, for the purposes of its incorporation, take and hold in fee simple or otherwise, lands, tenements or hereditaments, by gift, grant, purchase or device, not exceeding in value one million dollars; and may also take and hold by gift, grant, donation or bequest, personal estate to an amount not exceeding two million dollars.

SECTION 2. This act shall take effect upon its passage.

HOUSE OF REPRESENTATIVES, April 11, 1894.

Passed to be enacted.

G. V. L. MEYER, *Speaker*.

IN SENATE, April 13, 1894.

Passed to be enacted.

WILLIAM M. BUTLER, *President*.

April 16, 1894.

Approved. F. T. GREENHALGE.

COMMONWEALTH OF MASSACHUSETTS.

OFFICE OF THE SECRETARY, BOSTON, May 8, 1894.

A true copy.

Witness the Seal of the Commonwealth.

WM. M. OLIN, *Secretary of the Commonwealth*.

[CHAP. 649, LAWS OF 1894.]

AN ACT to incorporate the American Baptist Missionary Union.

Became a law May 10, 1894, with the approval of the governor.

Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION I. All such persons as now are or may hereafter become members of the American Baptist Missionary Union, incorporated in the state of Pennsylvania, March thirteenth, eighteen hundred and forty-six, for the purpose of diffusing the knowledge of the religion of Jesus Christ by means of missions throughout the world, shall be and hereby are constituted a body corporate by the name of "the American Baptist Missionary Union."

§ 2. The said corporation shall have power to hold, purchase and convey such real estate as the purposes of the society shall require, but the annual income of such real estate held by it at any one time, within the state of New York, shall not exceed the sum of one hundred thousand dollars.

§ 3. The said corporation shall have power to receive, hold, take by donation, deed or devise, any real property which has been, or may hereafter be given, granted or devised to it by any person whomsoever for the purpose stated in section one, and to receive, accumulate and hold in trust, endowment or other funds, and make investments thereof whenever it seems most advisable, and the said corporation shall also be competent to act as trustee in respect to any devise or bequest pertaining to the object of its incorporation, and devises and bequests of real or personal property may be directly made to said corporation, or in trust for any of the purposes comprehended in the general objects of said society, and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created, subject however, to the limitations expressed in section two of this act, as to the aggregate amount of such real estate, and subject also in receiving bequests from persons in the state of New York, to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled "An act in relation to wills."

§ 4. The annual and other corporate meetings of said, the American Baptist Missionary Union, may be held at such time and place as the said corporation may by its constitution, by-laws or vote provide.

§ 5. The said corporation shall also possess the general powers specified in the general corporation law.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE, } SS:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of said original law.

Given under my hand and the Seal of office of the Secretary of State, at the city of Albany, this twenty-first day of May in the year one thousand eight hundred and ninety-four.

JNO. PALMER, *Secretary of State.*

Voted that the Recording Secretary be authorized to enter these acts in the records of this meeting.

Rev. Alvah Hovey, D. D., LL. D., of Massachusetts, Chairman of the Committee appointed at the last annual meeting to consider the relation of schools and higher education to our missionary operations, presented the following report:—

Your Committee appointed one year ago "to consider, in the light of the fullest data the Committee can gather, the whole question of the relation of schools, and higher education in general, to our missionary operations, including the acceptance and use of government grants in aid and government inspection in the several missions wherein these obtain; this Committee to report its findings, conclusions, and recommendations to the Union at its next Anniversary," begs leave to submit the following report:—

Four meetings have been held by your Committee during the year, in the months of July, December, April and May, respectively; the first and third in Boston, the second in New York, and the last in Saratoga. At the first meeting, six of the Committee were present, and after

some hours of deliberation, a list of twenty-one questions, relating to school work on the mission fields of the Union, was prepared and forwarded to all the missionaries.

Eighty answers to this circular were received; and at the second meeting in New York, when six of the Committee were again present, two days were given to an examination of these letters from missionary brethren, and to a discussion of the various aspects of the subject referred to us. For the purpose of obtaining more exact information in regard to several features of your mission school work, another circular, embracing twenty-five questions, was adopted and sent to the missionaries of the Union.

Seventy-five answers to this circular have been received, some of them giving all the information desired, some of them giving but a part for lack of knowledge, and many expressing interest in the work of the Committee and hope that it may contribute something to a full understanding of the subject, and to greater harmony of judgment concerning the true place of school work in missions.

Some of the Committee have also had personal interviews with the Secretaries and with missionaries in this country, and have listened with profit to the fuller statements and explanations which they were able to make.

It may also be stated that your Committee has not confined its search for light to missionaries of the Union, but has examined the school work of other missionary bodies, and sought to ascertain the fruits of their experience in this line of service.

As the result of these inquiries, it has been ascertained that the whole number of schools under the care of the Union in 1893 was more than 1,246; the whole number of teachers more than 1,470, of whom 105 were missionaries and 1,350 natives; the whole number of pupils was more than 18,000, and the total cost of the school work, including passages of missionary teachers, salaries and buildings, was more than \$140,000. The number of schools, of teachers, and of pupils must now be somewhat greater than is here stated, but how much greater cannot be reported, because the answers to the circulars were often, in some of these respects, imperfect or conjectural.

Do these statistics move you to think that too much school work has been done by missionaries of the Union? — too much, that is, when compared with the labor which has been given to the direct preaching of Christ? This is a fair question, to be fairly answered; and in answering this question we shall all agree that the supreme object of Christian missions is religious. To give the gospel to mankind in such a way as will lead them as rapidly as possible to receive and obey it, is the enterprise to which this society is called. The commission which it honors is very brief and unequivocal, “Go therefore and disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you: and behold, I am with you always, unto the end of the age.”

Common Schools.

So likewise shall we all agree that ordinary school work, the teaching of reading, writing, arithmetic, geography, bookkeeping and so forth, can be no more than auxiliary to direct instruction in the way of life. Some of the earnest women who have engaged in this kind of teaching have felt that its bearing on the supreme purpose of missions was too slight and remote to satisfy their hearts; they have longed to say more about Christ and less about letters and numbers.

But we should never forget that people cannot read the Scriptures unless they know *how to read*, or have much influence among men for any good cause unless they have some education. We should not forget that many of the Telugus, of the Karens, of the hill tribes in Assam, and of the Africans on the Congo, cannot be taught “to observe all things whatever the Lord has commanded” by any method so simple and effectual as that of giving them the rudiments of learning in schools among the people, and thus putting the words of Jesus Christ into their own hands.

Nor should we ever forget that a part of every day in these primary schools is consecrated to singing and prayer and the inculcation of Christian truth. What an opportunity is thus afforded to press the claims of Christ upon youthful consciences and hearts! It is certainly unwise for us to shut this open door by refusing to do a useful secular work when we can thereby obtain the privilege of doing a more useful religious work. There is therefore no reason to call in question the wisdom of our missionaries in bestowing much thought and labor upon primary schools, and no evidence that they have done more in this direction than they were called to do by the voice of God in His providence.

Theological Schools.

The same may be said of the work done in our theological schools. As far as this Committee is informed, the supporters and the missionaries of the Union are satisfied that true economy in giving the gospel to all men requires the careful training of a native ministry, one method being followed at Swatow and Shaohing, another at Insein and Ramapatam, Hamburg and Stockholm; but all admit that a native ministry educated in the principles of Christian truth and life, is necessary to the full success of our work. Rarely does any one become so familiar with the idioms of a foreign language, or with the feelings of a foreign race, as to address the people with all the pathos of a native to "the manner born." Think of Oncken or Köbner, of Ko Thah Byu or Sau Quala, preaching in the days of his might to listening crowds whose habits of life and of speech had been his own from childhood! The ultimate success of missionary labor in any part of the world must therefore depend upon the number, the consecration and the intelligence of its native preachers. These preachers need not "understand all wisdom and all knowledge," but they ought to be well-instructed in the Scriptures, that they may be able to expound Christian truth in its purity and bear testimony against error. In many cases this instruction is given to a single pupil, or to a class of two or three, by a missionary remote from any theological school; but it has been found that most young men study with more interest and profit in company with others than they do alone, and that most men teach better if they give their time to this work and to preparation for it, than they do if their time and energy are given primarily to other forms of service.

With these facts before us it is safe to say that the theological seminaries of the Union are indispensable to its greatest success in making the heathen disciples of Christ, and in teaching them to do all His will. These schools are not too numerous or too ably manned. They appear to be efficient; and we look to them as centres of light and holy influence, we expect from them large and beneficent accessions to the native ministry in years to come.

Station Boarding Schools.

But besides the primary schools and the theological seminaries, there are many station boarding schools under the care of the Union. These are generally located in cities, such as Nellore, Ongole, Bassein, Rangoon, Moulmein, Tougoo, Swatow, Yokohama and Tokyo: and a majority of them are in charge of women supported by the Woman's auxiliary societies. About these schools doubts have sometimes arisen, not indeed as to their being useful, but as to their being indispensable to a thorough evangelization of the people.

But before hearkening to these doubts, it should be considered, in the *first* place, that the Karens and most of the Telugus live in small country villages, and that the home schools which they have, give but the rudiments of education; in the *second* place, that there is no provision for boarding in the city schools not connected with missions; and in the *third* place, that without station boarding schools, like those in Bassein, Rangoon and Tougoo, the Karens would have scarcely any opportunity for even a good grammar-school education, and, if they were called of God to the Christian ministry, scarcely any means of preparing themselves for profitable study in a theological seminary. If, then, the work of foreign missionaries with a people is ever to be handed over to the converts from that people, provision should be made by missionary counsel

and encouragement, and if necessary by a moderate use of missionary funds, for the education of those who are soon to be Christian leaders of the people. Station boarding schools are surely needed to prepare the churches for independent life.

There are fifty-seven station schools located at strategic points in the fields occupied by the Union, of which not less than fifty are boarding schools. Eight of the station schools are on the Congo, and therefore presumably at present of low grade, yet indispensable to the work of that mission. The school at Bassein, which made such astonishing progress under the leadership of Mr. Carpenter, and which is moving on with vigor under that of Mr. Nichols, deserves to be mentioned as one of the best station schools in the world.

Apart from the salaries of missionaries nearly all the current expenses of Karen station boarding schools in Burma are borne by the people, and they are large, well-equipped schools; while nearly all the expenses of the station boarding schools for Burmese, Telugus, Chinese, Japanese and Africans are borne by the missionary societies in America. A similar disparity may be observed in respect to the *entire cost* to the Union of its school work with *different races*.

Thus, the number of Burmese Christians in 1893 was reported as being 2,170; the number of pupils in Burmese schools was 1,722; the cost of the Burmese school work was \$27,392, and the cost to the Union for each pupil per year was \$15.90.

The number of Karen Christians was 29,687; the number of pupils in Karen schools was 6,617; the cost to the Union of Karen schools was \$24,379, and the cost of each pupil was \$3.63 per year.

The number of Telugu Christians was 48,815; the number of pupils in Telugu schools was 4,684; and the cost to the Union for the school work (not including the \$50,000 given by friends of the College) was \$29,804, thus making the cost for each pupil \$6.36 per year. Is it not plain that the number of pupils in the Telugu Mission schools is much smaller than it should naturally be?

Other Boarding Schools.

Besides these station schools, there are nine boarding schools for girls, two in India, two in Burma, one in China, and four in Japan; three schools for training Bible-women, one in Burma, one in China and one in Japan; and a school for Eurasian girls in Moulmein. And it is evident from the letters which have been received from many of the ladies in charge of these schools, that their influence is deeply religious. They seek first of all to lead their pupils to the Savior, and they have had the satisfaction of seeing many of them, year by year, turning to the Lord and going on to a true Christian life. Almost the only question which disturbs one's mind in thinking of these schools is this, What is the life of girls coming out of *heathen* families and finding Christ in these schools, when they leave school? Do they return to their heathen practices when they return to their heathen associations, or do they prove to be Christians still, steadfast and immovable, rooted and grounded in truth and love?

Statistics do not answer this question decisively. But we are permitted to believe that many of them are kept by the power of God through faith from dishonoring their Lord. In numerous instances, no doubt, they must be saved as through fire, since every social and domestic influence tends to draw them back into heathenism. But we are not to forget that the primitive Christians were exposed to influences no less potent and seductive, and that in spite of these influences, great numbers of women and children continued faithful even unto death. Let us never consent to believe that the martyr spirit has vanished from Christian life, or cease to pray that these Christian girls, when they find it necessary to resume their place in Buddhist families, may have a double portion of this spirit, and shine as holy lights in dark places! For it will be this or failure; it will be this or, in many cases, a life of sin. Nothing short of great grace and firmness of purpose in the fear of the Lord will save Burmese or Japanese girls from the spoiler, if they return from school to unchristian parents or become the wives of unchristian husbands. The teachers of these schools are therefore bound to consider the overwhelming responsibility of

their work, and to think of their Christian pupils as in training for a life of spiritual conflict, if not of martyrdom. Some of these pupils may escape the fiery trial by becoming nurses of the sick, or Bible-women, or teachers of Christian schools, or wives of believing men, — but not all; and their teachers can never know how many of the dear ones under their care may be called to stand alone in heathen families, whose worship is idolatry and whose standard of morals is as low as that of the English army.

Colleges.

What shall be said of mission colleges? For, as you all know, we have had a school of that denomination in Rangoon more than twenty years; and since the last anniversary of the Union another has been opened in Ongole.

But there are intelligent missionaries and supporters of missions who call in question the wisdom of establishing these schools. It seems to them that the money and labor put into such schools might be more usefully applied. Especially do they insist that colleges should not be founded in advance of the needs of Christian converts, or, at least, of the Christian community, since the education of others will be, for the most part, the education of young men who despise "the faith," and are likely to oppose it with all the ability which college training gives. They also affirm that Christian students rarely have any decisive influence in a mission college, if their number, their social standing and their scholarship are surpassed by the number, the social standing and the scholarship of their Hindu classmates. And if, besides, a few of the most accomplished teachers are Brahmins or Buddhists, it will be surprising if the atmosphere of the college is positively Christian.

These objections are worthy of patient consideration. At the present moment they appear to bear with greater force against the College at Ongole than against the one in Rangoon. For if we may infer the character of the College at Ongole from the character of the High School which it supersedes, as that school was constituted in 1893, a majority of the students must be Brahmins in religion, caste people of high social rank, and withal superior in scholarship to the non-caste students from Christian families. The Brahmin teachers must at the same time outnumber the Christian in the ratio of eight to three, while one of the Christian teachers is a member of the Free Church of Scotland. The Scripture teacher is, however, a native Christian and a Baptist. It is not known that any Brahmin student was led to embrace Christianity in the Ongole Mission High School during the fourteen years of its history up to the first of last January, when the college course was opened, and only three of its Christian pupils made such progress in their studies as to pass the examination necessary to enter college. Meanwhile fifty-two Brahmin pupils passed that examination. The yearly expenses of the school are set down by Mr. Martin as \$850, contributed by the people and the government, and \$4,500 by the Missionary Union.

Turning now to the College in Rangoon, your Committee has been unable to learn the number of students that have been graduated during the twenty years of its existence, how many of these students were Christians when they entered the college, how many were converted in their course of study there, how many have become teachers, preachers or theological students after leaving college, or, in general, what have been the results of their college training on their relation to our mission work in Burma. It only knows that much earnest work has been put into the life of the College, and that of late many students have confessed their faith in Christ by baptism. The lack of statistics concerning the past is, perhaps, due to the fact that Dr. Cushing has but recently assumed the presidency of the college, and that Dr. Packer, who was for many years' president, did not suppose that the questions addressed to him had any reference to the College, with which he is not now connected.

Yet in the face of this unsatisfactory account of our two second-grade colleges, certain considerations may be urged in justification of the policy which has led to their establishment. One fact of great weight is the judgment of missionaries on the ground. It seems to have become

the common opinion of those laboring in Burma, that the Rangoon College is needed, and is likely in the end to vindicate the wisdom of its founders. And it is of course a significant fact that Dr. Clough, an able administrator, with some others on the Telugu field, looks upon the new departure at Ongole as a great step in advance. Yet in this case, we must also bear in mind the dissenting judgment of several good missionaries to the Telugus, who do not think there is any present need of a college for the Christians of that people.

Another point in favor of these colleges is the fact that the education which they give is a passport to higher and more lucrative employments than can otherwise be obtained. Desirable positions are at the disposal of government, and educated men are selected for them in preference to others. In a word the position and salary of a young man depend on his approved scholarship. In Burma many sons of Christians are resolved to have the advantages of college training in order that they may obtain the greater prizes of life, and very earnestly do the missionaries, forecasting the future, believe it wise economy to have them study in colleges directed by the Union. But it does not appear that much enthusiasm for liberal studies has yet been kindled among the Telugu converts.

A third argument for the colleges may be found, it is thought, in their elevating and conservative influence. Knowledge flows down from the mountains into the valleys. Furnish the higher learning to such as desire it, and the lower will be certain to follow. Let Christian colleges fill the land with competent teachers, and common schools will respond without fail to their influence. Intelligence and thrift will soon take the place of superstition and idleness. Civilization will prosper, and civilization is a staunch friend and ally of the Christian religion. Indirectly, therefore, but in the end powerfully, is the cause of God promoted by mission colleges. If only a few believers in Christ are thoroughly equipped by them for service as teachers or preachers, the gain will be great. For even Christianity needs the help of secular learning to achieve its greatest victory.

These arguments have no little force, and your Committee is anxious to see in them sufficient grounds for the establishment, first of the College at Rangoon, and more recently, of the College at Ongole. Looking at this action as past, it cherishes a hope that neither of these schools will fail to be thoroughly Christian, uttering the truth with no bated breath or apology, and sending out year by year some, at least, who will give the trumpet a certain sound. If these colleges are pervaded by the Spirit of God, and conducted openly in the interest of Christ's kingdom, they will be fountains of life through ages to come; but if not, if they are dominated by a secular and time-serving spirit they will be a load upon our backs and a sorrow to our hearts. That upon the roll of teachers in one of them are the names of so many Brahmins and of so few Baptists, is an alarming fact, for the influence of cultivated Brahmins in such a position is certain to bear heavily against Christianity.

By a letter to the Foreign Secretary, dated Feb. 20, 1894, and later than any received by the Committee, it appears that the Ongole College has opened with a class of *five*, two of whom are Christians and three non-Christians. The tone of the letter is decidedly hopeful in respect to the religious condition of the High School, from which the College draws its students, and it shows that the head of the school work there is anxious to add as rapidly as possible to the staff of Christian teachers. Four hours weekly are given to Christian teaching.

Grants in Aid.

Another feature of school work in some of our missions has provoked discussion. In India, Assam and Burma, which are under the British flag, "grants in aid" of this work have been made by the government under certain conditions, and have been thankfully received. Now it will be conceded that our ultimate aim in mission school work is religious, while the sole aim of the government in that work is secular, civil or, at the highest, moral. It will also be conceded that by accepting government aid in our mission school work we enter into partnership with the state

in that work, and permit the government to have some degree of control over its character. Hence the question, Is it wise or safe to do this? There are a number of approved missionaries who think it is neither. Let us look dispassionately at their reasons for such an opinion.

The *first* of these reasons is founded on the Baptist doctrine that church and state are to be regarded as separate institutions. Both of these institutions are of God, and both are necessary to the welfare of mankind; but neither of them is a part of the other, and neither of them has a right to absorb the other. The church is to seek the religious well-being of the people, and the state is to maintain the civil rights of the people. One accomplishes its ends by persuasion, the other by force. Neither is fitted to do the work of the other, any more than sunlight is fitted to do the work of rain. It is therefore unsafe for them to enter into partnership, lest one of them absorb the other, or at least domineer over the other. But, apart from this danger, the partnership in question is thought to be wrong, *first*, because the taxes which supply the money for "grants in aid" are exacted from people a vast majority of whom disbelieve the religion which is indirectly favored by the grants; *second*, because the state treasury is replenished in part by the opium monopoly, and by other very questionable sources of revenue, so that the cause of missions is compromised by receiving aid from it; and *third*, because any supposed alliance of missions with the government prejudices the minds of some of the common people (at least, among the Telugus) against missions.

But in answer to these arguments it may be said that missions are not responsible either for the partial union of church and state in the British empire, or for the fiscal policy of that empire. For American missionaries are, in a sense, strangers and sojourners on British soil, and are not expected to control the action of government. It may also be said that the same principles which would lead them to refuse "grants in aid" because of something wrong in the fiscal system of India, would logically compel them to refuse protection by the police, and every other good provided by the state. On the contrary, if it is the duty of a civil government to do what it can for the secular education of the people, our missions are to be credited with encouraging and helping the government to do its duty, or at least a part of its duty, in this respect.

The *second* reason for thinking it unwise or unsafe to receive government aid in mission school work is founded on the different aims which church and state have in supporting this work. The aid of the state is *accepted*, because it is believed to further indirectly the religious work of missions; but the aid of the state is *given*, because the school work of missions is supposed to improve the knowledge and character of the people. Are harmony and coöperation likely to be permanent under these conditions? Is not the weaker party certain to be dominated in the end by the stronger?—unless, indeed, the distinctive object of the weaker party is also really, though not avowedly, sought by the stronger; a supposition which in the present case is contrary to fact, for we are morally certain that the British empire in the East has no latent desire for the success of Baptist missions. What it seeks through us is secular education for the people at the lowest figure. And this is right. By so doing it keeps to its own work. But, as the stronger party, it will of course dictate the terms on which its aid may be secured.

A *third* of these reasons is founded on an observed tendency of both teachers and pupils in schools assisted by "grants in aid" to put most of their energy into the secular part of their school work. Consider the terms on which the government makes its grants. It requires: (1) That schools assisted must be in session two hundred days yearly, and must give not less than four hours a day to secular studies; (2) That at least one-fifth of the average attendance of pupils must pass successfully the examinations prescribed and conducted by the government—the "grant in aid," being in proportion to the number of successful pupils; (3) That prescribed registers must be kept and prescribed annual reports be made to the proper government official; (4) That a fixed proportion of the expense must be raised from fees or other sources; and (5) That if the government pays half the cost of school buildings, schools must be maintained in them twenty years.

These rules are not in themselves unjust; but it is easy to see that the one which relates to examinations may be so administered as to tempt both teachers and pupils to slight their religious work; for the reputation and the salary of native teachers may depend on their success in imparting secular knowledge. This may easily absorb too much of their attention and exhaust their energies, while their Christian teaching falls into the background and becomes perfunctory. In like manner the ambition of the students may be kindled by that of their teachers and take the same direction. It has been said that we have but a faint conception of the feeling with which the people of India look to the government as the source of all worldly distinction and success. Hence it is fair to assume that the ambition of boys to obtain some recognition by the government, is kindled pretty early in life. Yet it is not affirmed by any great number of missionaries that this ambition has become so absorbing as to destroy the effect of religious teaching on their minds.

But in favor of receiving "grants in aid" from the state, nearly all your missionaries in Burma and Assam and a majority of those in service among the Telugus urge such considerations as the following:—

(1) That "grants in aid" are really due to the missions for the service which they render to the people and government in the matter of secular education. And it is only this part of their work that the government consents to supervise or assist. It has nothing to do with their religious work, unless it be to prevent its encroaching on the time set apart to secular education.

(2) That "grants in aid" are a considerable and needed assistance in paying the salaries of competent native teachers. This certainly is a fact which no one will call in question.

But its importance is liable to be over-rated when compared with another advantage to be named below. For the average amount of "grants in aid" for three years past was no more than \$9,152 per year; of which \$4,646 was given to schools in Burma, \$2,162 to schools in the Telugu mission, and \$1,962 to schools in Assam; while the average sum per year paid for three years past, *excluding* the amount paid for theological schools, and *including* the salaries and passages of missionaries and the cost of buildings, was \$101,132—the "grants in aid" being less than one eleventh of the whole expense.

(3) That the government inspection is highly favorable to good order and faithful work in the schools. On this point your missionaries under British rule seem to agree. Inspection affects both teachers and pupils favorably, rendering them more anxious to do well in giving and gaining good education than they are without this incentive. For inspection takes account of the discipline of schools, together with the conduct or manners of the pupils, as well as of their progress in study. It tends to sift out the poor teachers and to encourage the good ones. It makes the task of missionaries in supervision much easier, and is, on the whole, a real, and perhaps we ought to say a great, advantage to most of the schools. This is the principal thing.

Yet it may be well to remember that government inspection and examination are offered to schools that receive no pecuniary assistance. They can be had for the asking. And it is easy to believe that nearly all the advantages coming to mission schools from official inspection might be secured without applying for "grants in aid." This advantage ought to be welcomed, even though we shrink from dependence on the state treasury. In doing a great practical work it is often necessary to adopt methods which are suited to the circumstances, although they do not answer to our ideals of perfection. Sometimes a half loaf that we can digest, is better than a whole loaf that we cannot.

Is it possible that the objections which some of our brethren feel to the reception of "grants in aid" would be removed by recognizing the fact that mission schools become really government schools, in the matter of secular education, when they accept of state aid and inspection? For the government prescribes the secular studies to be pursued, inspects the conduct of teachers and pupils, and conducts the examinations which determine the proficiency of the pupils. We may therefore look upon the missionaries in charge as consenting to serve the government by found-

ing, teaching and supporting these schools for a small compensation, because they are enabled thereby to spend an hour every day in teaching their pupils the Christian religion, besides preparing them by the secular training to understand and propagate this religion with more success. They do the state's work cheaper and better than it can be done by any one else, for the sake of having the best possible opportunity to do their proper religious work. By doing a good service to the people, under the direction of "the powers that be," they secure time and place to render to the same people a far higher service in obedience to the Lord's command. And every thing is done openly. Hindus and Mohammedans are at liberty to hear and know everything that is taught in these schools. Moreover, men of every religious belief are permitted to found and conduct schools under the same conditions and with the same aid. This is the policy of the government, a policy for which the missionaries are not accountable and which is not believed to be wrong by the people.

Nevertheless, it is the opinion of your Committee that the connection of mission school work with the state should be one that can be terminated at any time when the progress of evangelization demands it. For the temper of rulers is mutable, and their policy may easily be changed in such a way that any working union with them would be injurious instead of beneficial. For this reason it is unwise to seek or accept aid from the government in the erection of school buildings.

Recommendations.

In conclusion your Committee respectfully submits the following recommendations:—

(1) That the present methods of school work in missions of the Union be continued, but with such changes as will, if possible, increase their efficiency in promoting evangelization. The method which has been approved in China may differ at important points from that which has been tried in India, and each may have features which ought to be adopted by the other; but it is unsafe to affirm that precisely the same course should be followed in all missions. A Karen may need to be equipped for the ministry by a training somewhat different from that which is suited to a native of China. David was not at ease in Saul's armor. But everywhere it should be remembered that letters and science, however good in themselves, are connected with the supreme object of missions in no other way than as means to an end, and indeed as means far less direct than preaching the gospel. Hence the need of special effort on the part of Christian teachers in secular schools to fill the time of religious instruction with the best possible work.

(2) That unceasing effort should be made to impress upon native converts in every mission their duty to provide for the education of their children. Let them be taught and encouraged to do this at the cost of great self-denial. Let them know from the first that missionaries are not charged by the Lord with the duty of feeding or clothing or educating the nations, but rather with giving them the gospel and teaching them to care for their own families and train their own children for a consecrated life. Let them not be ignorant for a month of the uncounted millions who are still "without God in the world," or of the divine command which requires Christians to press forward rapidly into the regions where "Darkness covers the land and gross darkness the people." "Rice Christians" are not worth counting. Men who do not become more courageous, as well as more humble and self-sacrificing, by reason of their faith in Christ, give faint and feeble evidence of knowing Him truly. Self-supporting churches and self-supporting schools should be the goal of missionary effort in every case. There is reason to fear that some mistakes have been made in dealing with men who appear to be proud and self-seeking, who seem to expect that Christian godliness will be a source of gain, rather than an incentive to unpaid service.

(3) That none but outspoken and consistent Christians should be employed as teachers in our mission schools. This should certainly be the rule, and exceptions to it should be exceedingly rare. According to the *Bombay Guardian* of March 17, 1894: "An important resolution was unanimously passed by the Lucknow District Synod of the Wesleyan Mission in its recent sittings. This related to the employment of none but Christian teachers in mission schools." "It

is now the intention of the Synod," says the *Bombay Church Record*, "to sanction the employment of none but Christians on the teaching staffs of our schools. Though this meant the discharge of several who had served the mission faithfully for years, even this consideration could not weigh against the expressed conviction of the Synod. It was felt that, as had already taken place at Bombay, it were better to close a school for lack of helpers rather than to continue one with an uncertain, and probably anti-Christian, influence upon the scholars." It seems to your committee that the position taken by the Wesleyan Synod is in profound harmony with the singleness of purpose which ought to pervade every department of mission work.

(4) That the teaching of Christian truth should hold the first place in the plans and efforts of all who engage in mission school work. It cannot occupy as many hours *per diem* in ordinary schools as must be given to secular branches, but it may outrank everything else in the teacher's heart and enthusiasm. It may be a matter of special preparation, and the truth may be imparted so clearly and so lovingly as to reach the hearts of children and win them to Christ. But will not this prevent heathen children from attending the school? If it does, no one can help it without ceasing to be a faithful Christian. Our schools should be first of all Christian schools, and open to none who will not give a hearing to Christian truth. This should be distinctly understood. The one reason which justifies us fully in undertaking secular school work is the opportunity which it brings of teaching the truth as it is in Jesus, while we also render a service, good in itself, to the people.

(5) That the benefits to mission schools of state inspection are unquestionable and important. To that extent, therefore, should these schools be subjected to government control. This control will embrace everything by way of prescribing text-books, courses of study, reports, examinations and manners, by which the rank of pupils is determined when the school receives aid from the government, and there seem to be very few, if any, dangers to be apprehended from the connection. Your committee would therefore recommend that mission schools which do not receive "grants in aid" avail themselves of government inspection and examination.

(6) That the reception of "grants in aid" from the British government is possibly defensible in view of the nature of that government and of the relation which our missionaries hold to it. We cannot, then, be surprised that most of these missionaries, believing that the state ought to do something for secular education and knowing that it will do nothing except by way of "grants in aid," are convinced that in pure justice to an impoverished people, government aid to their secular school work ought to be received. Taking things as they are, and not as we could wish them to be, this (in their opinion), is the only proper course of action. Yet your committee would recommend much caution in seeking or accepting such aid, and for three reasons: *First*, because of the tendency which a reliance upon it has to secularize the aim of native teachers together with their pupils; *second*, because of the danger of weakening the force of our testimony at home *against* the union, and in *favor* of the *separation*, of church and state, — for the nations are rapidly becoming one great community, and what we do abroad may return to plague us at home, as what we do at home, whether to Chinaman, Indian or negro, is certain to follow us abroad, aiding or crippling our work; and *third*, because of the conscientious objections which some of our noblest missionaries have to this practice. It is safe to beware of any doubtful course and especially of entangling alliances with civil authority. On this account the assistance of government in erecting schoolhouses should not be accepted without the special approval of the Executive Committee of the Union, though the conditions on which such assistance is furnished are perfectly honorable.

Moreover, your Committee would recommend that whenever a majority of the missionaries in any station seriously question the propriety or utility of government grants, such grants be not received. Nay more, disapproving the principle of receiving government aid for mission-school work, your Committee would recommend to missionaries and native Christians to discontinue this custom as soon as practicable.

(7) That special caution be used in founding high schools or colleges. As they must draw

their pupils from near and far, it is wise to wait for a widespread interest and a pretty unanimous call before positive steps are taken to establish them. Perhaps the time is well-nigh come when such institutions will be called into being and sustained by the munificence of Christian wealth rather than by drafts from a treasury depending largely on gifts from the poor. Yet letters from Japan lead your Committee to believe that prompt action is needed to provide in that country high school education and a broader theological course for young men who are looking toward the Christian ministry as their life work.

(8) That some form of manual service be required of boarding school girls who have physical strength to render it, especially in the case of those whose education is gratuitous; and that all Christian girls in such schools be expected to take some part, under the guidance of their teachers, in religious service. This has been found practicable in a few boarding schools, and it deserves to be tried in all. The industrial training of boys is also worthy of serious attention and effort. Special difficulties must be met in this case, but they are not believed to be insuperable; and if the counsel of an apostle, that Christians should as a rule abide in the business in which they are called, is wholesome for men of this age as well as for those of the first age, a great majority of the Telugus and Karens should continue to work with their hands for their daily bread. And if they are to do this, and ere long to support their own churches and schools, it is exceedingly desirable that they be trained in early life to patient and skilful labor. One at least of the Telugu missionaries is anxious to make trial of this matter as speedily as possible, and your Committee believes that there is hope for the humble Madigas and Malas in his proposal. It has been well said by the Foreign Secretary: "We are beginning to awake to the fact in Southern India, that the training of the natives to be carpenters and blacksmiths and shoemakers and masons, in typesetting and bookbinding, is as needful as training in the common rudiments of knowledge; that it is indispensable if we are to have self-sustaining churches, and so root Christianity firmly in the soil. The same holds true of Africa and other fields."

(9) That single women sent out by the Union be encouraged to devote themselves as far as possible to educational work, both because they excel in this work, and because in it their influence is less likely than in any other employment to be seriously weakened by the prejudices of oriental society against independent life and action on the part of women. For the same reason, as well as for the sake of harmony, they are expected to conduct their school work with the counsel and coöperation of the missionaries in charge of the station where they labor. On the other hand missionaries in charge of stations should pay very great respect to the judgment and experience of teachers who have been longer on the field than they.

Respectfully submitted,

ALVAH HOVEY,
G. W. NORTHRUP,
LEMUEL MOSS,
HENRY S. BURRAGE,
J. B. THRESHER.

A motion was made to adopt the report, but the report was laid upon the table in order that the report of the Committee on Finance might be presented.

Hon. R. O. Fuller of Massachusetts read the report:—

The Committee on Finance finds itself in a very embarrassing position. Year after year there has been no hesitation in recommending an increase in our work, following evermore our Heavenly Father, who has always signally blessed our missions by numerous conversions of souls. But with a debt of \$200,000, which demands liquidation, resting on the Union, we do not feel that this is the time to propose any increase in our appropriations. A recommendation for retrenchment might be thought justifiable, but we do not think our denomination is prepared for such action. We would all be glad to favor increase rather than retrenchment in our foreign work.

The noble manner in which our people have responded the past year to the calls of this society, notwithstanding the unsettled condition of all kinds of business, justifies us in proposing that we maintain our present mission fields with all proper economy; sending out new missionaries only when it becomes necessary to fill vacancies made by disease or death.

In making these recommendations the Committee are not blind to the fact that we are facing a great crisis, and that it is of the first importance that every pastor and each member of our churches shall feel an individual responsibility in paying the debt and providing the means for an advance.

ROBERT O. FULLER,
A. J. FOX,
H. A. PEVEAR,
SAMUEL COLGATE.

After remarks by Mr. Fuller, Mr. A. J. Fox of Michigan, Mr. Samuel Colgate, of New Jersey, Rev. A. J. Gordon, D. D., of Massachusetts, and Rev. H. C. Mabie, D. D., the report was adopted.

The report of the Committee on the relation of schools and higher education to our missionary operations was then taken from the table.

Rev. L. Moss, D. D., of New Jersey, addressed the Union with reference to the report, emphasizing the importance of education, and calling attention to the great principles underlying the report.

Rev. T. J. Morgan, of New York, expressed his great interest in the report, but regretted that in the matter of government aid the Baptist principle of the entire separation of church and state should not have been more distinctly stated.

Dr. Hovey said the report recognized the fact that there is danger in accepting grants in aid. It would be easy to say that the Union ought not to receive any more such grants. But the English government in our mission fields, where these grants are received has no school system, and in many places, especially in jungle villages, there would be no schools without this aid. Our large mission schools receive not a cent from the government.

Dr. Morgan offered a resolution expressing disapproval of the principle of receiving state aid for mission school work, and recommending the discontinuance of such aid as soon as practicable.

The Committee expressed a willingness to adopt Dr. Morgan's resolution in the form of an amendment to the sixth recommendation of the report.

After remarks by Rev. Dr. L. Moss, of New Jersey, and Rev. J. E. Cummings of Burma, the morning session was closed, after prayer by Rev. George Bullen, D. D., of Massachusetts.

TUESDAY AFTERNOON.

Prayer was offered by Rev. S. Dryden Phelps, D. D., of Connecticut.

Rev. Henry Hinckley, of Massachusetts, presented the report of the Committee on Enrolment, which was adopted:—

Number of life members, 180; annual members, 75; delegates, 37; visitors, 29. Total, 321.

Numbers according to states: Maine, 9; New Hampshire, 4; Vermont, 16; Massachusetts, 93; Rhode Island, 17; Connecticut, 32; New York, 86; New Jersey, 12; Pennsylvania, 30; Washington, D. C., 5; Ohio, 11; Indiana, 5; Illinois, 6; Michigan, 3; Minnesota, 2; Wisconsin,

sin, 2; Iowa, 3; Nebraska, 2; Montana, 2; Burma, 2; Assam, 2; China, 3; Japan, 2; Delaware, 1; Virginia, 1; South Dakota, 1; Oregon, 1; Louisiana, 1; Missouri, 1; Kansas, 1; Colorado, 1.

H. HINCKLEY, *Chairman*.

A. E. KINGSLEY,

I. J. DUNN.

On motion of Rev. R. G. Seymour, D. D., of Massachusetts, it was voted that the Union adjourn at four o'clock.

Rev. J. C. Stockbridge, D. D., of Rhode Island, for the committee appointed on Monday, presented the following resolutions, which were adopted:—

Your Committee appointed to make suitable reference to the departure from earth of Rev. Dr. Edward Bright, respectfully suggests the following:—

Whereas, The Rev. Edward Bright, Secretary of the Missionary Union from 1846 to 1855, President of the Board of Trustees of the University of Rochester from 1886 to 1893, President of the Baptist Convention of the state of New York from 1874 to 1884, and editor of the *Examiner* since 1855, has finished his work and entered into rest, therefore,

Resolved, That the American Baptist Missionary Union hereby records its profound sense of the loss, which, in common with the entire Baptist brotherhood of our land, it sustains in the death of a man who, as a minister of the gospel, as an administrator and journalist, by his able and loyal advocacy of Baptist principle, by his ready and strong coöperation in our denominational and missionary enterprises and by his successful and inspiring leadership at important crises, rendered service to our common Christianity, which deserves our grateful appreciation.

Resolved, That we tender to his family our sincere and respectful sympathy.

EDWARD C. MITCHELL,
J. C. STOCKBRIDGE,
ALEXANDER BLACKBURN,
D. D. MCLAURIN,
H. A. CORDO.

The discussion of Dr. Hovey's report was continued, the speakers being limited to five minutes each. After Rev. M. C. Mason, of Assam, and Rev. A. T. Rose, D. D., had spoken, Dr. Hovey read the amendment to the sixth recommendation of the report, embodying the suggestion made by Mr. Morgan; and after remarks by Rev. M. C. Mason, Rev. W. B. Boggs, D. D., of India, Mr. Morgan and Rev. E. M. Poteat, of Connecticut, the report as amended was unanimously adopted.

Rev. W. H. Butrick, of New York, offered the following resolution, which was adopted:—

Resolved, That a committee be appointed by the chair to consider the whole question of the relationship between the Missionary Union and the several Woman's Foreign Missionary societies, including the principles on which the several societies should receive their proportionate share of moneys contributed to foreign missions, said committee to report at the next annual meeting of the Union.

The following were appointed on the Committee: Rev. W. H. Butrick, New York; Rev. H. M. King, D. D., Rhode Island; Hon. C. W. Kingsley, Massachusetts; Edward Goodman, Esq., Illinois; Mrs. Robert Harris, New York; Mrs. E. R. Stillwell, Ohio; Mrs. C. F. Tolman, Illinois.

Rev. Henry S. Burrage, D. D., of Maine, offered the following resolution, which was adopted:—

Resolved, That a committee of five be appointed to consider whether in the matter of self-support in our mission churches the time has not come for a further advance in that direction, and report to the Union at the next annual meeting.

The following were appointed on this Committee: Rev. H. F. Colby, D. D., Ohio; Prof. W. A. Stevens, D. D., New York; Hon. J. L. Howard, Connecticut; Mr. H. C. Vedder, New York; Rev. F. W. Bakeman, D. D., Massachusetts.

On motion of Rev. R. G. Seymour, D. D., of Massachusetts, the thanks of the Union were extended to the Committee on Arrangements, to the First Baptist Church in Saratoga Springs for the use of its house of worship, to the trustees of the village of Saratoga Springs for the use of Convention Hall, and to the hotels and railroads for reduced rates.

At 3.45 P. M. the motion to adjourn at 4 o'clock was reconsidered, and on motion it was voted that the Union adjourn subject to the call of the Executive Committee.

After prayer by Rev. M. H. Bixby, D. D., of Rhode Island, the Union adjourned.

AUGUSTUS H. STRONG, *President*.

HENRY S. BURRAGE, *Recording Secretary*.

ADDITIONAL SERVICES.

The adjournment of the Union was made in order to meet a constitutional requirement with reference to the meeting of the Board of Managers. The audience remained and the services were continued.

Rev. J. M. Foster, of China, Rev. John Craighead, of Assam, and Rev. R. O. Koenig, of New York, addressed the Union.

The meeting was closed with prayer by Rev. G. H. Brigham, D. D., of New York.

TUESDAY EVENING.

The Scriptures were read by Rev. L. B. Hatch, of Massachusetts, and prayer was offered by Rev. J. H. Spencer, of Montana.

The evening was devoted to missionary addresses. The speakers were Rev. M. C. Mason, of Assam, and Rev. A. T. Rose, D. D., of Burma.

After a brief address by President Strong the meetings of the Union were closed with prayer by Rev. H. C. Mabie, D. D., and the benediction by Rev. E. A. Hainer, of Massachusetts.

SPECIAL MEETING OF THE BOARD OF MANAGERS.

SARATOGA SPRINGS, N. Y., May 25, 1894.

The Board of Managers of the American Baptist Missionary Union met in the First Baptist Church at 9 A. M., pursuant to a call issued by the Executive Committee in accordance with the provisions of Article 10 of the Constitution.

In the absence of Rev. J. C. Hoblitt, Chairman, Rev. Henry M. King, D. D., was chosen Chairman *pro tem*.

Prayer was offered by Prof. S. Burnham.

The Secretary called the roll and the following members responded to their names: R. G. Seymour, W. N. Clarke, E. P. Tuller, J. F. Elder, F. S. Dobbins, M. H. Bixby, C. A. Reese, R. O. Fuller, Moses Giddings, J. B. Thresher, Henry F. Colby, J. S. Gubelmann, S. Burnham, W. H. Butrick, A. G. Lawson, D. W. Faunce, James L. Howard, S. A. Crozer, Edward Goodman, W. T. Stott, S. D. Phelps, Henry M. King, E. M. Poteat, Wayland Hoyt, John Humpstone, E. H. E. Jameson, C. W. Kingsley, O. M. Wentworth — 28 members.

The Chairman read the call of the Executive Committee, which was as follows:—

THE AMERICAN BAPTIST MISSIONARY UNION.

BOSTON, Mass., April 20, 1894.

In accordance with Section 10 of the Constitution, the Executive Committee of the American Baptist Missionary Union hereby calls a meeting of the Board of Managers to be held in Convention Hall, Saratoga Springs, N. Y., on Friday, May 25, 1894, at 9 o'clock A. M., to consider the amendments to the Constitution to be presented by the Committee appointed at the last annual meeting of the Union "to consider what, if any, changes are needed in the Constitution of the Union, the Board or the Executive Committee, to make the missionary work more effective."

(Signed)

A. J. GORDON, *Chairman*,E. F. MERRIAM, *Recording Secretary*.

The Committee on the Revision of the Constitution appointed at the Annual meeting of the Union in May, 1893 were invited to the deliberations of the Board. The Committee was composed of the following brethren, all of whom were present, viz.: Rev. George Bullen, D. D., Rev. A. G. Lawson, D. D., Rev. J. F. Elder, D. D., Rev. H. F. Colby, D. D., Rev. H. M. King, D. D., Rev. E. F. Merriam, Hon. E. Nelson Blake, Hon. Robert O. Fuller, Hon. James L. Howard.

Rev. George Bullen, D. D., the Chairman of the Committee, stated the principal objects proposed by the Amendments suggested by the Committee, and called on Rev. E. F. Merriam, Secretary of the Committee, to present the suggested Amendments in detail. Each article of the Constitution was taken up in order, the Amendments were discussed, and with some changes it was

Voted, To recommend to the Union for adoption the proposed Amendments of the Constitution.

(These Amendments will be found in the report of the Committee on Revision of the Constitution presented to the Union at the meeting on May 28.)

Voted, That the Recording Secretary be authorized to sign that report, certifying that the Board has approved of the Amendments therein contained, and recommended that they be adopted by the Union.

Voted, to adjourn after prayer.

Prayer was offered by Rev John Humpstone, D. D.

(Signed,)

HENRY M. KING, *Chairman pro tem.*

M. H. BIXBY, *Recording Secretary.*

At a subsequent meeting of the Board, these minutes were read and approved.

M. H. BIXBY, *Recording Secretary.*

THE EIGHTIETH ANNUAL MEETING OF THE BOARD OF MANAGERS OF THE AMERICAN BAPTIST MISSIONARY UNION.

SARATOGA SPRINGS, N. Y., May 29, 1894.

Immediately after the adjournment of the American Baptist Missionary Union, Tuesday afternoon, May 29, 1894, the Board of Managers met in the First Baptist Church, Saratoga Springs.

In the absence of the Rev. J. C. Hoblitt, Chairman, Rev. Henry M. King, D. D., was chosen Chairman *pro tem.*

Prayer was offered by Rev. W. H. Butrick.

The roll was called and the following members responded to their names, viz.:—

MINISTERS.

P. S. HENSON.

S. D. PHELPS.

E. P. TULLER.

W. H. BUTRICK.

H. M. KING.

J. F. ELDER.

A. G. LAWSON.

W. T. CHASE.

B. A. WOODS.

D. W. FAUNCE.

E. M. POTEAT.

A. C. OSBORN.

W. PAPENHAUSEN.

R. G. SEYMOUR.

M. H. BIXBY.

W. T. STOTT.

W. N. CLARKE.

S. BURNHAM.

LAYMEN.

JAMES L. HOWARD.

O. M. WENTWORTH.

J. B. THRESHER.

EDWARD GOODMAN.

MOSES GIDDINGS.

GEORGE G. DUTCHER.

ROBERT O. FULLER.

Voted, That the following brethren be appointed a committee on nominations:—

Rev. J. F. ELDER, D. D.

Hon. J. L. HOWARD.

Rev. E. M. POTEAT.

E. GOODMAN, Esq.

Rev. W. N. CLARKE, D. D.

J. B. THRESHER, Esq.

Voted, That a committee of five be appointed to report with reference to any rules of order that may be needed for the government of the Board in the transaction of business.

The following brethren were appointed:—

A. G. LAWSON.

M. H. BIXBY.

HENRY M. KING.

R. G. SEYMOUR.

E. P. TULLER.

The Committee on Nominations reported as follows:—

FOR CHAIRMAN.

Hon. JAMES L. HOWARD.

FOR RECORDING SECRETARY.

Rev. M. H. BIXBY, D. D.

FOR THE EXECUTIVE COMMITTEE.

Ministers.

Rev. A. J. GORDON, D. D.

Rev. N. E. WOOD, D. D.

Rev. W. S. APSEY, D. D.

Rev. GEORGE BULLEN, D. D.

Rev. HENRY M. KING, D. D.

Laymen.

GEORGE W. CHIPMAN, Esq.

Hon. E. NELSON BLAKE.

CHARLES W. PERKINS, Esq.

Hon. E. C. FITZ.

FOR CORRESPONDING SECRETARIES.

Rev. S. W. DUNCAN, D. D.

Rev. H. C. MABIE, D. D.

FOR TREASURER.

E. P. COLEMAN, Esq.

FOR AUDITING COMMITTEE.

D. C. LINSYCOTT, Esq.

SIDNEY A. WILBUR, Esq.

Voted, To proceed to ballot for Chairman and Recording Secretary.

Rev. E. P. Tuller and Rev. B. A. Woods were appointed Tellers.

Proceeded to ballot for Chairman of the Board, and the Hon. James L. Howard was elected.

Balloted for Recording Secretary of the Board, and Rev. M. H. Bixby was elected.

Proceeded to ballot for the Corresponding Secretaries of the American Baptist Missionary Union, and the Rev. S. W. Duncan, D. D., and the Rev. H. C. Mabie, D. D., were elected.

Proceeded to ballot for the Treasurer of the American Baptist Missionary Union, and E. P. Coleman, Esq., was elected.

Proceeded to ballot for Auditors, and D. C. Linscott, Esq., and Sidney A. Wilbur, Esq., were elected.

Proceeded to ballot for the Executive Committee of the American Baptist Missionary Union, and the following brethren were duly elected, viz.:—

MINISTERS.

Rev. A. J. GORDON, D. D.

Rev. N. E. WOOD, D. D.

Rev. W. S. APSEY, D. D.

Rev. GEORGE BULLEN, D. D.

Rev. HENRY M. KING, D. D.

LAYMEN.

GEORGE W. CHIPMAN, Esq.

Hon. E. NELSON BLAKE.

C. W. PERKINS, Esq.

Hon. E. C. FITZ.

The following resolution was unanimously adopted, fixing the salaries of the two Corresponding Secretaries and the Treasurer, viz.:—

Resolved, That in view of the prevailing financial depression, the Board gratefully accepts the generous offer of the Corresponding Secretaries to surrender a portion of their salaries, and hereby fixes said salaries at (\$3,500) three thousand five hundred dollars each for the ensuing year; and that the salary of the Treasurer be (\$3,000) three thousand dollars for the same time

Voted, That, recognizing the great value to the Missionary Union of the services of Rev. E. F. Merriam, we recommend to the Executive Committee that he be continued as Editorial Secretary.

Rev. Henry M. King, D. D., reported for the Committee of Nine appointed last year to consider the appeal of Rev. E. J. Miller, submitted to the Board in Denver, and the following is the report which was unanimously adopted, viz.:—

To the Board of Managers of the American Baptist Missionary Union, —

DEAR BRETHREN: Your committee, appointed at the seventy-ninth annual meeting held in Denver on May 27, 1893, to consider the "Appeal" of the Rev. E. J. Miller, would respectfully report that they have attended to the painful duty assigned to them.

Seven members of the Committee convened at the Mission Rooms in Boston on July 6 and 7, and held four sessions, during which Rev. Mr. Miller appeared before us, and was given full opportunity to retract, modify or substantiate the charges against our missionaries which his "Appeal" contained. There also appeared before us Rev. Dr. A. Bunker and Mr. F. D. Phinney, who are in this country, and also the following executive officers of the Missionary Union; Rev. Dr. J. N. Murdock, Rev. Dr. S. W. Duncan, E. P. Coleman, Esq., and Rev. E. F. Merriam. Rev. Dr. Bunker was authorized to speak for other missionaries. We had before us the records of the Executive Committee for examination, the correspondence with reference to any and all matters involved, and numerous communications and explanations from absent missionaries who are personally involved in these charges made, or are deeply interested in our important missionary work seriously affected thereby. We wish also to say that we had in our hands a petition, recently received, signed by a majority of the Karen pastors and teachers and several of the leading members of the churches in the Shwegyin district, that Mr. Miller be not returned to them. We have given to the whole matter our most prayerful and candid consideration, have sought light in all quarters accessible and have endeavored to reach just decisions.

The decisions unanimously reached, after weighing all the evidence before us, which was ample to carry conviction to our minds upon every point, are as follows:—

(1) That Mr. Miller's charges against Mr. F. D. Phinney have not been sustained, but have been either disproved or satisfactorily explained as involving no intentional wrong doing or lack of business ability on his part, so that we fully approve the action of the Executive Committee in returning him to his work in Burma.

(2) That the charges and insinuations against Rev. J. N. Cushing, D. D., and Rev. A. Bunker, D. D., are wholly unfounded and unjust, and that these brethren, who for more than a quarter of a century have rendered exceptional service in the cause of missions and have won the confidence of all their brethren at home and abroad, are utterly free from all suspicion of unworthy conduct or motives, and deserve our sympathy in the severe trials through which they have been passing.

(3) That as the action of Rev. D. A. W. Smith, D. D., the president of the Rangoon Theological Seminary, has been impugned, as it appeared in the course of our investigations, we find no ground whatever to question his Christian integrity, and regret that he should be compelled by reason of false accusation to go before a civil official and make affidavit as to his personal honesty.

(4) That as Rev. Mr. Denchfield has now no official connection with the Missionary Union, and is a pastor in this country, and as the Executive Committee had examined all the charges made against him and were satisfied that he was guilty of no intentional wrong doing, this committee does not deem it necessary to make any further investigation in regard to those charges.

(5) That the Executive Committee was fully justified in recalling by cable Rev. Mr. Miller, who has made and repeated, in private and public, by letter and through the press these various accusations, to the great detriment of our missions, to the great distress of all our missionaries, and to the sorrow and unrest of the supporters of missions in this country; and that in consideration of the facts brought before us in this examination we recommend that Rev. E. J. Miller be dismissed from the service of the American Baptist Missionary Union.

We have no disposition to sit in judgment upon the motives of him who has so seriously assailed the character of his brethren whose names are above reproach and who are worthy of all confidence, or to seek to account for the course which he has pursued. But we cannot but condemn a course which has been productive of so great harm to the progress of the Redeemer's kingdom in foreign lands.

With restored harmony in our mission fields, and restored confidence in our noble and self-sacrificing laborers, we would seek anew the divine blessing upon the great work which the Redeemer of the world has committed to our hands.

HENRY M. KING,
Chairman.

M. H. BIXBY,
C. W. KINGSLEY,

W. T. CHASE,
JAMES L. HOWARD,
J. C. HOBLITT,
JOHN HUMPHSTONE.

Committee.

Voted, To refer the whole matter concerning Mr. Miller to the Executive Committee in case anything further be necessary.

Voted, That when we adjourn it be to meet at the call of the Chairman and the Recording Secretary.

Voted, That the Executive Committee be authorized to pay the necessary expenses incurred by its members in attending the meetings of the Committee upon presentation of the account to the Treasurer.

Voted, To adjourn.

Prayer by Rev. S. D. Phelps, D. D.

(Signed)

JAMES L. HOWARD, *Chairman.*
M. H. BIXBY, *Recording Secretary.*

NOTE.

The standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in father; *e* as long *a*; *i* as *ee* in feel; *o* as in mote; *u* as *oo* in fool; *ö* as *e* in her; *ü* as in German München; *ai* as *i* in ice; *au* as *ow* in how; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch,* as in English; *g* as in garden; *h* always pronounced except in *th, ph,* and *gh*; *gr* an Oriental guttural, *gh* another Oriental guttural; *y* as in yard. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

EIGHTIETH ANNUAL REPORT.

HOME DEPARTMENT.

THE Eightieth Annual Report of the Executive Committee of the American Baptist Missionary Union is herewith submitted.

The work of the Home Department during 1893-4 has been conducted under special difficulties. The severe financial ordeal through which the country is passing has sorely affected contributions to all benevolent work, and especially to such causes as carry on operations abroad.

At the conclusion of the Centennial undertaking the hope was cherished that the churches had permanently risen to a higher standard of giving to this all-embracing cause, even as their intelligence respecting it was broadened and their sentiment enkindled. Under ordinary conditions, making due allowance for some natural reaction, we cannot doubt that this would have been the case.

When, however, the financial distress set in, the Committee foresaw that such a hope must be deferred. A very conservative schedule of appropriations for the current year—amounting to \$694,657.98—was drawn, expenditures of all sorts were curtailed to the utmost degree consistent with the bare maintenance of the various missions, and appointments of new missionaries were practically discontinued.

For the first time in many years, the Missionary Union comes to its anniversary without a solitary outgoing new candidate to be introduced, and to stir our hearts with such parting words as have long made these meetings preëminently tender and memorable.

But having thus held in check the work as we have done, the Committee has found it impossible to avoid a debt of large proportions. While by the distressing circumstances a halt was clearly demanded, yet in dealing with interests so remote and to which we were so singularly committed, a sweeping and sudden retrenchment, in the nature of the case, could not wisely have been made. Such a retrenchment would have inflicted embarrassment upon our missionaries that would have been far more disastrous in the end than the debt incurred. During two years previous to this we had sent out to the field a large number of much-needed new workers, especially to India and China. These must be supported, housed in part, and otherwise cared for. Hence the Union during the past nine months has felt no option but to cautiously carry out its engagements, meanwhile hoping, as all have done, that the financial situation would soon improve, and that with time and limited expenditure in the coming year, the prospective debt could be cared for if not wholly paid.

Notwithstanding all the drawbacks we have suffered, we are thankful indeed that the situation is not much worse than it is. During the first half of the year the

churches gave almost nothing. During eleven months of this period, up to March 1, the contributions did not exceed \$130,000; yet during the month of March alone, when the churches awoke to the peril, the contributions rose to a sum of \$132,165.95, the largest amount ever contributed to our treasury in a single month, except in March last year. This shows what our people are well able to do when they feel the importance of doing, and also how desirable it is that pastors and churches should see to it that their offerings be not deferred till the last days of the year. As it is, the total contributions from the living to this cause in this trying year amount to a little short of \$400,000, while funds from other sources raise the total amount of receipts to \$485,000, in addition to the balance of \$25,000 on hand at the beginning of the year.

In the public advocacy of this cause, the Secretaries and other representatives of the Union have continued to make prominent use of the means which, during the past three years, have been so blessed of God and welcomed by the people; namely, the prayer-conferences, held in representative portions of the country. The Home Secretary has personally conducted or participated in a score of these conferences in about as many different states. These meetings, as in previous years, have been enriched and blessed by the attendance and public addresses of several honored missionaries of the Union at home on furlough. Prominent among these have been Rev. A. T. Rose, D. D., Rev. W. B. Boggs, D. D., Rev. J. R. Goddard, Rev. R. A. Thomson and Rev. W. M. Upcraft. Well-known pastors also in all parts have cordially assisted us; and through this thorough agitation of missionary principles, the interest of our churches is growing in strength and constancy.

We cannot doubt that it is largely owing to convictions awakened and strengthened by these searching meetings, as well as to the wide prevalence of the Students' Volunteer Movement, that so many more candidates than formerly are coming forward. Time was, when however loud the call for workers for even our most promising mission fields, as Burma, India and China, the men were not to be found. That was a serious crisis. Now it may be said that the form of the crisis has so changed that the question is not, "Can the candidates be had?" but "Will the churches prove themselves willing to sustain such an advance in this work as the combining providences of God enforce upon us?" It is a first truth that God never forms a part without also forming a counterpart. If, then, the great student-uprising in the colleges and seminaries of the world be, indeed, the fruit of the Spirit, should we not expect an equally decisive advance in the churches, corresponding to that in our Christian schools? And this even though times be hard? What if these times, indeed, should turn out to be God's own crucial test to see whether or not as a people we are "come to the kingdom for such a time as this?"

One important feature of the home work would seem here to require a word, because of the very general misunderstanding concerning it, which, after all that has been published on the subject, still seems to prevail; namely, the relations between the treasuries of the Missionary Union proper and the various woman's missionary societies, East and West.

We cheerfully recognize that the Woman's Societies are most helpful and loyal auxiliaries of the Union; their work on the foreign field often coalesces with, or

wisely supplements, that of the Union; yet the treasuries of all these societies are formally separate and distinct,* so that money contributed to the Woman's Societies, as such, does not help the Union to meet its individual schedule of appropriations, even though a debt of large proportions impends, as during the last year.

While we do not begrudge to our sisters a dollar of the money that so deservedly comes to them from their skilful and devoted efforts, yet we submit that when, as in frequent cases, considerable sums of money are promiscuously given by the churches to the Woman's treasuries, rather than to the Union proper, on the supposition that the treasuries are one, great injustice — doubtless unintentional — accrues to the Union. The avowed aim of the women themselves has been to collect their funds not *in lieu of*, but *in addition to* what is required by the Union.

Yet another matter in this connection requires attention. By specific agreement made about a year ago, it was arranged between the Missionary Union and the Woman's Societies, East and West, that we would recommend and advocate that all young people's organizations, as such, including Young People's Societies of Christian Endeavor and the Baptist Young People's Union, except Juniors, should be encouraged to send their contributions for foreign missions to the treasury of the Missionary Union. By a similar arrangement it has been recommended that the contributions of our Sunday schools, except the primary department, should also be devoted to the treasury of the Union.

We, however, frequently find that in our churches funds are indiscriminately solicited from all sources, male and female, for the Woman's Societies, and thus there is a diversion of money from the parent society to the auxiliaries, and usually upon the erroneous supposition that the treasuries are one.

It can easily be seen that the tendencies noted above — should they continue to increase — are likely to result in a most serious disproportion in the amounts given to the respective treasuries, and in the end would react unfavorably upon the Woman's Societies themselves, while also relegating the Missionary Union to a subordinate and wrongful position.

We believe that the corrective of these evils is in the hands of our pastors, and we appeal to them to give considerate regard to these matters, and counsel their people, old and young, so that, while doing no injustice to the Woman's Societies, there may be secured a proportionate coöperation with the Missionary Union.

The Union comes to this anniversary in prospect of some changes in the order and working of its meetings. In accordance with action taken at its last anniversary, the Union this year will endeavor to assemble as a more strictly delegate body.

Instead of special reports of committees on the separate missions, as formerly, we are to have more time in which to hear from our missionaries direct from the several fields.

The Executive Committee was organized on June 12, 1893, by the reelection of Rev. A. J. Gordon, D. D., as Chairman, and Rev. E. F. Merriam as Recording Secretary. All the members of the Committee elected at the last annual meeting, with the exception of one, continued to act with the Committee throughout the year.

* When however in popular terms a given sum, as \$750,000, is asked for by the Missionary Union, it includes the schedules of the Woman's Societies also, which have been approved by the Executive Committee.

One honored and beloved member, however, George S. Harwood, Esq., who has continued with rare efficiency, wisdom and grace to serve the Union for nine years, has passed to his reward. He died in Rome, Italy, April 23, 1894, lamented by all who knew him.

The two Secretaries elect, Rev. Samuel W. Duncan, D. D., and Rev. H. C. Mabie, D. D., rechosen by the Board of Managers at the last annual meeting, have served throughout the year.

By special action of the Executive Committee, Rev. Edmund F. Merriam was appointed Editorial Secretary, having the editorial charge of the *Baptist Missionary Magazine* and *The Kingdom*. He has also had the care of Wills.

THE TREASURY.

The Treasurer has received during the year from all sources the sum of \$485,000.12 as follows:—

Donations	\$262,091 02
Legacies	31,873 56
Woman's Baptist Foreign Missionary Society	94,984 45
Woman's Baptist Foreign Missionary Society of the West	38,103 27
Woman's Baptist Foreign Missionary Society of California	804 61
Woman's Baptist Foreign Missionary Society of Oregon	415 00
Additions to Permanent Funds and Bond Accounts	19,056 39
Income of Funds and Bond Accounts	30,027 66
Government grants to schools	4,514 54
Magazine account	248 37
Balance of interest account	421 06
Bible Day collections	2,261 11
American and Foreign Bible Society	100 00
Balance of Children's Day account	99 08
Total Receipts	\$485,000 12
Balance on hand April 1, 1893,	25,118 37
	\$510,118 49
Debt April 1, 1894	203,595 88
	\$713,714 37

EXPENDITURES.

Appropriations for the year for current expenses	\$694,657 98
Added to Permanent Funds and Bond accounts	19,056 39
	\$713,714 37

THE DONATIONS.

The donations were received from the following localities: Maine, \$4,764.84; New Hampshire, \$2,786.26; Vermont, \$2,254.03; Massachusetts, \$46,619.24; Rhode Island, \$6,269.06; Connecticut, \$10,794.48; New York, \$66,275.05; New Jersey, \$11,682.38; Pennsylvania, \$20,675.91; Delaware, \$32.52; District of

Columbia, \$1,030.04; Maryland, \$1; Virginia, \$50; West Virginia, \$1,410.79; Ohio, \$20,229.61; Indiana, \$2,458.32; Illinois, \$16,747.98; Iowa, \$4,177.62; Michigan, \$4,549.05; Minnesota, \$5,737.25; Wisconsin, \$4,049.30; Missouri, \$1,845.18; Kansas, \$3,522.89; Nebraska, \$1,505.73; Colorado, \$738.48; California, \$4,912.13; Oregon, \$910.80; North Dakota, \$344.66; South Dakota, \$1,015.06; Washington, \$604.96; Idaho, \$11.75; Wyoming, \$116; Utah, \$43.40; Montana, \$136.45; Arizona, \$21.70; Indian Territory, \$209.37; Mississippi, \$255; Tennessee, \$33.31; Mexico, \$8; British Columbia, \$125.05; New Mexico, \$48.60; Oklahoma Territory, \$89.05; Nevada, \$21; Louisiana, \$25; Kentucky, \$5; Georgia, \$9; Alabama, \$30; North Carolina, \$10; South Carolina, \$24; Florida, \$19.25; Denmark, \$636; Germany, \$451.45; Norway, \$68.66; Sweden, \$543; Burma, \$295; Assam, \$383.14; India, \$9,172.89; Japan, \$233.39; China, \$114.56; Congo, \$10; Spain, \$18.83; Canada, \$125; New Brunswick, \$5; Miscellaneous, \$1,051.

COLLECTION DISTRICTS.

New England District. — Rev. W. S. MCKENZIE, D. D., District Secretary.

For the year ending March 31, 1894, the entire amount received from this District in donations and legacies, including contributions through the Woman's Society, is \$131,102.30; donations directly to the Union, \$70,853.95; legacies, \$18,465.20; Woman's Society, \$39,918.15. To the Woman's Society come also in legacies from the District of New England \$1,865.00. The following table shows the sources of income:—

STATES.	Churches and Individuals.	Sunday Schools.	Young People.	Legacies.	Woman's Society.	Totals.
Maine	\$3,963 32	\$210 14	\$175 98	\$1,197 56	\$2,860 92	\$8,407 92
New Hampshire	2,214 07	78 00	19 19	4,430 37	2,711 91	8,459 54
Vermont	1,933 09	144 51	52 57	644 75	1,481 03	4,255 95
Massachusetts	43,238 91	1,124 89	1,841 36	11,611 04	20,539 36	78,355 56
Rhode Island	5,481 95	404 91	104 34	46 88	5,037 86	11,075 94
Connecticut	9,202 42	304 73	359 57	528 60	7,687 07	18,082 39
Totals	\$66,033 76	\$2,267 18	\$2,553 01	\$18,465 20	\$39,918 15	\$129,237 30

The amount derived from the Sunday Schools and Young People's Societies in New England the past year is not large, but larger than in former years. The number of Sunday Schools and Young People's Societies that are becoming interested in, and are promising to be regular and liberal contributors to the work of the Union, is rapidly increasing. Many, peculiar and trying, have been the difficulties encountered during the past year in the way of securing gifts from the churches. There is no manifest decline of the missionary spirit. But the general business depression has crippled the financial ability of many who have heretofore counted it a privilege to aid the cause of missions. It is a fact which gives encouragement and hope for the near future that many of our pastors and church members are coming to have a deeper and clearer insight into the higher and grander motives, and aims of the missionary enterprise. This better missionary education warrants more intelligent and generous contributions in the days to come.

The New York Southern District. — Rev. A. H. BURLINGHAM, D. D., District Secretary.

This signally trying financial year of the Union has come and gone. Many churches which last year gave thousands report only hundreds this. Donations on this whole field, from strong

and weak churches, have suffered in like proportion. Compared with years previous to the last, we have held our own I think, and more. But needs are increasing ever. In instances, contributions from large and small churches have been princely in the year just closed. God has moved many hearts to do large things for Him, and many more who wanted to help on this great work have failed to give simply because they had no money, and because demands in other directions have been clearly imperative.

This District embraces seven associations — five in New York and two in New Jersey, with two hundred eighty-eight churches. With New York and Brooklyn the centre, the outmost churches are not more than a hundred miles or thereabouts from these cities. The district is kept thus limited because of the quantity and multiformity of business, apart from the routine work, which must be cared for by this office.

I want to bear testimony to the uniform courtesy, friendliness and considerateness of the pastors on this field. Allow me to cite with special emphasis the helpfulness of Missionaries Rose, Thomson and Sutherland and their wives, who, while resting and recuperating in home land for a little, have aided, as strength would permit, in the home service of the Missionary Union. The never failing fidelity and usefulness of the Woman's Hospitality Committee, headed by Miss F. M. Newton, must also have our grateful mention.

Our work is encouraging. In some way this great darkness is going to be turned into light. By these times, God is teaching lessons we need to learn. Missions are of the Lord and will go forward by every means. Prayer, giving, consecration, whatever the times, are ordained to have power with Him whom we serve.

STATES.	Churches and Individuals.	Sunday Schools.	Young People.	Legacies.	Woman's Societies.	Totals.
New York	\$42,842 19	\$458 22	\$405 80	\$1,453 00	\$8,744 12	\$53,003 33
New Jersey	8,978 22	422 52	240 34	—	5,087 78	23,828 86
Totals	\$50,920 41	\$880 74	\$646 14	\$1,453 00	\$13,831 90	\$67,732 19

New York Central District. — REV. O. O. FLETCHER, D. D., District Secretary.

Seven months of the fiscal year remained when our brother, Rev. George H. Brigham, transferred this District to your present Secretary. He extended to his successor a most hearty and genuine welcome to the field; and has continued to manifest a deep interest in this work, to which he gave over twenty years of devoted and efficient service. His praise is in the churches.

Being a stranger to the state, no little portion of the Secretary's time has necessarily been employed in acquiring a working knowledge of the 714 churches of the District. Until he should know well where the churches are, and, to some extent, the peculiar circumstances of each, he would be working in the dark. The pastors and churches had need to know him before his correspondence with them would have full value.

As Brother Brigham had resigned at the close of the last year, and did not know how soon his successor might be upon the field, he naturally did not feel at liberty to make so definite plans for the year's work in the District as he otherwise would have done. When the new Secretary came to the work, the exceptional financial condition, his own ignorance of the District, and the immediate demand for attendance upon the autumn associational gatherings, made wise special planning practically impossible. In addition to visiting churches on the Sabbath and attending associational meetings, the Secretary has made tours through associations, giving addresses every night of the week. Many churches have been thus reached which could scarcely have been visited otherwise. The attendance at the meetings held during the week has seldom been so large as if held at the same place on the Sabbath, still the results have more than justified the undertaking.

It does not need that much be said of the financial situation and its effect on the offerings from the churches. The depression was general and the effect of it in this District quite the same as elsewhere throughout the East. Below will be found the total for Central New York, differentiated as to sources. We sorrow that it is no more; we give thanks that it is so much, for we feared it would be less. Excluding the receipts from legacies, which should not be taken into account in comparative tables of regular receipts, the offerings for this year from this District exceed those of any previous year up to and including that ending March, 1891; and they are only sixteen per cent less than those of the year preceding the Centennial movement.

In this connection, your Secretary would express his firm conviction that the educative results of the Centennial movement have greatly helped in the crisis of this year. He believes that, upon the whole, we have received more and that it has been more freely given than if the Centennial undertaking had not preceded.

There is great increase of interest in missionary literature. The denominational periodicals have helped contribute to this, by giving more space to missionary intelligence and by their frequent editorial paragraphs and articles on different phases of the missionary question. Much aid in this direction has also come from the Christian Culture course of the Baptist Young People's Union and the missionary teaching of the Christian Endeavor Societies. The Hand Books are highly prized and have tended to develop the taste for missionary literature. It has not been a favorable year for obtaining subscriptions to our missionary periodicals. Calls are now making for the studies in course of preparation by our Home Department. Pastors likewise ask for tracts which go straight to the heart of mission teaching. Your Secretary has had many thanks, during the last year, for literature sent to pastors.

Record of correspondence and travel is incomplete for the earlier months of service here. An estimate based on the later records would scarcely be reliable, as during that time the correspondence has been exceptionally heavy.

Grateful mention should be made of the hearty coöperation of pastors, of the efficient assistance of Associational Secretaries, and of the valuable aid rendered by our brother, Rev. J. R. Goddard of Ningpo, China, now in this country. Churches are increasingly desirous of hearing brethren and sisters who have served on the foreign field. The thanks of the Secretary are due the pastors and churches of the District for the Christian greeting which they extended him, a stranger, a greeting which has given him a feeling of at-homeness with them. The Associational Secretaries have introduced the District Secretary to churches, have arranged routes for him which he could not possibly have arranged himself, have written to the churches and pastors and have in many ways rendered service of great value. Following is a statement of receipts:—

STATE.	Churches and Individuals.	Sunday Schools.	Young People.	Legacies.	Woman's Society.	Total.
New York	\$18,910 74	\$1,135 85	\$1,582 16	\$5,641 17	\$16,564 64	\$42,260 74

The Southern District.—Rev. FRANK S. DOBBINS, District Secretary. The new Secretary entered upon his duties June 1, 1894, taking the place made vacant by the retirement of Dr. R. G. Seymour.

This being a region of manufactures and mining it has greatly suffered from the effects of the commercial depression. Nevertheless it has been a better year, in many respects, than any preceding year save only the Centenary year. This is due to the Centenary efforts, from which there has been no reaction even if the interest of that year was not sustained. We are not back where we were in preceding years notwithstanding the strain of the times. Dr. Luther's and Dr. Seymour's wise and earnest plans have brought forth this good result. Missionary brethren have

contributed to it. And, very particularly, are we under obligation to the *National Baptist* for uninterrupted and cordial aid given in every way possible. The contributions are as follows:—

STATES.	No. of Churches.	Churches and Individuals.	No. of Churches Giving.	Sunday Schools.	No. of S. S. Giving.	Young People.	No. of Y. P. S. Giving.	Woman's Society.	Totals.
Pennsylvania and Delaware	687	\$21,049 51	292	\$699 24	40	\$514 11	44	\$9,664 06	\$31,926 92
New Jersey	138	3,221 52	67	83 66	10	229 59	13	4,000 00	7,534 77
District of Columbia	12	980 04	6	50 00	1	—	—	656 57	1,686 61
States South and Miscellaneous	—	568 75	—	—	—	—	—	95 04	663 79
Totals	837	\$25,819 82	365	\$832 90	51	\$743 70	57	\$14,415 67	\$41,812 09

It should be stated, for a right understanding, that gifts of the Woman's Society for home expenses, (support of State Secretaries, education of candidates for foreign missionary services, etc.) are included in the figures given above.

The Middle District.—Rev. T. G. FIELD, District Secretary.

The year just closed dawned brightly through the generous influence of the Centennial movement. A distinct advance was steadily maintained until July, when the financial distress began to impoverish contributions. Ultimately this cause has reduced the offerings of West Virginia to the level almost of 1891. And if in Ohio the aggregate is second only to last year's large offering, this result is wholly due to the remarkably generous giving in Dayton churches. Donations from this Association aggregate \$13,713.56, of which \$9,131.00 is from two or three individuals, while the balance of Ohio contributed \$7,698.68, including a bequest of \$1,250.00. Thus the aggregate for the general work is, despite all losses, a large one, exceeding the total for all preceding years save the last.

Contributions for woman's work have fallen off almost fifty per cent despite faithful efforts. Some entire associations have fallen out of line, and the number of contributing churches is sadly less. Yet this is not due wholly to failure in giving, but somewhat also to changes in the times of collections.

Last fall Rev. George E. Leonard, D. D., Secretary of the Ohio Baptist Convention, called a meeting of fellow Secretaries, and proposed a scheme for the better administration of benevolence. After mature consideration in joint conference, the Secretaries of the Ohio Education Society, of the Baptist Ministers' Aid Society, of the American Baptist Publication Society, the American Baptist Home Mission Society, and the American Baptist Missionary Union, united with Dr. Leonard in commending the new schedule to the churches. By this plan the Associations are arranged in five permanent groups, each district devoting two months' to each leading object, but no two districts caring for the same object in the same period. While one cares for foreign, the next is caring for home missions, the next for education, and so on. Each Secretary has the whole district to himself in the two months assigned his department of work, avoiding thus a conflict of interests. Of course the introduction of this plan causes temporary loss, but with manifest advantage of enlarged systematic beneficence and harmonious concert of action in the future.

A most welcome aid has been the placing of \$200 in the hands of the District Secretary to send *The Kingdom* and the *Missionary Magazine* to churches and pastors destitute of this valuable literature. Mr. Corthell generously made a special rate for the *Magazine*, so that this fund has helped one hundred churches and two hundred pastors to a year's supply of the best current missionary information. The giver is already richly blessed in the fruitage of this fund. Letters of grateful appreciation in almost every case, together with added subscriptions for *The Kingdom*, and assurance of increased effort for the work of the Union, are the natural and cheering sequel of this thoughtful generosity.

Nor can grateful mention of the missionary institute held by the Home Secretary in Cincinnati in March be justly omitted. Received and seconded most heartily by Cincinnati pastors, and especially by Pastor Myers of Ninth Street Church, this memorable meeting has led to great quickening of interest and to the consecration of some most promising lives to missionary service, and has doubtless found expression also in some of the munificent benefactions of consecrated wealth which maintain the goodly record of the year.

Finally the organization of Young People's Unions, with systematic study of missions, and conquest meetings, is sensibly increasing missionary interest, intelligence and activity. Above all the grace of God, in the revivals pervading the entire District—adding probably five thousand new-born souls to the Baptist churches of Ohio and West Virginia, and possibly soon a greater number—and a perceptibly quickened interest in missions on the part of pastors generally, crown the year with goodness, and bid us with grateful gladness take up anew the service of Christ in the Great Commission.

Receipts during the year have been as follows:—

STATES.	Churches and Individuals.	Sunday Schools.	Young People.	Bequests and Legacies.	Woman's Society.	Totals.
Ohio	\$19,009 26	\$772 94	\$380 04	\$1,250 00	\$5,387 22	\$26,799 46
West Virginia	1,390 27	13 23	7 29	490 00	274 08	2,174 87
Totals	\$20,399 53	\$786 17	\$387 33	\$1,740 00	\$5,661 30	\$28,974 33

The Lake District.—Rev. J. S. BOYDEN, District Secretary.

Taking up the work at the close of the first quarter of the year, when it was a struggle against odds, and the financial depression continuing through the entire year (intensified in Michigan by the repeated calls of the Governor upon the benevolence of the churches to feed the starving thousands of the Upper Peninsula), has made the work of the year of unusual difficulty and intense anxiety. The general impression that the Union would close the year with a heavy debt, on account of the great financial depression, so weakened the effort in many churches that the contribution was much less than the usual amount, and in others no offering was made. It is a pleasure, however, to say that there are instances where pastors and churches met the emergency by larger contributions than usual. Only about sixty per cent of the churches in the District gave an offering during the year.

The great need in the non-contributing churches is leadership loyal to Christ, with a deeper and scriptural conviction of personal responsibility for sending the word of life by the living to all nations; only thus will there be such proportionate and ready offerings as to command in the churches their own self-respect.

The most excellent literature sent by the Rooms has been carefully distributed; 2,734 personal letters have been written, and 9,800 circulars sent out.

Valued service to the cause has been rendered by the Associational Secretaries in each state, which should be gratefully mentioned.

The *Michigan Christian Herald* and the *Indiana Baptist* have freely given the use of their columns for valued articles by pastors in each state on topics in the excellent series of Studies in Missions published by the Union. These Studies are being introduced in many Young People's Societies under the direction of the pastors.

Miss Ella D. MacLaurin, who spent three months in the District in giving addresses, by her earnest and scriptural presentation of the work did a service for the cause which was specially helpful.

Rev. Dr. S. M. Stimson, who served the Union with great faithfulness for the past twenty years, has given help in attending associational gatherings. His long experience and honored

service in the District have developed plans of work which prove both scriptural and practical, when faithfully carried out, and "Something from every one as God has prospered" will greatly enlarge the offerings of the District.

With all the anxiety of this difficult year it has been a great pleasure to be associated in any way, however humble, with a work of such moral grandeur; one that our Lord gave his life to promote and on which He looks with sleepless eye and omnipresent care.

The results of the year show in tabulated form as follows:—

STATES.	Churches and Individuals.	Sunday Schools.	Young People.	Woman's Society.	Totals.
Michigan	\$4,197 53	\$187 77	\$117 25	\$3,148 94	\$7,651 49
Indiana	2,299 38	196 68	52 26	2,024 11	4,482 43
Totals	\$6,496 91	\$294 45	\$169 51	\$5,173 05	\$12,133 92

The Western District.—Rev. C. F. TOLMAN, D. D., District Secretary.

The record of the year shows total receipts of \$39,880.42 from the states of Illinois and Wisconsin. This does not include the sale of literature or subscriptions to missionary periodicals. These figures also fail to show the seed which has been sown, the missionary conviction which has been implanted, and the growth of missionary life in the churches and especially among the young people and in the Sunday Schools.

The Secretary has been greatly assisted by the outgoing of missionaries who have spoken occasionally, and the returning of other missionaries who have witnessed to the work of world-wide evangelization as they have seen it, and thus helped the home tillage.

A great benefit has come to the cause by the holding of missionary conferences or conventions. The one in Chicago held in March by the Home Secretary, and participated in by returned missionaries and nearly all the pastors of the city, yielded an immediate return of increased contributions from the churches that had not already made their annual offering; but a far greater result will come in the future from the impressions which were made at this Conference. Smaller conferences have been held in a large number of associations, where Miss MacLaurin rendered very valuable service, especially among the young people.

One encouraging thing which brightens the future is the study of missions and the interest shown by the Young People's Societies. It is hoped that before a great many years the young people thus trained in missions, will become a very potent factor for good. We have not, however, attained to that degree of consecration to the cause of foreign missions which will warrant a discontinuance of the labors of District Secretaries. In the many years of service throughout the West your Secretary can note the fruit yielded in the states now belonging to other districts, such as wills, annuity funds, etc. The one thing which has ever been kept in mind in the prosecution of the work has been not simply to gather fruit but to sow seed, not simply to receive money but to quicken the responsibilities of stewardship on the part of God's people, not simply to pump the well dry but to discover springs that shall feed the river, to drive an artesian well of conviction in the plains of consecration and plant trees yielding fruit in years to come.

It has also been the object of the Secretary to save money in the transportation of missionaries and their effects to the foreign field. Much time and care have been expended to secure good accommodations on reasonable terms for trans-Pacific passage, and in this way many thousand dollars have been saved to the treasury of the Missionary Union.

The visible and tangible results of the year are shown in the following tables:—

STATES.	Churches and Individuals.	Sunday Schools.	Young People.	Legacies, Annuities and Telugu Seminary.	Woman's Society.	Totals.
Illinois	\$14,979 86	\$1,432 30	\$1,209 23	\$3,036 44	\$9,687 17	\$30,345 09
Wisconsin	3,878 48	184 15	104 54	2,577 40	2,790 70	9,535 33
Totals	\$18,858 48	\$1,616 54	\$1,313 77	\$5,613 90	\$12,477 87	\$39,880 42

The Northwestern District. — Rev. FRANK PETERSON, District Secretary.

The Northwestern District has given fifty-nine per cent of what it contributed last year. The most of this was given the last month of the year. Many churches put off the offerings until the very last, hoping for a let-up in the financial depression which is upon us. It has been a year of unusual discouragements for all. The courage, faith and love of our churches have been put to a test. I hope the cry of "hard times" has not been unduly magnified so that any have found in it a convenient screen behind which to hide any lurking indifference.

The following table shows receipts by states: —

STATES.	Churches.	Sunday Schools.	Young People.	Individuals.	Woman's Society.	Totals.
Minnesota	\$3,870 57	\$471 75	\$544 66	\$829 42	\$4,267 53	\$9,984 26
South Dakota	761 36	3 6x	58 26	168 85	434 72	1,422 80
North Dakota	316 38	11 33	11 00	—	216 44	555 25
Montana	130 15	6 30	—	—	27 25	163 70
Idaho	10 75	—	—	1 00	17 95	29 70
Totals	\$5,089 21	\$494 99	\$613 92	\$993 27	\$4,963 89	\$12,155 61

The Sunday Schools have given 6.88 per cent, the Young People's Societies 8.53 per cent, and the two together 15 per cent. The following table will show the proportion contributed by the Sunday Schools, Young People's Societies and both: —

STATES.	Sunday Schools.	Young People.	Together.
Minnesota	8.25 per cent.	9.53 per cent.	17.78 per cent.
South Dakota	.56 "	5.9 "	6.46 "
North Dakota	3.3 "	3.3 "	6.6 "
Montana	4.6 "	—	4.6 "

I have no special features to report. It has been a year of hard work, and this for reasons quite obvious. I am especially grateful for the goodwill of the pastors and the excellent service rendered by the Associational Secretaries.

The Middle Western District. — Rev. W. E. WITTER, M. D., District Secretary.

For all that has been accomplished this critical year we wish, first of all, to give God the praise; and to acknowledge that stronger faith and more earnest petition on our part would have enabled Him to gain greater victories for His name's honor in the Middle Western District. We are confident that lessons along these lines of vital interest to our Redeemer's kingdom have been partially learned by some of us during the past twelve months. In such crucial times the great danger is that we run before the Lord—to reap the harvest, not of too little effort but of too much misdirected energy.

The year has abounded in effort both in the office and on the field. The delightful relations with all our fellow-laborers in all departments of the Lord's work have continued without a single

interruption; and we cannot sufficiently express our thankfulness for the untiring efforts of our Associational Secretaries, and many of our pastors, churches, Sabbath Schools and Young People's Societies to maintain the advance gained in contributions during the Centennial year. Wherein we so utterly fail, God himself, will abundantly reward. That the tide of missionary interest has all through the year been gradually rising and extending, we have no reason to doubt and every reason to believe and rejoice in. Especially is this noticeable among the Young People's Societies. We find them eager for more literature, and more frequent and extended addresses along missionary lines.

A vast amount of printed information and personal correspondence has gone out from our office this year to all parts of our field. We would especially acknowledge the great helpfulness of the tracts entitled "Hupeh," "Forward or Backward," by Dr. Applegarth, and "Motives instead of Enticements in Giving" by Rev. Lemuel C. Barnes. Published and circular letters of Rev. W. F. Gray of China and Rev. F. P. Haggard of Assam have had a wide and effective circulation. Many others of our missionaries in response to our request have by their inspiring letters contributed greatly in bringing our people into sympathetic touch with many of our white fields beyond the seas.

Six men with their wives, and one lady medical missionary have gone out from this District this fiscal year to reinforce old stations and open up two new ones — one in Central China and one in North Lakimpur, Assam. Others well approved of the churches are awaiting appointment. One of the thirteen new missionaries, Mrs. A. L. Bain of Africa, has entered on higher service. The words of an African boy to her bereaved mother form her fitting epitaph, — "Mrs. Bain died in Kimvika for us." Grateful acknowledgement should also be made of the willing and efficient help rendered by several of our returned missionaries during brief visits in our District, and of the new recruits, who, up to the time of their sailing, were eager in awakening an interest in the regions beyond. Rev. O. A. Buzzell has done much unrequited service beyond the limits of his own association; and Mr. J. M. Carvell, a student volunteer in Des Moines College, should have special mention for arduous and fruitful labors of the same character for which he received no compensation.

The entire failure of crops in portions of Nebraska furnishes justifiable excuse for decrease in the receipts from that part of the District.

Of churches contributing both last year and this, 59 increased their offerings; 6 gave the same as last year, and 148 gave less than a year ago.

The number of churches contributing in 1894 and not in 1893 is 67, while the loss in the number of those sending in offerings this year is 102 as over against an increase of 176 the Centennial year.

The gifts of 22 Sabbath Schools have ranged from \$5 to \$60; *i. e.*, Osage, Shell Rock, Waterloo S. S., Waterloo Bible Class, East Des Moines, Forest Avenue, Des Moines, Iowa City, Dubuque, Creston, Russell, Marshalltown, Keokuk, Renwick, Storm Lake, Emerson, Red Oak, Cresco, West Union, Omaha Immanuel, Omaha South, Tekamah and Wahoo Swedish.

The "Honor Roll" has been gained by 20 Young People's Societies with offerings ranging from \$10 to \$50, as follows: Sheffield, Des Moines College Students, Manchester, Leon, Afton, Red Oak, Shenandoah, Des Moines Swedish, Jefferson, People's, Webster City, Ida Grove, East Lincoln, Grand Island First, Prairie Union, Tekamah, Stromsberg Swedish, Oakland Swedish, Denison and Fairbury. It is no more than fair to state that in some of the churches, such as Waterloo, Davenport Calvary, Lincoln First and others; the custom obtains for the young people to give directly with the church with no separate account.

Individual donors, true and tried, have not forgotten the Missionary Union this year, and not a few have greatly regretted that they could not do more. Had all been of this spirit the treasury would have been full. The following table shows the receipts: —

STATES.	Churches and Individuals.	Sunday Schools.	Young People.	Legacies.	Woman's Society.	Totals.
Iowa	\$3,448 24	\$401 16	\$328 22	\$200 00	\$2,735 71	\$7,113 33
Nebraska	1,216 08	44 18	147 92	—	1,145 08	2,553 26
Wyoming	116 00	—	—	—	46 50	162 50
Totals	\$4,780 32	\$445 34	\$476 14	\$200 00	\$3,927 29	\$9,829 09

The above contributions are found to be, not including the Woman's Society, 53.8 per cent, and including this, 60.8 per cent, of last year's offerings; while those of the Woman's Society alone are 75 per cent.

District Secretary Tolman rendered timely assistance in a matter of considerable financial interest to the Missionary Union; and the addresses of Dr. Mabie in Lincoln and Omaha produced a profound impression, with the result of immediate fruit in the appointment of Prof. E. L. Hicks to the Rangoon Baptist College, Burma.

The methods pursued all through the year have been those indicated in last year's report.

The envelope system as outlined in a suggestive little tract, prepared at our request by Rev. Carey Pope and entitled, "How One Pastor Does It," has proved quite popular, and, wherever used, a certain means of increasing the offerings of the churches. This fact encourages us to look hopefully to the employment of the mite box plan now suggested from headquarters for the education of our young people and Sabbath School scholars in the blessed grace of giving.

The field for awakening an intelligent interest in missions is still very large. Our sufficiency is of God. May His Spirit inspire and direct every effort.

The Southwestern District. — Rev. I. N. CLARK, D. D., District Secretary.

Circumstances have so linked together as to bring our financial showing in this District much below what it was last year, and greatly less than we hoped for. The failure of crops of all kinds in some parts of the field, limited harvesting in other sections, uneasiness among the people of the silver-producing states, the suspension of large mining and refining operations, the general monetary pressure, added to numerous local hindrances — maturing of mortgages on church and other properties, depleted treasuries, pastorless churches, suspension of regular services, with changes in plans of benevolence, have contributed to this result. It is not a pleasant exercise to write apologies for diminishing offerings to benevolent enterprises and yet if apologetic explanations are ever admissible they are so now.

Closing with the splendid uplift of the Centenary movement, our people entered this fiscal year under pressure of an enthusiastic purpose to make their offering equal to that of the preceding year, allowing little if any margin for reverses or financial panics. When these adverse forces began to operate, depression of spirit with the tightening of purse strings missionwise, quickly came. Collections began to fall off, and the disposition to let benevolent causes go by grew prevalent. It required persistent and unremitting effort to keep many of the churches in helpful touch with this work. And yet it needs to be said that the spirit of missions is aflame throughout the District. In almost every church missionary fires are kindled or kindling. The flame increases in volume and brightness. Some persons in every church, however, are unmoved. They bestow neither thought nor money for this glorious and most thoroughly benevolent enterprise.

The efforts to fertilize the field have been constant and unstinted. The seed of missions has been scattered widely. Pastors and workers, women and young people, teachers and children have joined most heartily in the generous sowing. The Associational Secretaries have rendered valuable gratuitous service. The District Secretary has made generous use of the mails, and moved among the churches and people. He has travelled 37,000 miles, spoken 370 times,

written 3,500 letters and 700 postals, visited twenty-eight associations and state and territorial conventions, sent out 5,000 leaflets and 1,000 circulars, sold 225 Hand Books and donated to pastors 350.

The financial showing is as follows:—

STATES.	Churches.	Individuals.	Sunday Schools.	Young People.	Woman's Society.	Woman's Society of the West.	Totals.
Kansas . . .	\$2,619 38	\$347 29	\$87 14	\$317 48	\$54 92	\$1,030 44	\$4,552 65
Colorado . .	402 86	42 60	35 01	08 35	—	1,245 19	1,981 67
Indian Territory .	180 26	11 35	—	13 01	—	45 70	254 87
Oklahoma . .	60 35	—	2 00	1 70	—	—	89 05
New Mexico . .	45 80	—	—	3 40	—	18 00	66 60
Utah . . .	38 40	—	—	5 00	—	16 20	39 60
Arizona . . .	7 50	—	—	—	—	—	21 70
Nevada . . .	—	—	—	—	—	—	10 00
Totals . . .	\$3,353 95	\$401 24	\$124 15	\$408 94	\$54 92	\$2,355 53	\$7,036 14

We cannot interpret the decrease in offerings to mean any serious abatement of interest in the publication of the gospel to all nations, but chiefly as indexing the tightness of the times. Considering all the environments our people have done well; and yet it should be stated that relatively few are so filled and commanded by the enthusiasm of missions as to increase their offerings in such a time. Not yet have we all learned the twofold value of money—its purchasing power and its value in determining character. The use made of money indexes the quality of the man. The right use of it interprets the Christly nature of the steward. Standing upon the threshold of the new fiscal year we pledge unswerving fidelity to the Missionary Union, and larger contributions to the support of its great and good work.

The Pacific Coast District. — REV. J. SUNDERLAND, District Secretary.

That the outcome of the year has been disappointing, goes without saying. And yet there has been, all the year, such a measure of uncertainty in the financial conditions that one knew not what to expect.

When the financial depression was first felt, there was an almost universal disposition to defer effort, hoping that conditions would improve. But such improvement failed to come, and more than usual, especially in California, contributions for the various objects of benevolence were piled one upon another at the close of the year, and all suffered. The conditions have sharply tested the real interest felt by pastors and churches in this worldwide work, and it has been interesting to note how differently they allowed the "hard times" to affect their action towards this great cause. Some said, "The times are hard, therefore we must work harder, and be more generous and self-denying toward it, lest Christ should be dishonored, His work of saving the lost nations be hindered, and our brethren who have gone, trusting us, be left to suffer." Others have said, "The times are hard, therefore we cannot do much; we ought not to be expected to do much," and not a few have gone farther and said, "We ought not to do *anything* this year; we have enough to do at home." The results have been seen sharply in the contributions from churches taking these differing views.

The contributions to the Missionary Union have only reached 40.6 per cent as much as last year. Oregon gave 28.6 per cent; Washington 30 per cent; California 47 per cent; British Columbia 64 per cent. 94 less churches gave than last year, and 65 less Sunday Schools; but on the other hand one more Young People's Society contributed.

It is pleasing to note, however, that comparing with the year before the Centennial, 12 more churches contributed, 16 more Sunday Schools, and 39 more Young People's Societies; and they gave a total of 11 per cent more than that year. There has been much of true giving. Indeed it is doubted whether any previous year has witnessed so much genuine effort on the part of the

workers, or so much of real self-sacrificing giving, "till they felt it," and for love to Christ, as the past year. It is doubted whether any other part of the country has suffered as much from the financial depression as some parts of this District.

Educational methods have been continued as far as practicable. The work was much helped by the series of conferences held by Dr. Mabie and the Upcraft party of missionaries. The work is again greatly indebted to an efficient corps of Associational Secretaries, and to several returned missionaries, whose services were enjoyed but too briefly.

The financial showing is as follows:—

STATES.	Churches and Individuals.	Sunday Schools.	Young People.	Legacies.	Woman's Society.	Totals.
California	\$3,521 81	\$190 93	\$438 89	—	\$2,281 19	\$6,432 82
Oregon	741 48	25 82	85 00	—	—	852 30
Washington	403 54	63 27	137 55	—	—	604 36
British Columbia	83 05	32 00	10 00	—	—	125 05
Northwest Idaho	5 25	5 50	—	\$100 00	—	110 75
Arizona	14 20	—	—	—	—	14 20
Nevada	11 00	—	—	—	—	11 00
Totals	\$4,780 33	\$317 52	\$671 44	\$100 00	\$2,281 19	\$8,150 48

Contributions of the Woman's Societies in the Pacific Coast District to the Society of the West: Washington, \$365.31; British Columbia, \$62.50; California, \$72.34; Oregon, \$575.15. Contributed to the W. B. F. M. Society of California, \$2,281.19. Total, \$3,356.49.

NOTE.—By the will of Calvin T. Sampson, late of North Adams, Mass., the generous bequest of one hundred thousand dollars is made to the American Baptist Missionary Union, and the Union is also made sole residuary legatee to whatever may be left of the estate after the payment of the specific bequests. A contest was entered by the relatives of Mr. and Mrs. Sampson which has been settled by a compromise, and the executor will proceed to the settlement of the estate and the payment of the bequests in the usual form. The estate consists chiefly of investments in such forms that in the present depression of business interests it is not expected that a large amount will be received soon. A portion of the receipts must be extended over a period of fifteen years. The inventory of the estate is sufficient to pay all the bequests, and it is hoped that a considerable sum will finally be realized for the Missionary Union as residuary legatee.

FOREIGN DEPARTMENT.

THE conduct of the Foreign Department during the past year has been attended with no little difficulty and embarrassment. The widespread financial depression, causing a large decrease in the receipts of the Union, has not only been a source of painful anxiety, but has added greatly to the burdens of the Executive Committee. In addition to this an unusual number of important questions has arisen in connection with your various mission fields, taxing the wisdom of the Committee to the utmost.

Anticipating some reaction after the extraordinary efforts in connection with the Centennial the annual schedule was framed upon a scale of expenditure considerably below that of the previous year. All plans looking towards advance as an outcome of the Centennial Movement were abandoned, and nothing was attempted beyond the proper maintenance of the work actually in hand. Later, when it became apparent that the resources of the Union would inevitably be impaired by the general derangement of business, all supplementary appropriations, except in cases of extreme urgency, were denied and strenuous efforts were made to reduce expenditures still farther. A circular letter was addressed to each missionary in the field, mentioning a specific amount which he was, if possible, to return to the treasury from his appropriation. The replies to this letter that have been received from your missionaries show the utmost heartiness on their part in coöperating with the Committee. In some instances, in addition to the sacrifice involved in relinquishing funds greatly needed for their work, most generous personal offerings have been made to relieve the burdens of the Union. The savings thus effected cannot appear in the annual report of the treasurer, but will doubtless reduce considerably the amount of the debt as now reported.

At the opening of the year your committee were confronted with important issues directly affecting the work in France, Spain and on the Congo. In France, especially, the progress of the work was imperilled by serious differences that had arisen between beloved and honored brethren in the Mission, which baffled all attempts at adjustment through correspondence. With a view to the settlement of all these questions, Dr. J. N. Murdock, with the Foreign Secretary, by vote of the Executive Committee, visited London, Brussels and Paris during the summer. Their visit resulted successfully so far as it affected the work in France and Spain, but a political crisis in Belgium interfered with such consideration on the part of the government of the questions pertaining to the Congo Mission as was desired.

During the past year sixty-three men and women, not counting the wives of the missionaries, but including the appointees of the Woman's Societies, have been sent forward to their chosen fields. Of these, fifteen were missionaries returning to their stations after a period of rest at home. Of the remaining forty-eight, who may be

regarded as reinforcements, the larger majority were virtually under appointment and had made arrangements for their departure at the very beginning of the year. No recent appointments have been made. Very desirable applications have been brought before your Committee, which under ordinary circumstances would have been gratefully entertained. It has been among their most trying duties to thus far decline to consider such applications on account of the condition of the treasury. The Lord of the harvest has heard the church's cry for laborers. They have been raised up; they are offering themselves gladly—devoted young men and women, bright with the promise of youth, and willing to give their lives to make Christ and His wondrous salvation known where now they are unknown. The fields all white are calling for them. Brethren, shall these calls be unheeded? They must soon be heeded or your work will suffer. The answer is with the great Christian brotherhood composing the Missionary Union.

The prevailing financial condition during the past year has naturally turned attention to the amount that ought to be expended each year in the prosecution of our foreign mission work, and retrenchment has been suggested. A careful survey of our vast operations, which cover the most populous regions of the globe, forces upon us the conviction that the lowest point in retrenchment consistent with the maintenance of our existing mission fields is substantially reached. Upon none of them is the work stationary. There have been progress and expansion upon all of them, because there has been wholesome, vigorous life. This is the natural result of the divine blessing upon the wise and self-denying labors of His servants, your missionaries. Now, the question that confronts us is this, Will the denomination sustain the work as now existing—will it continue to cultivate these various fields into which the hand of God has manifestly led us, with all the obligations involved; or will it surrender one or more of these fields? For it would be wiser, and we believe more honoring to God, to adequately meet the natural demands of a successful work of evangelization upon a smaller number of mission fields, than to starvingly sustain missionary operations extending over a larger number. But which one can we surrender? Shall it be Burma, or China, or Telugu Land, or Japan, or benighted Africa, groaning under the sorrows and wounds that even Christendom, so-called, has inflicted upon her? We do not believe the denomination is yet ready to part with one of these. They are all doubly dear because of prayer for them unceasingly offered up to God, because of the costly sacrifices, the acts of rare self-devotion, with which their history is ennobled. Doubtless some saving for the present may be effected by a reorganization of the work at several points, and this your Committee are engaged upon. But if we are to go forward with the work now in hand, following on as the Lord of the kingdom leads us, not only must the present scale of expenditure be essentially maintained, but little by little increased from year to year. The offerings of God's people must grow in volume with the growth of His work, until the time comes—as we may confidently expect it will in the no very distant future—when a Christian constituency shall be raised up upon some of our fields equal in number and strength, not only to the support of the gospel among themselves but to its extension to the regions beyond.

One painful matter demands notice in this general reference to the work of the Foreign Department, and that is the action of your Committee in reference to Rev. E. J. Miller. Mr. Miller was returned to Burma in the summer of 1892, under such conditions as the Committee supposed would fully justify their action in returning him, and ensure harmonious relations between himself and the other missionaries in Burma. Soon after he reached his field it became apparent that in this expectation they were doomed to disappointment. Mr. Miller chose to pursue a course of action in direct violation of the conditions he had accepted and subversive of the peace and welfare of the Burman Mission. When further forbearance with him became impossible, he was, by a unanimous vote of the Committee, passed after the most thorough investigation, recalled by cable in March, 1893.

His case would have been taken up by the Executive Committee upon his arrival in America, had he not made a formal appeal to the Board of Managers, which placed the matter beyond the jurisdiction of the Committee. At the meeting of the Board of Managers, held in Denver May 27, 1893, a special committee was appointed to carefully consider the subject matter of Mr. Miller's appeal, with the charges it contained against some of our most trusted and honored missionaries. With regard to the latter it may be said that with scarcely an exception these had been already carefully investigated by the Executive Committee in connection with Mr. Miller's return, and found to be substantially unsustained by reliable facts and evidence.

The special committee of the Board met in Boston July 6. Their report will be submitted in detail to the Board. It is sufficient here to say that Mr. Miller appeared before this committee and was given ample opportunity to be heard. He had little to submit which had not before passed under the examination of the Executive Committee. Fresh scrutiny, however, was given to his allegations of misdoings on the part of missionaries of the Union. Light from all quarters accessible was, with the severest impartiality, brought to bear upon them, with the result, to quote the language of the report, "That the Executive Committee was fully justified in recalling by cable Rev. Mr. Miller, who had made and repeated, in private and public, by letter and through the press, these various accusations, to the great detriment of our missions, to the great distress of all our missionaries, and to the sorrow and unrest of the supporters of missions in this country; and that in consideration of the facts brought before us in this examination, we recommend that Rev. E. J. Miller be dismissed from the service of the American Baptist Missionary Union."

This recommendation of the special committee was in proper form laid before the Executive Committee, and after a careful review by them of the whole subject, the following resolutions were unanimously adopted:—

"WHEREAS, A special committee of the Board of Managers of the Missionary Union, appointed to consider the appeal of Rev. E. J. Miller, held its session in Boston, July 6 and 7, 1893, and having completed its work, and prepared a report of its findings to be formally communicated to the Board of Managers at its next annual meeting; and

"WHEREAS, A rescript of this report has been sent to the Executive Committee of the Union, recommending that Rev. E. J. Miller be dismissed from the

service of the Union in accordance with the constitutional provision respecting such cases; and

“WHEREAS, The Executive Committee did recall Mr. Miller, an act of the wisdom of which there can be no question when the grounds thereof are known; those grounds being as follows: In the early stages of this unhappy difficulty Mr. Miller, who had come to America unauthorized by the Committee, was afterwards permitted to return to Burma with the express proviso, ‘(a) That he promise to carefully guard against censorious speech, and take pains to cultivate pleasant relations with the other missionaries. (b) That he do all he can to effect an amicable adjustment of the matters of variance between himself and Dr Bunker. (c) That he use his best endeavors to correct any harmful impressions concerning our missionaries, and to counteract any damaging effect on missions, caused by certain unguarded and unwarranted statements reported to have been made by him to individuals in this country.’ Mr. Miller, having personally accepted these conditions, he being present at the meeting of the Committee when they were presented and read to him, did nevertheless fail to comply therewith, therefore,

“RESOLVED, That in view of this breach of agreement as above stated, and in view of the recommendation of the special committee of the Board, firmly believing that the cause of missions will be best subserved by dissolving the connection of Rev. E. J. Miller with the Union, as one of its missionaries, it is therefore

“VOTED, That Mr. Miller’s connection with the Union be dissolved, this action to take effect July 31.”

Events have fully confirmed the wisdom of this action. The termination of Mr. Miller’s relations with the Union was followed by the publication and wide circulation on his part of a pamphlet full of misleading statements, and reiterating the very charges which an impartial examination by two committees had pronounced unsustainable. This Mr. Miller had previously repeatedly threatened. The Executive Committee have been strongly urged to print a counter statement. It has seemed to them, however, that the most dignified and complete reply to this attack of Mr. Miller upon the officers and missionaries of the Union, was the simple publication of the action of the two committees which had for sufficient cause condemned his course. They have reasoned that the conclusions of these men, so widely known and esteemed throughout the denomination—conclusions formed from a conscientious sifting of all the evidence bearing upon the case—would be received as a sufficient answer by all thoughtful and candid minds; if not there is little hope for any other statement that they might prepare. Accordingly by unanimous vote these reports were printed in the denominational journals and some of the leading dailies of the land, as well as in the Rangoon papers which have given currency to Mr. Miller’s charges. Here they have been disposed to rest the matter, leaving farther refutation to the inexorable logic of events, and in the hands of that kind and overruling Providence that has in so gracious and marvellous a way cared for us hitherto.

The following lists note the changes in our missionary force:—

APPOINTEES.

Prof. Lewis E. Hicks, Rev. Neil D. Reid, Rev. E. N. Harris, Rev. A. E. Stephen, (in Assam), Edward Bailey, M. D., Rev. G. W. Hill, F. B. Malcolm, M. D., Rev. W. G. Silke, Mr. H. J. Openshaw, Mr. C. F. Wiking, Mr. C. A. Salquist, W. H. Leslie, M. D., Mrs. L. A. Crawley (reappointed), Miss Flora E. Ayres, Miss L. A. Snowden, Miss F. C. Bliss, Miss L. J. Wyckoff, M. D., Miss Mattie Walton, Miss J. M. Bixby, M. D.

DEPARTURES.

To Burma.—Rev. E. W. Kelly and wife, Prof. L. E. Hicks and wife, Rev. W. A. Sharp and wife, Rev. T. H. Burhoe, Rev. C. A. Nichols and wife, Rev. N. D. Reid, Rev. W. I. Price, Rev. A. Bunker, D. D., Mr. C. H. Heptonstall, Rev. E. N. Harris and wife, Rev. M. E. Fletcher and wife, Rev. C. F. Raine and wife, A. H. Henderson, M. D., and wife, Mrs. John E. Case, Miss L. M. Dyer, Miss A. L. Ford, Miss L. E. Tschirch, Mrs. L. A. Crawley, Miss K. F. Evans, Mrs. W. H. Roberts, Mrs. W. W. Cochrane, Miss F. E. Ayres, Miss A. M. Lemon, Miss E. H. Payne.

To Assam.—Rev. O. L. Swanson and wife, Rev. E. G. Phillips and wife, Rev. F. P. Haggard and wife, Rev. John Firth and wife, Mrs. A. E. Stephen.

To South India.—Rev. D. Downie, D. D., and wife, Rev. F. Kurtz and wife, Rev. J. S. Timpany, M. D., and wife, Rev. John Newcomb and wife, Miss L. B. Kuhlen, Miss O. W. Gould, M. D., Mrs. W. H. Beeby, Miss R. E. Pinney.

To China.—S. P. Barchet, M. D., Rev. H. A. Kemp, Rev. W. S. Sweet and wife, Rev. T. D. Holmes and wife, Rev. W. M. Upcraft, Edward Bailey, M. D., and wife, Rev. J. S. Adams and wife, Rev. W. F. Gray and wife, Rev. G. W. Hill and wife, Rev. F. J. Bradshaw, F. B. Malcolm, M. D., Rev. W. G. Silke, Mr. W. F. Beaman, Mr. H. J. Openshaw, Mr. C. F. Wiking and wife, Mr. C. A. Salquist, Miss L. J. Wyckoff, M. D., Miss M. A. Dowling, Miss L. A. Snowden, Miss M. A. Gardelin, Miss F. C. Bliss, Mrs. G. L. Mason, Miss M. E. Barchet.

To Japan.—Rev. W. E. Story and wife, Miss Mattie Walton.

To Africa.—Rev. J. C. Dawes, W. H. Leslie, M. D., Rev. G. H. Jackson, M. D., Rev. L. H. Morse, Rev. A. L. Bain and wife, F. P. Lynch, M. D., and wife, Mr. J. S. Burns.

RETURNED FROM FIELDS.

Rev. A. T. Rose, D. D., and wife, Rev. H. W. Hale and wife, Rev. H. H. Tilbe and wife, Rev. F. P. Sutherland, Rev. A. K. Gurney, Rev. J. Craighead and wife, Rev. M. C. Mason and wife, Rev. W. B. Boggs, D. D., and wife, Rev. R. Maplesden and wife, Rev. C. Hadley and wife, Rev. L. A. Eaton, Rev. J. R. Goddard, Rev. J. M. Foster and wife, Rev. Geo. Campbell, Rev. F. G. Harrington and wife, Rev. R. A. Thomson and wife, Rev. E. H. Jones and wife, Rev. T. E. Schumaker and wife, Mr. T. A. Leger and wife, Rev. F. A. Agar and wife, Mr. W. M. Biggs, Rev. C. B. Banks and wife, Rev. C. B. Glenesk and wife, Mrs. E. O. Stevens, Miss Agnes Whitehead, Mrs. B. P. Cross, Mrs. H. W. Hancock, Miss A. M. Edmands, Mrs. J. E. Case, Mrs. P. E. Moore, Miss E. C. Bond, Mrs. E. W. Clark, Miss H. L.

Corbin, Miss J. F. Stewart, Mrs. C. K. Harrington, Miss N. J. Wilson, Miss A. M. Clagett, Mrs. H. E. Carpenter, Miss N. A. Gordon, Miss Eva Squires, Mrs. J. B. Murphy.

RESIGNED.

Rev. L. J. Denchfield, Rev. L. A. Gould, Rev. W. C. Griggs, M. D., Rev. P. M. Johnson, Mr. T. A. Leger, Rev. F. R. Swartwout, Rev. T. E. Schumaker, Miss Emma A. Waldron, Miss Eva Squires, Miss A. M. Edmands.

DISMISSED.

Rev. E. J. Miller.

APPOINTEES WHOSE STATIONS ARE NOT YET DESIGNATED.

Rev. G. L. Hibbard and wife, Mr. Robert J. Kellogg, Miss Clara W. Long, Miss Christine Erickson, Miss K. Darmstadt, Miss A. J. Rood, Miss D. D. Barlow, Miss J. M. Bixby, M. D.

MISSIONARIES NOT IN ACTIVE SERVICE.

Rev. LYMAN JEWETT, D. D., and wife, of India.

Rev. MELVIN JAMESON, D. D., and wife, of Burma.

Mrs. L. A. KNOWLTON, of China.

Mrs. J. E. HARRIS, of Burma.

Mrs. L. M. HASWELL, of Burma.

Mrs. O. L. GEORGE, of Burma.

Mrs. M. R. BRONSON, of Assam.

DECEASED.

The number of those who during the past year have finished their work and gone home to enjoy the rewards of the faithful is unusually large. Some of these had been compelled to retire from active work in the foreign field, but more than one half the number were called from the midst of their abundant labor, leaving breaches in the ranks of our workers hard to fill.

Mrs. CHARLES E. INGHAM of the Congo Mission died at Banza Manteke, March 10, 1893. She and her husband went to the Congo in 1881 as members of Livingstone Inland Mission. She was a woman of much force of character, devoted piety and of a bright and cheerful spirit. She established the first Christian school on the Congo and as a teacher, a translator and helpmeet of her devoted husband, made her influence widely felt throughout the mission.

Mr. INGHAM, though greatly bereaved by the death of his noble wife, found his consolation in yet greater devotion, if such was possible, to the great work to which they both had consecrated themselves, the redemption of Africa. From his ripe experience, manly and affectionate nature, and rare executive ability, coupled with sound common sense and sanctified by earnest piety, he seemed, humanly speaking, indispensable to the Congo Mission. As superintendent of the transport service, as the counsellor of all, as an untiring evangelist, and by his extraordinary influence over the natives and with the State, his services were everywhere being brought into requisition, when his useful career was suddenly terminated on the twenty-eighth of

November, 1893. His death was occasioned not by disease. He was crushed by a wild elephant while assisting the natives of Lukunga in protecting their fields from the ravages of these animals.

REV. FRITZ C. GLEICHMAN fell asleep at Leopoldville, June 17, 1893. He was born in Copenhagen, Denmark, Nov. 13, 1855. Coming to America he united with the Baptist Church of Wakefield, Mass., and subsequently prepared for the Christian ministry at Hamilton. He was appointed to the Congo Mission Jan. 6, 1890, and arrived at Leopoldville, where he was to labor, the following December. He entered with ardent zeal upon his chosen work. Just when he seemed to be ripening for a career of great usefulness he was suddenly cut down. His death is a serious loss to the Congo Mission.

REV. WOODLEY W. CAMPBELL died in Cedar Falls, Iowa, Nov. 2, 1893. He was appointed a missionary to the Telugus Sept. 30, 1873. His principal work was at Secunderabad, where he established a station in 1875, being thus the first one to plant the missions of the Union in the Nizam's dominions. Mr. Campbell was a wise, conscientious and untiring worker, never "seeking his own" but always "the things of Christ." Compelled by failing health to leave India in 1888, he fondly hoped to return. When it became apparent that this would be impossible he accepted a pastorate in Waverly, Iowa, and died in the midst of a faithful ministry to this church.

REV. STEPHEN B. RAND died at Amherst, Mass., Nov. 21, 1893. He was appointed a missionary of the Union in 1869, and served with fidelity and efficiency at Moulmein, Burma, till 1876, when persistent ill health left no other course open to him than a return to America, and subsequently to sever his connection with the Union. His later years have been one long battle with pain and suffering, so sweetly and patiently borne for Christ's sake, that all who came in contact with him felt the power of his holy life.

Although reference has been made to the sad death of Mrs. J. E. CLOUGH, who passed from earth May 15, 1893, just before our annual gathering at Denver, the event finds appropriate mention in this record of the faithful, who during the year past have entered into rest. Her name will always be connected with that of her honored husband in the successes of the Telugu Mission. Side by side in all those formative years of uncertainty and struggle she wrought with him, and her wise counsel and quiet but pervasive influence were no inconsiderable factors, under God, in the results that have been achieved.

On Monday morning, July 24, the painful intelligence was flashed to America by cable that Miss EMMA O. AMBROSE, of Toungoo, Burma, was no more. In the words of her beloved friend and co-worker Miss Johanna Anderson, "Just as the light of dawn broke through the eastern clouds on the morning of July 20 she drew her last breath on earth, and the eternally happy day dawned for her in heaven." Miss Ambrose went to Burma in the season of 1878 under appointment of the Society of the West. She was a woman of rare beauty of character and Christian consecration. She loved the Karens and gave her whole being without stint to their moral and spiritual elevation. She often expressed the wish to die in the work, with but a

short sickness and without being a hindrance to her fellow workers. She had her wish fulfilled, for she went from an exhausting attendance upon the sick girls of her school at Toungoo, to her couch, smitten with their disease, and within a few brief days her Heavenly Father took her home. "She rests from her labors but her works do follow her."

Just a few moments after the tidings of Miss Ambrose's departure reached the rooms, another cable announced the death of MARY P. GATES, widow of Rev. Oliver W. Gates, and for many years the efficient corresponding secretary of the Woman's Baptist Foreign Missionary Society. Her sagacity, executive ability and gracious influence among the churches made her a potent factor in missionary work until her resignation of this office in 1890. Mrs. Gates had left her home for a tour of the missions of the Union. After visiting Japan, China, Burma, Assam and India she had returned to Burma for a more extended study of this interesting field, when God called her. Much had been anticipated, when she should return, from the observations among the missions of the Union, of so acute and well-informed a mind as hers. Her eight years' experience as a missionary secretary had qualified her for the task of securing exact and valuable information. But all the wealth of garnered knowledge and suggestion was mysteriously hidden from us by her lamented departure, to the deep regret of all interested in the conduct of our missionary work.

Mrs. ROBERT TELFORD died at De Land, Fla., July 17, 1893. She accompanied her husband to Siam June 24, 1854, and for nine years faithfully aided him in work at Bangkok and Swatow. Not able longer to continue in service in the foreign field, she has been permitted to render efficient help to her husband in his pastorate in several of the states of the home land; her last service being as corresponding and travelling secretary for woman's mission work in Florida.

Mrs. THOMAS ALLEN passed from us Dec. 21, 1893. She was united in marriage with Rev. Thomas Allen, Aug. 1, 1852, and accompanied him to Burma in September of the same year. For six years they were located at Tavoy, when on account of the failure of Mrs. Allen's health they returned to this country. For twenty-one years, during which Mr. Allen was the efficient District Secretary of the Union in Ohio and West Virginia, she was a sympathetic and helpful factor in all his success. She imprinted her own missionary spirit upon her children, one of whom, Mrs. E. N. Harris, since our last anniversary sailed for Burma to labor with her husband at Shwegyin. "She was thoroughly consecrated to her Master's service and has gone to serve Him in His courts above."

DANIEL J. MACGOWAN, M. D., died at Shanghai, July 20, 1893. He was born in Pawtucket, April 5, 1815, and in 1841 was appointed a missionary of the Union to labor in connection with the Eastern China Mission. Returning to this country 1863 he resigned his connection with the Union, and served with honor as a surgeon in the Civil War. Upon his return to China he resided at Shanghai, where he was highly esteemed by the foreign community, and though no longer officially connected with the Union maintained a warm interest in its work to the end of his life.

Mrs. A. A. NEWHALL, died at Southern Pines, N. C., June 26, 1893. She was united in marriage with Mr. Newhall at Secunderabad, India, Sept. 22, 1884, having

previously gone to India under appointment of the Woman's Baptist Foreign Missionary Society of the West. Feeble health compelled her return to America in 1890, and subsequently led Mr. Newhall to sever his connection with the Union.

Mrs. A. L. BAIN of the Congo Mission, stationed at Mukimvika, was called to her heavenly home Jan. 13, 1894. Only in July last she sailed with her husband from Boston to their chosen field. She had diligently prepared herself for work in the foreign field by several years of study at the Central University of Iowa, at Pella. Short was the period of service allotted to her after reaching Africa. In these few weeks she had won the hearts of the natives, and was giving promise of remarkable usefulness.

Even while this record for the Annual Report was being made of those who after faithful labor had entered into rest, a telegram brought the sad intelligence that still another one must be added to the number — Mrs. F. D. PHINNEY, who passed away as Rochester, N. Y., May 4 last. Mrs. Phinney, formerly Miss Lenna Adele Smith, was born at Buffalo, N. Y. She received her education in Genesee Wesleyan Seminary at Lima, N. Y., and sailed for Burma in March, 1891, under appointment of the Woman's Foreign Missionary Society, as a teacher in the Kemendine Girls' School at Rangoon. She was married to Mr. Phinney at Meiktila in March, 1892. For more than a year Mrs. Phinney has been with her husband in this country, hoping for the restoration of her health, ready either for service or the summons to go up higher. It has pleased God to call her from earthly labor to her everlasting reward. In her departure our mission loses a devoted friend and earnest worker.

It is our painful duty also to record the death of GEORGE S. HARWOOD, Esq., a beloved member of the Executive Committee, to which he was elected in 1885. From the first he has given himself with rare devotion to the exacting duties of this position. Though bearing the heavy responsibility of a large business he was rarely absent from the regular meetings of the Committee, besides cheerfully devoting much time and strength otherwise to the important questions pertaining to the work. He generously gave his money as well as his strength, for the establishment of Christ's kingdom on the earth. Wisdom, fairness, gentleness, patience, all sanctified by genuine piety, were happily blended in him. The union of these qualities made our brother a most valuable counsellor in the Committee, and gave great weight to his calmly uttered opinions. His genial and engaging social qualities endeared him to all associated with him, so that he will be sorely missed. During the last summer Mr. Harwood showed some symptoms of impaired health, which disquieted those who were nearest to him. These became so pronounced in the winter, that he determined to drop all business and seek rest and restoration in the genial climate of the Nile. It was supposed that he was improving in health, when the sad tidings came by cable of his death in Rome, Italy. The greatly bereaved family have the tender sympathy of all who knew and loved our departed friend.

The announcement that Rev. Edward Bright, D. D., after having faithfully served his generation, by the will of God had fallen on sleep, came after the first edition of this report had gone to press. This occasion, however, cannot be suffered to pass without a grateful tribute being rendered to his eminent services to this society. From 1844 to 1855 Dr. Bright was intimately connected with the great foreign mis-

sion interests of the denomination as a secretary, first of the Triennial Convention, which position he retained when the convention was reorganized, in 1846, as the American Baptist Missionary Union. The years covered by his term of service were among the most critical in the history of the society. The warmth and even bitterness of the controversies at home and abroad over questions of missionary policy boded nothing short of disaster. That this was happily averted, and the way prepared for the subsequent remarkable prosperity that has attended our foreign work, was largely due to the wisdom and patience, the firmness and courage, of Dr. Bright. The impress of his rare powers of organization can furthermore be traced even to this day, in the methods of conducting the home work of the society which he originated. His services did not cease with the termination of his official relation to the Union. For many years as a member of the Board of Managers, his counsels were of inestimable value. The columns of the great religious journal that he created were always cheerfully granted to the advocacy of the work of the Union, and through these same columns, as well as on the platform of our national anniversaries, his own stirring appeals have been a powerful factor in deepening missionary convictions, and in educating the denomination with regard to the duty of giving the gospel to the heathen. He sought always and everywhere to employ his great talents in promoting righteousness in the earth, and the welfare of our common humanity, and now that he has passed from our midst and we shall see his face no more, we simply voice the universal feeling in declaring that "A prince and a great man is fallen in Israel."

BIBLE WORK.

Less has been attempted in this department of your mission work than during some previous years. The results accomplished, however, seem sufficient to meet the present demands of our fields.

The year has witnessed the printing of a new edition of the Telugu New Testament. The work has been done under the direction of Rev. John McLaurin.

In Assam the revision of the New Testament and parts of the Old in the Garo language has for some time engaged the attention of our brethren Mason and Phillips at Tura. Provision has been made for the printing of 2,000 copies of the revised Book of Genesis, 3,500 copies of the Gospels of Matthew and Mark, and 3,000 copies of the closing portion of the New Testament from the Epistle to Titus. The work of revising Dr. Brown's translation of the Scriptures in the Assamese has been continuously prosecuted the past year. The marked changes that this language has undergone since Dr. Brown's translation was made seem to render its revision a necessity, if we are to continue our work with much hope of success among the Assamese-speaking peoples of the great Brahmaputra Valley.

In Burma a Reference Testament in the Pwo-Karen has just issued from the mission press in Rangoon, and the printing of the second edition of the Pwo-Karen Bible is in progress. In the preparation for the press of these important works the Union has reaped the benefit of the ripe knowledge and experience of our revered brother, Rev. D. L. Brayton, now in the eighty-fifth year of his earthly pilgrimage. God seems to have graciously lengthened his days and spared his strength for this

the crowning labor of his useful life. Early in the year an appropriation was made for the preparation of a photo-engraved edition of the Sgaw-Karen Bible. The work of getting the plates in readiness for the engravers is being done at Rochester, N. Y., by Mr. Phinney, with the assistance of Miss Eastman, an accomplished Karen scholar. The plates themselves are being made in Boston, where the printing also will in future be done upon orders received from Burma. With the completion of this work, at a trifling cost per copy the Bible can speedily be put into the hands of every Karen who will read it.

BURMA.

Though the oldest of our mission fields, Burma still rightfully retains its warm place in the hearts of American Baptists. This is due not alone to the triumphs which God has granted to His servants in the past, but to the new and interesting problems in missionary work that are continually presenting themselves here; to the virgin fields for missionary occupation that are ever opening before us and inviting effort. The latest census returns show how greatly the population of Burma has been underestimated. Upper and Lower Burma, taken together, has 7,722,053 inhabitants, exclusive of the Shan States, which have a population of 375,961; making together a grand total of more than 8,000,000 accessible to the gospel. Of this number, more than 6,000,000 are Burmans, whose religion is Buddhism, the remaining number being divided between the other tribes occupying this fertile region.

The past year shows a quiet but real progress in every department of our work. The older stations for the most part have been well maintained, and our recent advances into new regions, such as the Shan States at Thibaw and Monè and among the Kachins at Myitkyina, have been made secure. The stations recently established at these points give the best assurance of becoming centres of wide power and influence. The interest taken by our native churches, especially among the Karens, in these advances among the tribes of Upper Burma, is a most significant and encouraging fact. Native young men, graduates of the Theological Seminary, are eagerly offering themselves for this work, and the native churches are showing a most gratifying zeal in furnishing the funds for their support.

Another characteristic feature of the work in Burma the past year is the attention that has been given to the matter of self-support. The duty of supporting their pastors, to a much greater extent than heretofore, has been kept before the native churches by some of our missionaries, with encouraging results. The native Christians are responding in many instances most gladly to the appeals that have been made to them. The financial embarrassments of the Union have greatly helped to enforce these appeals; and who will say that this may not prove to be one way in which God will overrule what has seemed to many a great calamity, to the attainment of a most desirable end?

A notable feature of the work in Burma for the past year has been the progress made in education. Good reports have reached us from our schools generally, which afford the promise for the future of a considerable constituency of intelligent young Christians in many of the native churches, certainly to the advantage of the work.

The contemplated union of other races with the Karens in Biblical and theological training has been effected during the past year, so far as existing conditions will permit. New dormitories for the Burman department have been erected at Insein, the Burman Biblical Institute has been removed thither, and the work successfully inaugurated under new auspices. The movement is increasingly popular both among the Karens and Burmans, and the best results may confidently be expected from the change.

The Rangoon Baptist College, under the able leadership of Dr. Cushing, has grown steadily in numbers and favor. Early in the year the college compound became wholly inadequate for the increasing attendance of students, and permission was granted to occupy such portions of the old seminary compound, directly across the street, as should be required. There are now two hundred and twenty students in the different departments of the College, with the prospect of a large increase. Even with the use of the old seminary compound, more accommodation will be needed, and the necessity is felt for the immediate erection of a new dormitory. A First Arts department is being opened this spring. We have been extremely fortunate in securing the services of Prof. L. E. Hicks, so long connected with Denison University, for this department. He arrived in Rangoon the latter part of March, and is now actively engaged with his new work. The College has been blessed with a gracious revival during the past winter, in which many promising young men were led to consecrate themselves to the Master's service.

For further details touching the different phases of the work, we would call special attention to the interesting reports presented in connection with the several missions.

RANGOON—Begun 1813.

BURMAN MISSION. — Rev. E. W. KELLY and wife, Mrs. E. L. STEVENS, Miss E. F. MCALISTER, Miss MARY E. WILLIAMS, Miss RUTH W. RANNEY, Miss H. PHINNEY, Miss M. M. COTÉ, M.D. In America, Rev. A. T. ROSE, D.D., and wife.

SGAW-KAREN MISSION. — Rev. ALBERT E. SEAGRAVE and wife, Mrs. JULIA H. VINTON.

PWO-KAREN MISSION. — Rev. DURLIN L. BRAYTON.

THEOLOGICAL SEMINARY. — Rev. D. A. W. SMITH, D.D., and wife, Rev. WILLIS F. THOMAS and wife, Mrs. C. B. THOMAS.

RANGOON BAPTIST COLLEGE. — Rev. JOSIAH N. CUSHING, D.D., Rev. DAVID C. GILMORE and wife, Prof. L. E. HICKS and wife, Mrs. J. N. CUSHING (in United States).

EURASIAN SCHOOL. — Rev. W. A. SHARP and wife.

BAPTIST MISSION PRESS. — Prof. E. B. ROACH and wife, Mr. F. D. PHINNEY (in United States).

Burman Mission.

Rev. E. W. Kelly upon his return to Burma last October assumed the care of the work in this department hitherto conducted by Dr. Rose. The church had been somewhat distracted by divisions, much to the injury of the work. Happily this hindrance has been removed, and the mission under Mr. Kelly's wise and well-directed efforts is being recognized and gives bright promise for the future. In the absence of any formal report the following extract from one of Mr. Kelly's recent letters may be of interest: —

I am glad to tell you that there were twenty baptisms up to December 31 after my arrival, and

have been five since. There are inquirers in different parts of the field. The former pastor of Lamadaw, with four others, has been received into the fellowship of the church. It was a great joy to me to have them present at the Lord's supper on February 11. It has been more than ten years since the division in the church took place, and we earnestly pray that others may be led of the Spirit to reunite with the church. They will be gladly and warmly welcomed. Once more the Lamadaw church is prospering. The pastor is energetic, the congregations are comparatively good, the contributions give the pastor a fair salary; and in the reuniting with the church of Saya Tha Dwe and others, we see the unity of the spirit in the bond of peace growing stronger. It is of the Lord.

Sgaw-Karen Mission.

The following report of Mr. Seagrave presents a lively picture of the trials, the joys and triumphs of missionary work in foreign lands:—

Our last year's report, with a few additions, would be a good report for this year also, so uniform has been the progress of the work at this station during the years. Though in a few directions all that was desired has not been accomplished, we feel that there has been decided advance and that in important particulars, so that as we review the past year we have real cause for thanksgiving and praise for the good hand of our God upon us.

Speaking, then, first of disappointments; we were not able during last dry season to do so much in the line of visitation of churches as was hoped, owing largely to the care of the school in town; from the same cause, and a period of ill health in the hot season, followed by numerous ills for some time in the rains, our usual rainy season touring was prevented. It has been a disappointment not to be able to do more of this work among the churches and in heathen villages since taking charge of the mission, as we feel that our true work lies in this direction. We recognize the importance of the school and other work which has ever consumed our time and engaged our attention, but believe that the strengthening of the churches and reaching out to the heathen beyond, is for us our true calling.

The increasing attendance of pupils is making increased accommodations, in recitation rooms, dormitories and hospital building, an imperative necessity. Our present buildings are overcrowded, and several of these need renewing, having been in use for a number of years. A large building erected a few years ago for a hospital, has been taken as a dormitory—indeed has been thus used for some time—and in case of sickness, that pupils may have the personal attendance and watch care necessary, they are taken into our own house.

The increasing tendency of our people to scatter—to move on to newer fields, where more land can be taken up, as the country is becoming more settled under English rule—still hinders the growth of churches in efficiency and power. The deputy commissioner in one district has undertaken to prevent this scattering into hamlets of two or three houses, by passing an order requiring people to live in villages of thirty houses. From such fellowship must come that Christian life, influence and advancement which will furnish us with our workers for needy fields and the heathen community round about.

In speaking of more encouraging features of our work, we would mention an apparent increased attendance of the purely devotional meetings at the annual gatherings of the mission. Often it has seemed as though many came for the loaves and fishes, rather than for any real spiritual help. It has therefore been a real joy to find the devotional meetings well attended, as well as the sessions usually regarded as more interesting. While, as is not strange in our large list of one hundred and six churches, the candlesticks of three or four seem about to be removed out of their places, the most of the churches are giving no uncertain light. It causes real thanksgiving to see the spiritual advancement which is being made in many churches, and the blessings which are attending efforts made for the heathen Karens, as for the other races as well.

It should be remembered that ours are Baptist churches, independent bodies of Christians,

doing their own work, receiving and disciplining members, attending to their own duties without the interference of the missionary, and seldom requiring or asking his help. With so large a number of thoroughly trained pastors and ordained preachers, men of experience and power, the work of Christ moves on in many places, in the lines so wisely marked out at the founding of the mission, and with the momentum acquired during the past years. We think it wise to cultivate this sturdy independence, and to leave to these worthy men the reception of members, baptism and other duties.

Of the baptism of Kō Pi Son, the Shwegyin false prophet, and a large number of his immediate followers, some four years ago, no fitting report has ever been made. Suffice it to say that, at present, circumstances have prevented subsequent visits to nurture and train the new converts as was much needed. We believe that the disciples have made real progress there, however, and know that Ko Sah Yay, as he is now called, has done great good among his old followers in various sections of the country. Many from among them have become Christians, and united with churches in our field. Near Hmawbi, where one of the oldest churches of our mission was formed in Burmese times, ninety-eight from among these heathen were baptized by the pastor last year, and many more during the two or three years preceding. Just before Christmas we learned that about seventy-five more of these people were baptized on a single day.

We were glad to have the pleasure of taking Rev. A. B. Simpson of New York, out to this village, on the occasion of his visit to Burma last hot season, that he might see something of the results of mission work in Burma. His words, translated to the people who came together, on the rich gifts of God, were not without fruit, and his visit to them has been remembered.

The event of the year, from which we are expecting great results, was the holding of a preachers' class for conference, prayer and Bible study, during the last of September and the first of October. This meeting had been often talked of and the need for it felt, but difficulties prevented its accomplishment. Though quite unprepared to undertake so great a work with my limited use of the language, the need was felt to be so great that invitations were sent out six weeks before, stating the purpose of the meeting, the time appointed, and something of our hopes and plans, inviting so many of the pastors as could do so, to come in. The matter was meanwhile made a subject of prayer. Our hopes were more than realized. Several pastors were unavoidably detained, but the response was hearty, from all parts of the field. The attendance during the three weeks of the meeting averaged twenty-five. Some were our ablest men, others were those whose training has been very limited. It was a representative body. The eagerness with which they came in, the careful preliminary preparation, note books, pencils and helps, such as were available — and then the taking of notes, the carefulness with which each took outlines of chapters and books, and of addresses made, were inspirations to us all.

The morning session daily, from 6.45 or 7 to 8, was devoted to Bible readings, testimony and prayer. The regular Bible study begun at 10 o'clock, and till 12 daily, the Book of Hebrews was our subject. This was carefully studied, reviewed and a close analysis, fixing so far as possible the points made, was dictated. From 2 to 4 related subjects, suggested in our morning study, questions of church management, question box, analysis of sermons, outlines criticised, occupied the class.

During these two sessions, Rev. T. Thanbyah's help was indispensable. Without his hearty coöperation it would have been impossible to make the meetings at all successful. The class, consisting as it did of workers who had felt the need of such help as was afforded them — of spiritual quickening — was an ideal class for a teacher, and we found the interchange of thought and the pointed questions a constant pleasure.

The evenings were given to addresses, lectures and sermons by missionaries and members of the class on texts previously assigned them from the Book of Hebrews which we were studying, Dr. Smith giving an interesting address on "Lessons from the Life of Paul."

From 1 to 2 o'clock daily, most of the class were present by the kind invitation of Mr. Thomas,

at the Burmese class on the adjoining compound, where they reviewed with the class the life, travels and work of Paul. We are grateful for the ever ready coöperation of Brother Thomas, who helped us often during the evening service, and was always heard by our people with the greatest pleasure. We acknowledge also the great help of Brother Gilmore of the college, who in the evening meetings, and often in the early morning service in Bible readings, proved himself a true yoke fellow. The ladies of the Burmese mission often helped us also at these morning meetings, by their presence, in Bible readings and in testimony.

Thus the Lord has raised up helpers for us, and in a real and practical way, though engaged in different departments, we have been laborers together in the Lord. The work thus begun and carried on we believe was of real worth, and during this and coming years, we believe we shall see fruitage in the better work of the preachers who were present, and in the better understanding of the truth. A real need among our preachers has been met, the class has become an assured thing, and yearly we hope to increase its efficiency. I have been able to know my men better, to know their worth, their ability, and my heart has been drawn to them as it could not have been otherwise in many years among them. They know each other better also, and have been drawn together in Christian thought and fellowship.

With these encouraging features in our work, we look forward to the new year with hope, and are disposed to ask great things of God and attempt great things for God.

In addition to the above we have also an interesting report of the work in the school, and of the religious life and Bible study of the pupils from Mr. H. J. Vinton, one of the assistant teachers, which we withhold from printing in full because of his earnest request.

Pwo-Karen Mission.

God has still spared our beloved Father Brayton, and though past his eighty-fifth year he is still, as his report shows, active in the Master's service.

My report for the year past is simple and short. Soon after the year commenced, I had the pleasure of putting to press the much needed and long wished for Pwo-Karen Reference Testament, and have since been busy in that work. We now hope to get through before March.

I have been notified by the superintendent to be ready to put to press the second edition of the Pwo-Bible as soon as the Reference Testament is done, so there will be no excuse for my being idle for want of something to do. Of course, humanly speaking, I have no reason to suppose that my life will be continued to see the whole reprinted. But it will be continued just as long as He who sees the end from the beginning sees best, and I can ask no more. Should Mrs. Rose live to return, she will be just the one to take up the work and go on; she having been with me and sharing the labor in preparing the first edition, and being a first-class proof reader, is well qualified for the work.

It will be a great pleasure for me to commence the work, and go on until the Master shall say, "*Come home.*"

The Karen Theological Seminary.

No one can read the following significant report of Dr. Smith, the president of the Seminary, without having an increase of faith in the ultimate triumph of the gospel in Burma. The liberality of the Karens in supporting the school speaks volumes. It shows that the churches are coveting the best gifts. The increasing number of young men offering themselves to the ministry is prophetic of a time when the work of evangelizing Burma will fall largely to native agencies.

The forty-ninth year of the Karen Theological Seminary has been a year of marked prosperity. At the end of the first month, 117 were in attendance, and at the end of the year, 111.

On the thirty-first of January, a class of twelve young men were graduated, with appropriate services. For nearly all if not for all of these young men, places were waiting, and places still vacant are crying for more. It is a cause for thankfulness that next year's class numbers twenty-three! Two of the present graduating class volunteered to go to Thibaw Shan State, to labor among the Paloungs; but the exigencies of the Toungoo Bghai field, to which they belong, have prevented their entering foreign service. Most excellent reports are received from Monè, of the two of last year's class, who went to that distant station. Of one of them, Mr. Young writes:—"He is a splendid spirited man, and of untiring energy. They are both of them doing good work on the language." They are obliged to learn the Shan language, the language of the people among whom they are to labor. These are the two of whom I wrote in last year's report, that one was from Moulmein, the other from Bassein, both supported by the Henzada Karens, and laboring in a field foreign to all concerned!

The entering class, in May, like that of last year, numbered upwards of forty. Should the entering classes keep up to that number in the future, we should be embarrassed again for want of room, our dormitory accommodation being only 130, while forty for four successive years would amount to 160. Shall we spend more money and build more dormitories, or take the responsibility of turning away those whom the Lord sends, in response to our own appeal to the Lord of the harvest for more laborers, and for whose labor perishing fields are waiting? Raising the standard of admission would serve only as a *temporary* check, if the Lord is really calling them into the ministry. And before many years, another class of pupils, at the outset small, but bound to grow, will have to be added to these vernaculars—a class of college-educated men, for whom a special and higher course will have to be provided, unless we resolve that such men shall be excluded from the native ministry of Burma.

In this matter of the training of a native ministry, the Baptists of America put their hand to the plough forty-nine years ago, when they called Dr. Binney from his pastorate in Savannah, and the Karen Theological Seminary was established in Moulmein; and there must be no looking back now.

Meanwhile it is an occasion for joy that the A. B. M. Union has secured an ample site, in the suburbs of Burma's metropolis, so admirably adapted to both the present and prospective wants of the theological training of our young men of all races in Burma. Additional land has been secured for the Burmese department, and buildings adequate to immediate requirements are being erected. Indeed, one of the special features of the year now under review, is the coming of Rev. W. F. Thomas to Insein, to inaugurate the friendly association of Burma's races in Bible study. The ideal of this association is not the extinction of the races, but of race-feeling. The Burman would gain nothing by becoming Karenized, and the Karen would lose much by becoming Burmanized. Each can accomplish *more* by retaining their distinctive traits, and *most* of all by cultivating mutual regard and confidence. Some have expressed surprise, and a trace of disappointment, that separate chapels are contemplated; but a moment's reflection will show that the union of chapel services in the Burmese language would require the disuse of the language of the great majority, or else, if both languages are freely used, the result would be simple vacuity, so far as the Burmese students are concerned, when the Karen language is used; and a sliding scale of confused and uncertain apprehension, so far as the Karen students are concerned, when the Burmese language is used. If only the Burmese language is used in public services, the Karens, teachers and pupils, are doomed to comparative silence. The same is absolutely true of the Burmese, teachers and pupils, if only the Karen is used. If both are used interchangeably, a dissipation and waste of power will be the inevitable result. To the above must be added the regret, to use a very mild expression, which either race might feel, at the disuse of its own vernacular.

For the present, the Burmese chapel is little more than one of the cottage dormitories, with its floor let down to the same level throughout. The course of study of the two departments are

diverse, both as to text-books and length of course. These matters will be adjusted, as time goes on. When the higher course of study, above referred to, for college-educated students, is inaugurated, so far as that department is concerned, there will be a perfect union of all the races, on the common basis of the English as a medium of instruction.

So far as compatible with the special object for which the young men are sent to this school, evangelistic work in the outlying villages and on the railway has been carried on. But the great opportunity for this kind of training is afforded by the annual vacation of three months, from February to April inclusive. The pice-a-week collections of the Seminary, amounting to Rs. 162-5 have, by the vote of the students, been appropriated to the support of seven young men, who are spending the long vacation in itinerating in the Tharrawaddy field. The rest of the students are scattered in the various fields to which they belong, where it is hoped that they will do a good work, using the knowledge already acquired, and fitting themselves by experimental acquaintance with the details of service, for a better improvement of their opportunities, when they come back for another year of study.

Three of the recently graduated class belonged to the Toungoo Paku field. The following testimony from Dr. Cross came unexpectedly in a letter recently received: "The seminary boys have just come home, and if you do not dislike a compliment, I have the fact to state that I am greatly pleased with the great improvement they have made. I had occasion to test their knowledge of Scripture, and was very glad to see the accurate knowledge displayed, where I did not expect it. The school has honored itself. We all ought to rejoice and be glad."

The attendance from all the different Karen fields, and their contributions to the support of the Seminary, are as follows:—

Bassein Sgaw	31	Rs. 616- 5-6
Bassein Pgho	6	57- 8-0
Rangoon	22	399- 6-9
Toungoo Paku	15	118- 1-0
Toungoo Bghai	14	111- 7-3
Shwegyin	7	124- 2-0
Moulmein	3	145- 4-9
Maubin	3	137- 2-0
Tharrawaddy	6	134- 2-0
Henzada	6	365- 1-0
Tavoy	0	69-13-9
Siam	4	-
Totals	117	Rs. 2,278- 6-0

During the past year the plan for concentrating Biblical and theological training at one institution has been consummated, by the removal of the Burman Biblical Institute from Rangoon to Insein. A dormitory and other accommodations for students have been erected upon the sightly compound at Insein. Rev. W. F. Thomas, who has had the work under his special care, sends his first report of the Burman department of the Theological Seminary:—

The New Year barely finds me as the sole representative of this department in Insein. After making over the Sandoway Chin Mission to Brother Grigg last March, we took over from Dr. Rose in Rangoon not only the Burmese Biblical Institute but the Rangoon and Pegu Burman Missions as well. Since being relieved of these supernumerary burdens by the welcome arrival of Brother Kelly last October, we have been taking steps towards moving to its new home in Insein what is hereafter to be known as the Burman Department of the Theological Seminary.

Finding that Dr. Rose had already carried one class through the first year of the prescribed course of Biblical study, they, together with an entering class, making a total of thirty-six (one-third of whom are Karens) have pursued their course as best they could under the circumstances. Maung Yaw Han, Dr. Rose's faithful assistant, having been laid aside all the year by a painful illness to which he finally succumbed, Lyah Toke, a former assistant of Dr. Stevens, was secured and gave very good satisfaction. The students were also a great boon to me in

maintaining preaching stations in Rangoon during the rains. It is fondly hoped that our present close proximity to the Karen Department may enable us to do better work in the coming year, not only by the contagion of numbers preparing for similar Christian work but also by such assistance as the two departments may be able to render each other.

As a sample of such coöperation it might be mentioned that my knowledge of the Karen language has enabled me to take the Karen senior class through the closing portion of the New Testament since the Burman Department has had to close for its long dry-season vacation. I have also had the privilege of relieving Dr. Smith of the care of the Tharrawaddy Karen Mission, which naturally looks to the Seminary for such assistance as we can render in the absence of a resident missionary. It would be an injustice to both Tharrawaddy and the Seminary, however, for this arrangement to be permanent, although we would gladly do anything in our power to help this youngest of our Karen fields.

Rangoon Baptist College.

The growth and prosperity of our college at Rangoon during the past two years is an occasion for gratitude and rejoicing. Especially noteworthy is the genuine spiritual atmosphere that pervades the institution. The accompanying reports from Dr. Cushing, president of the college, and Professor Gilmore will be read with interest.

The past year has been one of prosperity for which there is great reason to be thankful to God. I have enjoyed the hearty and earnest coöperation of Rev. Mr. Gilmore, my fellow worker in all plans and efforts for the good of the institution. The influence of so cheerful and able support has been invaluable. I wish also to record the helpfulness of the large sympathy and support which I have had from my missionary brethren. At the Annual Conference of the Missionaries, held in Rangoon last October, Mr. Gilmore and myself were greatly strengthened in heart by the unexpected introduction and passage of the following resolution, prepared by a committee consisting of Rev. Dr. Cross and Rev. Messrs. Bushell and Armstrong: "We, the Baptist Missionary Conference in Rangoon assembled, recognizing the absolute necessity of a higher education under Christian auspices, for our converts among the races of Burma, do hereby express our confidence in the present management of our College at Rangoon, and rejoice greatly at the bright prospects before it. We unanimously and most heartily commend it to the careful nurture of the Executive Committee and Christian brethren at home; and do now express our conviction that the time has come when the college should not only be permanently reënforced by qualified teachers from America, but should also be placed upon a sound financial basis and thereby enabled to do such a work as shall prove it worthy of the inheritance that God has given to the American Baptists in Burma."

The number of pupils has increased to 225. Soon after the first of January, 1893, the Normal department was opened and there have been twenty-six pupils connected with it in three separate grades—Secondary Vernacular, Secondary Anglo-Vernacular and Primary Anglo-Vernacular. Our High School has two classes of ten and thirteen respectively. Of the ten in the University entrance class, eight will sit for the Calcutta University entrance examination in February. The thirteen will also sit for the Eighth Standard examination in the same month. From those that pass the Calcutta University entrance examination, we expect to open a First Arts class, for the instruction of which a teacher has already been appointed by the Executive Committee and will in due time join us. For this fresh token of God's love, we give thanks. The reply to our request for affiliation with the Calcutta University as an F. A. institution still awaits the action of the government authorities, but it will come in due time.

In August a Kindergarten department was opened in connection with the Normal department, whose teacher, like the others in the Normal department, draws salary from the government. This department was necessary for the teaching of Normal pupils in the principles of kindergarten.

With the increase of pupils, we became exceedingly straitened for accommodation for the boarders, and all the dormitory room becoming crowded, Mr. Gilmore and I opened our houses and took in as many boys as there was space for. We were relieved in August by the action of the Executive Committee giving us the use of Amherstia Place on the old seminary compound. This with the two outbuildings was at once put to use, and about sixty boys were housed in the new quarters, while room was also found for three of the classes that could not be accommodated in the college building, where every recitation room is in use except one which is used for the library and the science apparatus. We expect more growth next school year, which begins in May, and need more room to put any increase of pupils, as well as more space for recitation rooms. I feel certain that the Lord whose work we are doing will provide for all our wants.

The religious work in the College has been very interesting. There has been a good degree of feeling manifested from time to time and just now there are about ten applicants for baptism. But we must move slowly as many are quite young and need time to test the genuineness of the change. Two were baptized during 1893, six joined the church by letter, two were dismissed and one died. The present number of members of the college church is forty-six. The regular Sunday services are: Morning prayer meetings in Burman and Karen at 7 o'clock, preaching in English at 10.30 A.M., Sunday school at 2 P.M. and preaching in Burman and Karen respectively at 6.30 P.M. The Burman services are held in the college chapel and the Karen services in Amherstia Place. The contributions for the year have been Rs. 148-13-3. Besides, during the long vacation, many of the teachers and boys solicited money towards a baptistery, which was built at the beginning of the rains. This has been an immense convenience to us, as hitherto we had baptized in the cuttings of the railway, the canal or wherever we could find a place.

There are two C. E. Societies which meet on Tuesday evenings beside the general prayer meeting on Friday evening. The Karen society has twenty-nine active members and two have been baptized in connection with it. The Burman society has thirty-four active members, twenty-two associate members and two have been baptized in connection with it.

There has been some interest shown in helping the College financially by native brethren. This interest is encouraging and we hope that it will increase in the future. The native brethren seem more disposed than ever to look with a friendly eye on the school and will give it more and more patronage as the years roll on, if the divine blessing continues to rest on it.

One thing is absolutely necessary for the permanency of the College, and that is an endowment. The demand for higher education among our large native Christian community is rapidly growing. Already there are many of our Christian young men in other schools where the influences are hostile to evangelical Christianity. Of the twenty-three young men in our High department all are members of our churches but one, and he is seriously considering his duty to become a Christian. To give a Christian educational home to our young men who are determined to have a higher education, is an imperative duty to Christ and His church. They are to be the men of influence in the churches in the future, if they are trained in the truth until their characters have gained strength. The future good of the 500 churches of Burma demands that their choicest youth shall not be trained under influences hostile to them, but be so trained as to be intelligent leaders, whether ministers or laymen. May God open the heart of some one to endow this College to the untold blessing of the churches of Burma in the future.

In addition to the following extract from Professor Gilmore's report, we would call special attention to a most interesting account from his pen, of the recent work of grace in the college, which appears in the May number of the *Missionary Magazine*:—

In reviewing my work for the past year, I see nothing which calls for formal report. My work has been almost entirely connected with the College, and any report I might make would be only a repetition of facts appearing in Dr. Cushing's report. Perhaps I may mention that, since Jan.

1, 1893, eleven lads have been baptized into the fellowship of the College church. Four were converts from heathenism. With one exception all are doing well. I rejoice also in the fact that four others of our boys were baptized at their own homes, during the short vacation.

I have during the year made four trips to the jungle—once with Dr. Rose and others, to Tadah Twa, once with Mr. Thomas to the same place, and twice with Mr. Thomas to Pegu. I hope to spend the last Sunday of the year in the jungle, with some of my pupils. These little trips to the jungle do me good; they bring me into contact with the directly evangelistic side of the work, and freshen me up wonderfully. One other trip I made, with Mr. Seagrave, and Rev. A. B. Simpson of New York.

During this year I have preached oftener than last year, especially in Karen. My knowledge of that language is increasing, though not as rapidly as it would if I had more opportunities of going among the people. With the help of some friends, I have gotten together a little Karen song book, of new and spirited pieces, for use in young people's meetings. It is now in press.

I may be permitted to add that Mrs. Gilmore has been working regularly in the class room, Sunday School and Burmese Y. P. S. C. E. Our own family has been blessed with the best of health for the entire year.

English Baptist Church.

Rev. F. T. Whitman writes:—

Preaching is carried on every day in different parts of the city, and thousands of people hear the gospel every week. Thousands of leaflets are given away, and hundreds of tracts and books sold by our preachers. Arrangements are made with the Burma Bible and Tract Society, so that tracts worth four annas and less may be furnished these preachers at half price, giving them the benefit of the sales. Leaflets in the vernacular are furnished free to the number of 500 a month by the Religious Tract Society of India.

The station at Alon is a very active centre under the care of a Telugu preacher who superintends the Sunday School at that place. The work has been blessed through the year. Inquirers are sent to the Telugu and Tamil church, of which all the preachers and Bible-women are members. On the first of each month preachers and Bible-women meet in my office and render me a written report of their month's work. Then we talk over the plans for the coming month and have prayer together, asking God's blessing upon the work, I pay them their salary, and they go away very happy.

The work among these Indians most sadly needs a new building and compound, as where they now are worshipping and holding their school is in an old wooden building in a most crowded, narrow street. The lot of land on which the building is measures only 25x50 feet. We are earnestly praying for better and enlarged quarters. In the monthly reports are often incidents of caring for the sick, arguments with the heathen, disturbances from the mob, or interference of police, who are heathen. The fidelity of the work is shown in the net gain to the church, and the great crowds at the Sunday evening out-of-door services. The preachers, teachers and Bible-women assist in the Sunday Schools.

MOULMEIN—1827.

BURMAN MISSION.—Rev. EDWARD O. STEVENS and wife, Miss SUSIE E. HASWELL, Miss SARAH B. BARROWS, Miss MARTHA SHELTON, Miss LYDIA M. DYER. Miss AGNES WHITEHEAD, in United States.

KAREN MISSION.—Rev. WILLIAM C. CALDER, Mrs. C. H. R. ELWELL, Miss ELLEN J. TAYLOR.

TELUGU AND TAMIL WORK AND ENGLISH CHURCH.—Rev. W. F. ARMSTRONG and wife.

EURASIAN HOME.—Miss SARAH R. SLATER, Miss ALICE L. FORD.

MEDICAL WORK.—Miss ELLEN E. MITCHELL, M. D., Miss ELIZABETH CARR.

Burman Mission.

Mr. Stevens thus writes of his work :—

During 1893 I have had the privilege of baptizing more persons than in any one year in Burma. That this is not the language of boasting will at once become apparent, when it is added that the number is only nineteen. Of the seventeen who belong in the Moulmein district, or, as it is called, the Amherst district, eight were baptized in the Moulmein English Chapel, three in the Burmese Chapel, one at Kawbeing, and five at Thatôn. Besides these were nine baptized by Pastor Kan-gyi in Moulmein, and five baptized by Pastor Reuben at Kamawet, making a total of thirty-three.

At the end of the first quarter, I made over the cares of the English, Telugu and Tamil department to Rev. W. F. Armstrong, who with Mrs. Armstrong returned to Moulmein, April 1. On the 12th of April, accompanied by Mrs. Stevens, I started on a preaching tour to Mandalay and Bhamo, which occupied a whole month. In response to a pressing invitation from Rev. H. Morrow, I paid a visit to Tavoy, which took me from home nearly four weeks of the rainy season. Four times I have been to Thatôn; and have made all of my usual jungle trips.

August and half of September I devoted to a preachers' Bible class. The preachers' diaries, including my own, give a total of 2,065 tracts and handbills circulated gratuitously. These were in ten different languages. 875 tracts and Scripture portions were sold. Moreover we have sold 129 Talaing books — an unprecedentedly large number.

The attitude of the townspeople continues to be, in the main, that of a sullen, cold, or, at best, polite indifference to the claims of the gospel. The breaks in the ranks of heathenism have occurred for the most part in the district; hence the importance of having an American missionary to master the Talaing, which is still the vernacular of the rural population to a great extent. We are glad to learn that at the Mission Rooms a promise has been made of an effort to secure the right kind of a man for the Talaing (Peguan) work proper. In preparation for the coming of such a man from the United States, with the help of Uh Htaw-pah and Ko Reuben I have published the Talaing spelling-book (printed now for the first time) in an edition of 1,500. This has been favorably received even by Buddhist priests, although most of the reading matter incorporated into it is Christian. It is hoped that a large demand for it will spring up in Siam, where the Mons (Talaings) are said to number not less than one million souls.

We are provoked to good works by the earnestness and zeal of Messrs. Hudson and Halliday, designated to labor on behalf of the Talaings at Yeh (pronounced 'Yay) in the Tenasserim Province. They have been sent out by the Evangelistic Committee of the "Churches of Christ," whose headquarters are at Southport, England. They found ready to hand the New Testament translated by the late Dr. Haswell, and a good supply of three kinds of tracts, two prepared and one revised by him, also a few copies of the "Grammatical Notes and Vocabulary of the Peguan Language," which he published in 1874.

Our own mission was reinforced Nov. 25 by the arrival of Miss Dyer, appointed to Miss Sheldon's school, and by the arrival of Miss Ford, appointed to Miss Slater's school. The Moulmein Burmese Sunday School shows a gratifying increase in attendance. From the enclosed tables of statistics it will be seen that the number of communicants increases but little from year to year. This must be expected, so long as a constant call is made upon us for teachers, Bible-women, colporters and preachers. However we heartily rejoice in the assurance that our loss is the gain of mission stations in Burma proper and Shan Land.

Miss Haswell, though appearing in our report as connected with the Burman Department of Moulmein, has chosen Amherst for her mission centre. She seemed to be providentially directed to this place. The work began in endeavoring to relieve the sick and suffering, with the distinct aim of thereby leading all such to the

knowledge and love of Jesus. She has established a dispensary and the beginnings of a hospital, mainly with funds provided on the field. Through the kindness of friends in America a boat, the "Endeavor," has been furnished to assist her in making tours in the jungle and up and down the coast. From house to house and village to village she has told the precious story of redeeming love, and the Holy Spirit has accompanied the message. The May number of the Magazine contains some leaves from her note book of travel and work which will be read with interest.

Burman Boys' School.

Miss Burrows sends no specific report of the Burman Boys' School, her work being reported fully to the Woman's Missionary Society of the East. With the past year she has completed seven years of arduous and anxious toil in connection with this school, which now numbers more than one hundred. Her work has been blessed, every year having been marked with conversions and baptisms. The responsibility of this work and its manifold cares have become too heavy for any single woman. Miss Barrows feels unequal longer to the task, and earnestly asks that a missionary and his wife be appointed to succeed her. The Boards are looking for the man whom the Lord shall send for this important position.

Karen Mission.

Early in the year Rev. W. C. Calder was transferred from Tharrawaddy to Moulmein to take charge of the Karen work. His regular report of work has not yet been received, but the following from a recent letter will be of interest. Mr. Calder writes:—

Our Association met last week at Kongthine village. I think all were greatly encouraged by the evident progress. There still remains much to be done along the line of self-support. During the last year the people have responded in this direction better than before, though in some places there was almost a complete failure of the rice harvest. I am greatly pleased with the way the Christians receive my efforts to get them to work for their heathen neighbors. Our home mission society has put an evangelist in the field, in addition to carrying on the work in Pa-pyoon and placing a teacher in the heathen village of Wa-see.

During the year there have been 124 baptisms. This of course does not include the 47 baptized by Mr. Bushell and myself in Siam.

We have this year met with a great loss in the death of some of our leading pastors. The working force of the field is now almost entirely composed of young men. Some of these have been well trained in the seminary, and already show signs of future usefulness.

Telugus and Tamils.

These people are emigrating to Burma in large numbers and offer a most inviting field for missionary effort. The duty of giving the gospel to them in their new environment seemed so manifest that your Committee appointed Rev. William F. Armstrong, the pastor of the English Church in Moulmein, to work among the Indian races in Burma. Formerly a missionary to the Telugus in the service of the Canadian Baptist Mission, and speaking fluently the language of this people, he is providentially fitted for this important work. We regret that up to the present writing it has been impossible to relieve him of his duties as pastor of the English

church. The hope is ardently cherished that a suitable minister may speedily be provided* for this church so that during the coming autumn at the latest Mr. Armstrong may be able to devote his entire energies to his chosen work. May we not express the earnest wish that his report may enlist the prayers and active sympathy of many friends in this special effort for the Indian races in Burma?

There was great rejoicing among the Telugu and Tamil Christians in Burma when they heard that a missionary family had been appointed expressly for their people. For several years back I had been doing what I could for them consistently with my duties as pastor of the English Baptist Church in Moulmein, but now that the prospect was that we were shortly to be relieved of the English work so that we might give our whole time to work for the natives of India in Burma, their joy was great.

It is clear that we should do much more for these people than we have been doing. At the time of the last census (1891), they numbered 432,639, and as they are coming in increasingly large numbers they cannot be fewer now than half a million. They are destined to become a very important factor in determining the future of Burma.

As we were in the country only a portion of the year no very lengthened report is called for. The work in Moulmein is under our constant watch care, as, being still unrelieved from the English work, we are necessarily here most of the time. The church numbers sixty-one, five of whom were added during the year by baptism. Brethren Noble and William give their whole time to preaching in the city, in which work they are aided very efficiently by some of the teachers in the school. The school has become quite another institution since Mrs. Armstrong returned to take it up. Several earnest and competent Christian teachers were secured in answer to prayer; pupils are coming in large numbers; and a very hopeful spirit of inquiry into Christian things is apparent in the school.

Mrs. Armstrong and I made a tour of about six weeks' duration to most of the chief centres for our people in Burma. Pegu, Toungoo, Pyinmana, Yemethen, Meiktila, Mandalay, Sagaing, Myingyan, Mambu, Thayetmyo, Prome, Zigon, Leppadan, Tharrawaddy, Thongze, Insein, Maubin and Bassein, were among the places visited, in all of which the gospel was presented to many people in the streets and from house to house, in addresses, in song, and in print, by Mrs. Armstrong, Brethren Noble and Aaron and myself. Aaron is the Tamil evangelist on the railroad who accompanied us most of our tour. The attention given to the word of God was everywhere most respectful, and in cases not a few it was such as to raise our hopes that the living seed was finding an entrance into the heart. Oh, how we wish we were free to follow up the work by frequent visits!

At Bassein there is a Telugu and Tamil brotherhood of about fifty, over which Brother Jacob has pastoral charge. There is also in that town a school of about twenty pupils started by Brother Tribolet. We all strongly wish we had the means to make it what it might be made at comparatively little expense.

At Toungoo there is a company of about sixteen believers over whom Brother Joseph was ordained during our tour in October last. There is there also a little school maintained by the self-sacrificing efforts of Mrs. Cross, which ought to have our help; but we have no funds for it. There is a little school at Yemethen partly sustained by us, the remainder coming from fees, and from subscriptions obtained on the railway lines.

We ought to have a native preacher at once at each of the following places: (1) Pegu, the centre of a large Hindu population; (2) Meiktila, another large centre where Dr. Packer has secured from government a grant of a most desirable site for Indian work provided we make use of it within a year; (3) Mandalay, where there are two or three Christian families and a rapidly growing Hindu population; (4) Mambu, where the people gave us a most attentive hearing; (5) Thayetmyo, where a large proportion of the population is Hindu; (6) Leppadan, or

some other station on the Prome railroad; (7) Maubin, with its large Indian population, about a dozen of whom are Christians; also, (8) Kyaikto and (9) Thatôn. We need funds to support evangelists in these centres till churches are raised up to support them. Who among the Lord's servants will supply this need? We have some good men whom we could send if we could support them.

So far as we are concerned, it is impossible for us to give much time to native work while so many English services require personal attention and our constant presence in Moulmein. We are looking forward longingly to the coming of the man promised for the English work at Moulmein.

Eurasian Home.

Miss Slater has sent nothing for publication; we beg the liberty, however, of giving the readers of the Annual Report some items of interest from one of her letters.

The new building is fully completed, and has been in use since May 15. You will have noticed an item in *The News* in regard to the dedicatory exercises. We had a very pleasant evening, though the rain came down in torrents. What a comfort and convenience it is no one can realize who has not had the reverse to encounter. Of its beauty every one speaks. The contractor was more than faithful to his specifications, for he added ornamentation where no stipulations were agreed upon.

Our school is very encouraging. The new building attracted magnetically, and the attraction seems to be tenacious. I have great comfort in the principal. She is everything that I could desire. The coming examinations will prove the result of the year's work secularly. Only the Father knows of the spiritual results. The girls all seem to have the constraining power of the love of Christ, though we have occasional outbreaks, as we do at home where the principles of Christianity have been ingrafted generations back. We have a circle of King's Daughters, which is proving the means of rapid development in Christ's work. They visited the hospital yesterday. We took the supply of the English room in the government hospital. I chose that to show that we are not prejudicially restricted to our own branch of Christ's church, but that Matt. 28:19 is our motto. I do not like to enumerate my trials, for that seems to magnify them. They are many, but not so numerous as Christ's, nor so severe. May this year be to our mission not the centennial of missions but the memorable spiritual growth and multiplication of missions.

TAVOY — 1828.

Rev. HORATIO MORROW and wife.

Burman and Karen Work.

Another year still finds Mr. Morrow and his devoted wife in the sole charge of both the Burman and Karen work at this important station. For some reason we have failed to receive his annual report, but we know it would be the record of wise, faithful and untiring service. Mr. Morrow has been sorely tried this past year with painful instances of gross immorality, even among those who profess to have accepted Christ as their example as well as Saviour. In other respects the work, both among Burmans and Karens, has not been without tokens of prosperity.

BASSEIN — 1840.

BURMAN MISSION. — Rev. E. TRIBOLET and wife, Rev. T. H. BURHOE.

SGAW-KAREN MISSION. — Rev. CHARLES A. NICHOLS and wife, Miss ISABEL WATSON, Miss AMY B.

HARRIS, Miss HARRIET E. HAWKES, Miss MAY C. FOWLER, M. D.

PWO-KAREN MISSION. — Rev. BENJAMIN P. CROSS (Mrs. CROSS in the United States), Miss SARAH J. HIGBY, Miss LOUISE E. TSCHIRCH. In America, Rev. LEONARD W. CRONKHITE and wife, Miss LILLIAN R. BLACK.

Burman Mission.

Mr. Tribolet writes : —

The year has been a busy one. A dwelling house, kitchen, covered walk and a new road have been built at Bassein, a preacher's house and some outhouses at Wakema, three new schools started, two preachers settled at Ngathinegyoung, three at Bassein and two at Wakema, each of the three stations supplied with a boat for travelling purposes, the teaching staff of the Wakema school increased, and ninety-one converts won from Buddhism.

Ninety-one converts! this is the largest ingathering the Bassein Burman field has ever witnessed during one single year. A new era seems about to dawn on the Irrawaddy delta. In spite of all efforts to galvanize Buddhism into something akin to life, Christianity is steadily gaining a firm footing in this part of the word. Let Colonel Olcott and Mrs. Besant and Countess Wachtmeister keep on preaching Buddhism; they really further the interests of Christianity. Ninety-one baptisms! that means eight months of travel in the year—frequently visiting the new converts—looking after their physical, moral and spiritual welfare. I emphasize the physical. These converts are still in the flesh; they are exposed to annoyances from friends and neighbors and petty officials. It is all very well to tell men and women of the pearly gates and golden streets, but these people have bodies as well—capable of sustaining hunger, thirst, cold and nakedness. The kingdom of heaven is to be established on earth; the redemption of this earth includes the animate and inanimate creation; Isaiah's and Paul's prophecies are to be literally fulfilled.

Only by adopting Christ's method of saving men can we succeed—going to seek and to save, not delegating some one else; going to their homes, getting near their hearts, identifying oneself with them, putting oneself in their places in order to more fully sympathize with their successes and failures, never despairing of their improvement notwithstanding the most disheartening disappointments.

Depressing times have somewhat lessened our contributions. Three of our most liberal givers no longer contribute: one died, one was transferred to another station, another lost his employment.

The first fruits have been gathered in that long-barren field at Ngathinegyoung. Our Telugu work will fall to the share of Mr. Armstrong, the general missionary to the natives of India settled in Burma. Wakema, chosen by government as the headquarters of the new delta district, will be taken in charge by Mr. T. H. Burhoe. This station, half-way between Rangoon and Bassein and the centre of a flourishing neighborhood, will now receive its due share of attention.

Sgaw-Karen Mission.

Report of Mr. Nichols : —

We returned to our field the first week in November, and found a most hearty welcome from all. Brother Cross has held on through sickness and heavy burdens and proved himself to be a wise counsellor for the people and to those who had been carrying the burdens before. He now goes home to get the benefit of much needed rest and recuperation.

Work in the District.—Since returning I have made twenty-eight visits among the churches, in all of which religious services have been held, including one ordination, and forty-two visits among the heathen, as well as placed twenty-seven preachers and teachers among the latter, travelling about 3,000 miles, by launch, on foot, by cart and by elephant. These are at work among Sgaw Karen heathen, Pwo Karen, and mixtures of Sgaws and Pwos, Karens and Burmese. Some of these no longer speak their own language, talking only in Burmese, and all of

them call themselves Buddhists, though they often know but little of that religion beyond gifts to the priests and the general precepts of the Buddhist moral code. Some of them, however, are able to argue very sharply for their doctrines. The only way we find practicable for permanent good is to go and become acquainted with the heathen villagers; get them to accept, with more or less constraint usually, a teacher for their children; place an active, intelligent and spiritual young man or woman there to do this work, and then keep up our visits till they become familiar with the truths of Christianity, and let them feel unmistakably that we respect and love them. This, if done wisely and with a full belief that God is able to renew their hearts and is willing to do it, has hardly ever failed to bring some out into the light and to evince plainly that God's Spirit has preceded us in our work for them.

Since we have had our steam launch, by means of which this has been made practicable, in connection with my other work, we have established four new churches in wholly heathen villages, as well as having had baptisms in many others. As above noted, we have thus far, since my return, placed twenty-seven new workers in these villages, some of which are but very small hamlets of cultivators, a large part of which workers are from our pupils from the town school, and a few from the Rangoon Theological Seminary. Some of these will have to return to school at the close of the three months' vacation at the end of the dry season. These places we shall then endeavor to fill with permanent workers, as we may be able to find suitable candidates. It perhaps does not need to be said that this work, carried on in this way—the only practicable way we have yet found for our particular circumstances—is only possible as the result of years of patient, unromantic and persistent work in the schoolroom on the part of our lady American teachers and their excellent associate Karen workers in the school. It also means a great deal of indirect previous missionary work, in the line of raising funds to carry on this expensive town school work, from partially sanctified and so selfish human nature, which always responds to almost any other call with more alacrity and pleasure than a call to part with hard earned money. They do, however, shoulder these loads with commendable zeal, or at least some of them do, most heroically, and so the work becomes practicable and efficient.

All agree that there has been a more genuine spirit of respectful attention and even earnest inquiry among all races of Buddhists since the last war, in 1885-86, than ever before; and, as far as I can see, it is growingly so in our district, on the part of both Karen races and among the Burmans as well. They are no longer able to ignore the fact of the beneficent results of Christianity on the character and general intelligence of the large body of Karens holding that belief in our district. It is a fact which few of them attempt longer to deny, that the great body of their people (the heathen) are as a whole undoubtedly growing morally worse every year, while holding fast to their belief.

We are attempting—and I hope that we shall be able to accomplish it—to leave no Sgaw Karen heathen hamlet in our district, however small, without a Christian worker. I know of but two or three more which are now without a teacher, and I hope to be able to supply them before the season is over. We no longer wait for them to ask for one or even to promise to accept one, but are trying to carry out the injunction to “compel” them to come. In most cases, judicious care in selecting workers and loving and persistent effort has usually succeeded in gaining over the children and eventually a greater or less number of the parents as well. A few of our workers are now teaching in Pwo villages, as there are so many more heathen Pwos than Sgaws, and they are gaining a firm hold on the esteem and affection of the people there. As the work progresses, racial distinctions are going to fade away more and more. I have been surprised to see how naturally our Karen people are taking to the idea of having the Karen and Burman Theological schools so closely associated in their work. Some of our boys have been availing themselves of the opportunity by studying in the Burman school, instead of their own, and are now doing a much wider work than they could have done had they simply studied in their own seminary, excellent as it is. Without being over sanguine,

we hail the evidences of a more united, and so more effective, effort on the part of all races of Christ's people against the kingdom of Satan here.

The churches alone need some one among them constantly; and if one's whole time could be given to this work only, it would be a work full of opportunity. With the small amount of literature available for the pastors, and without the habit of reading among the people themselves, with the strong currents of heathenism around them, the frequent visits of a missionary stimulate and strengthen them and encourage both pastors and people. It is not only desirable, but this work is essential to the developing of them up to what they ought to be and what they may be, if well led. The financial stringency of the rest of the world affects them also, and this year promises to be one of the hardest yet experienced. The depreciation of the rupee beyond what was ever thought possible has greatly raised the price of all the foreign goods upon which they depend, and the business depression in general has stopped the demand for their products for export. Then the crops for this year have averaged but little more than half the usual yield, and the English government has just decided to greatly increase the amount of the foreign official salaries, in the way of "exchange compensations," etc., thus making the taxes of the people greatly in excess of what they have ever had to pay before, hence some villages have had to borrow money for almost the whole amount of taxes levied, and that at ruinous rates of interest. There is a great deal of apprehension felt for the coming year, and bands of *dacoits* are already rising in many parts of the country. It is going to need a deal of self-sacrifice and faith for them to carry on the work of the coming year.

We have just held our Association, with the largest attendance we have ever had, 2,394. The financial depression made the tone of the meetings less joyous than usual, but our sessions which were given to the consideration of home and foreign mission work were hearty, interesting and inspiring. The principal part of one session was given to a most informing address from our foreign missionary from the Kachin mission who is home for a rest. There is no subject which is so sure to stir our people up to a happy enthusiasm as the subject of the growth of the kingdom in other places.

Work in the City. — This has been the work of the High School, attending to the numberless wants of our people who come in from the different Christian villages, and the work of rebuilding our mission house, the old one having served the mission from the first, with occasional repairs. I have been in town but one Sunday since we returned, yet our new house is nearly ready for occupancy. The school has come to a successful close, and the other duties have had such attention as circumstances would allow. The High School is steadily growing, and I have some hopes that one or two of the Calcutta entrance candidates may go to Rangoon to benefit themselves by a course in our Baptist College. We need all the thoroughly educated young men we can get, to meet the present and coming wider opportunities of the country, as education is becoming general. Uneducated or half-educated pastors and teachers cannot lead intelligently the people here any more than in America or in England. I am glad to say that some of our brightest and best educated young men are now looking forward to the work of the ministry. I do not find nearly so much "hankering" after government positions as I did a few years ago. Some have found that the quails they had so longed for were not the best kind of a diet after all. While we have a few noble Christian magistrates and subordinate officers from among our Karen Christians, yet the great bulk of them have not found official life any more conducive to godliness than in America; especially under the nearly overwhelming twofold temptations from almost entirely heathen associations and the still more baneful influence of some of their foreign superiors in office.

We are pretty well manned in our department now, but have not one worker who is not only needed, but essential to the imperative demands of the work. We have been blessed with excellent health since our return, and look forward to still further blessing in our work for the coming year, even though there are many difficulties in the outlook, as usual, which must be met.

We have left but three of the noble body of native brethren who were contemporaneous with Abbott and fellow heirs of the early persecutions, but their lives are still an inspiration to us all.

Miss Fowler, M. D., speaks thus of her work :—

In sending my report I find that my work among the Karens has been almost entirely with Christians, and in the families of the heathen where I am called I am much hindered by my inability to use the Burmese and Hindustani languages, and by my lack of a suitable interpreter.

Still I find many encouraging signs that the gospel *has* reached some souls and that I came here to them because Christ sent me. I hope in another year to study Burmese somewhat and then I can realize better just what my efforts mean. Certainly my work *does* help to commend the gospel. I have in mind two cases, one of a widow, whom I was able to comfort at the time of the death of her husband ; she has rather clung to me since and seems ready to listen to the gospel. Another woman, also a widow, was ready to give up all and take our religion if her friends would only let her come to my hospital and care, but they would not do it and she is still in darkness.

My training school for nurses is a hopeful sign to me. I have three Karen girls in training and a fourth asking for entrance. A native teacher is with them one hour a day as teacher and I give them all the bedside and practical teaching I can. This department bids fair to be very useful, as already the girls have been called into the jungle to attend to critical cases.

Pwo-Karen Mission.

In the absence of Mr. Cronkhite, still detained in America by ill health, Mr. Cross, in charge of the mission, sends the following report :—

Your letter advising me that Mr. Cronkhite would be unable to return to his work this year, and suggesting that on Mr. Nichols' arrival I should take up Mr. Cronkhite's work, was reinforced by the severe accident to Miss Higby, so that although my health was such that the doctors said I ought to go home, I felt that I could not go until things looked more bright for the Pwo Mission. On Mr. Nichols' arrival, early in November, therefore, I entered on the work in the Pwo department.

Since Mr. Cronkhite left for America there has, of course, been very little jungle travelling done, and few of the churches have been visited by an American missionary, although the ordained pastors have visited the churches as well as among the heathen, and six evangelists have been employed throughout the whole year, three during ten months, and a good number of others for a longer or shorter period ; and these labors have not been without fruit in the conversion of souls, and in awakening an interest in the gospel which we have reason to hope will, like seed buried, ultimately spring up and bear fruit.

The school work has been greatly handicapped by the sickness of the teachers. Of course the accident to Miss Higby was a terrible blow, for she has been entirely disabled for many months ; but I am happy to say that she is now able to do a good deal of work, though she can get about only with the help of her crutches, and we have reason to hope that by the time the next school term opens she will be able to do still more. Miss Lawrence also has been greatly hindered in her work by ill-health, and although always anxious to work beyond her strength has been at last compelled to give up and go for a change to Calcutta.

Under these circumstances I felt that I could be most useful in teaching in the school, especially as, owing to being unable to speak the Pwo dialect, I could not talk to the people except through an interpreter ; for although most of the pastors and many of the leading men understand the Sgaw dialect, the people as a rule do not. I have therefore spent my time in teaching and made only two trips to the jungle. In view of these constant interruptions and

changes among the teachers, the school I think did itself great credit at the government examination, about ninety per cent of the pupils having passed the examination.

I have just returned from the meeting of the Association. The number present was much smaller than usual, because of the rumor that small-pox was raging in the neighborhood; but the meetings were, I think, profitable, and the people all interested.

HENZADA — 1853.

BURMAN MISSION. — Rev. J. E. CUMMINGS (in United States), Rev. NEIL D. REID, Mrs. L. A. CRAWLEY, Miss J. V. SMITH.

KAREN MISSION. — Rev. W. I. PRICE (Mrs. Price in United States), Miss A. M. MODISSETT.

Burman Mission.

Mr. Cummings reports: —

The past year has been one of remaining at my post through many trying circumstances and changes. A year ago, broken in health and in spirits, I saw nothing to do but to go home at once with the children. But after my passage was engaged, there being no one to take up the work should I go, the Prices being away and I the only male missionary left in the station, the government grant for the new building sanctioned and available for this year only, I could not see my way clear to go. The more I thought and prayed over the matter, the more clear it became that the one thing to do was to remain until help should come. In April, when Miss Squires was permitted to return unsucceeded, it became clearer why I had been led to remain.

With more than double work upon me and one native teacher short, five hours daily of classroom work through the rains, household cares and the new building to look after in addition to the general care of the mission, I have had a year of the most exacting work of my life, and am in a position to be duly thankful for the help that has now come, enabling me to go home for a rest, to give the children a fair start in life. I have been led to lean hard upon the promise, "As thy days so shall thy strength be." God has graciously brought me through. Health has been vouchsafed and I have been permitted to accomplish some of the things for which I remained.

In the town, a beautiful new chapel and school building has been erected at a cost of Rs. 16,000, of which Rs. 5,000 came from government and Rs. 1,200 from contributions of Burmans, towards which some Christians gave more than an entire month's salary. This building has been connected with the mission house by a covered walk, a great convenience and protection against sun and rain. Our other old buildings have been made over into dormitories in preparation for a boarding department. The dedication of the new chapel was Jan. 21, 1894, there being present Mrs. Crawley, the mother of the mission, after the absence of seventeen years in America, Mrs. Thomas, the mother of the Karen mission, who entered the town with Mrs. Crawley, the first white women, in 1854, and old U Aing, the first convert baptized here. That these should all have been preserved until this occasion, and that Rev. W. F. Thomas, born in Henzada, should have been raised up to be the leading speaker in both the Burman and the Karen languages, is another evidence of God's good hand upon the mission. It was a crowning day of joy and thanksgiving.

At Sagayyi the church, under the faithful leadership of Ko Yan Gin, has grown in numbers, in spirituality and in good works. Their pastor has since been called to the wider field of the pastorate of the Rangoon Baptist church.

At Rannbyu, on the old mission compound, secured and occupied by Father Brayton more than forty years ago, where a little handful of Karen Christians were left stranded among the heathen of a godless town of 12,000, a school for all races, with Maung Yaw Ba, the best man from the Henzada school, for teacher, was started Feb. 13, 1893, with seven pupils. It now has thirty-six pupils, four of whom have been baptized. The running expenses of the school are

very nearly met by fees and a government grant. An effort is being made to raise funds for a new building there. Maung Yaw Ba, who left a lucrative government position to enter upon mission work, is both teacher and preacher. The school is an educational and evangelical light kindled in a dark place, and a most hopeful beginning of united work by a Burman for both Burmans and Karens, in which he is receiving hearty support and the confidence of both races. This is one of the most hopeful activities of the mission to-day.

The school at Thabyegon, which was started in a heathen community three years ago, in answer to a request from that place and on condition that the people there put up for its accommodation a building which should be used for religious purposes as well, was continued to the end of December and then given up because the teacher had lost courage and wanted to leave the place; but not without fruitage, for the work there had resulted in two baptisms and the school work had been successfully carried on. The teacher, Maung Lu Pe, is now engaged in exclusively evangelistic work with another preacher, from village to village.

At Tarashe, where two years ago there were no Christians, there are now *nineteen* communicants, one of whom, Maung Khaing, who studied the Bible with Mr. Thomas during the rains, is proving to be a successful preacher to the heathen. The converts there are undertaking to build a chapel at their own expense.

Evangelistic work, through native preachers, has been carried on widely through the district, and everywhere preaching is listened to with far more attention than ever before. The outlook is most encouraging. There have been *seventeen* baptisms during the year.

The contributions have far exceeded those of any previous year. The moneys raised on the field have been as follows: For church purposes, Rs. 408-4-6; school purposes, Rs. 1,212-6; benevolent purposes, Rs. 270-2; school fees, Rs. 1,519; government grant in aid, Rs. 5,756. Total, Rs. 9,165-1-2-6. This is more than twice the amount of American money expended on the field during my first year in the country, including my own salary.

In looking back over the six busy years that I have been permitted to labor here, I can truly say that I have here experienced the greatest happiness of my life, have passed through the deep waters of the keenest sorrow, have learned to trust God through dark and inexplicable circumstances as well as through the light. For all good accomplished, the glory belongs to Him. The evil I trust He may forgive.

I rejoice in being able to leave the work in good hands, my successor, Mr. Reid, having for counsellor Mrs. Crawley, who knows the work from the beginning, and for a helper, Miss Smith, who in one month of service here has proved herself a zealous and an efficient worker.

Karen Mission.

Mr. Price, resuming work after a period of much needed rest at home, writes:—

I left Chicago for Burma, *via* San Francisco, October 14, and notwithstanding a detention of seventeen days in Japan, caused by the wreck of the Pacific mail steamer "City of New York," reached Rangoon December 11, and Henzada two days after.

The welcome accorded me on my return has been hearty and enthusiastic enough to satisfy the most exacting. I have, at times, feared that the expressions of joy and pleasure that have greeted me were more than was meet, there being danger of my thinking of myself more highly than I ought to think. During the years that I gave to the work at Henzada before my forced return to America I did what I could. Poor though that service was it was my best, and the hearty appreciation on the part of the people for whom I labored, evinced by this enthusiastic welcome, makes it the more easy to take up the heavy and difficult burdens that I have found awaiting me.

During the twenty months of my absence in the home land Miss Wepf (Mrs. Mosier) and Miss Modisett did what they could to keep the work of the mission in running order, but the interests

to be looked after are numerous and the demands very heavy, too heavy to be laid upon the shoulders of two single ladies. I hope that two ladies will never again be left to struggle under such burdens. I have not been here long enough to make any special report of work done, but am glad to say that the ladies have done heroic service under peculiarly trying circumstances.

This seems to be a time of universal financial depression. While Burma as a whole may not be feeling the stringency as severely as you do in America, still our Karens, who are almost all cultivators, are feeling very keenly the short crops and low prices, and perhaps in no part of Burma does this condition of things fall more heavily than in Henzada. But notwithstanding this depression we hope to sustain our foreign mission undertaking in the Shan mountains and to keep the work on the home field up to the point of efficiency without making any additional appeals to the American treasury. We confidently expect that the time is not far distant when we shall be able to relieve the home treasury of all burdens except the direct support of the American workers on the field. This is our aim, and we shall not rest until it is accomplished.

TOUNGOO.—1853.

BURMAN MISSION.—Rev. HENRY P. COCHRANE and wife.

PAKU-KAREN MISSION.—Rev. EDMUND B. CROSS, D. D., and wife, Rev. A. V. B. CRUMB and wife, Miss FRANCES E. PALMER, Miss ELMA R. SIMONS.

BGHAI-KAREN.—Rev. ALONZO BUNKER, D. D. (Mrs. BUNKER in the United States), Rev. TRUMAN JOHNSON, M. D., and wife, Mr. C. H. HEPTONSTALL, Miss NAOMI GARTON, M. D., Miss JOANNA ANDERSON.

Burman Mission.

Mr. Cochrane reports:—

The addition of one new Burman church is the only item of special interest. Six baptisms only can be reported for the past year, but I am not willing to believe that the total amount of good accomplished is expressed by this small number. Sometimes we think we see signs of a rich harvest in the near future; sometimes the signs seem to point in the other direction, and we even question whether many of those already gathered in have not come seeking only the loaves and fishes. But this thought encourages us—the good seed will not perish, though it may not spring up and bear fruit the same year in which it is sown. “Tares” there may be also, but good “wheat” we have—noble Christian workers who are more zealous to preach the gospel than we ourselves are. Among the Burman Buddhists the work moves slowly, but inasmuch as God has set His seal on this work also, why should not we patiently await His good time?—but without relaxing our diligence, or suffering our faith to waver.

Work has been carried on in the two districts under my care, Toungoo and Pyinmana. In Pyinmana we find the greater readiness to listen to the gospel. In former letters I have presented the needs of that field. In view of the great financial stringency in America, we are not building our hopes on having a missionary established Pyinmana the present year.

In freedom from disaster, the continuance of sound health, the enjoyment of blessings received and blessings promised, we feel to thank God and take courage.

Paku-Karen Mission.

Mr. Crumb writes:—

In the early part of this year Tah Shay, the young man who had been located in Western Karenni, resigned, and I have not been able to get any one to take his place. In Southern Karenni the native preachers have made extensive tours among the heathen, and in some villages the people have a real desire to hear the word of God while others are contented to remain in heathen darkness.

In one village where there were two Christians two others have been baptized; these four Christians have built a chapel and called a good man to become their pastor. There is a large

population in the neighborhood of this little church which will give the pastor a good opportunity to do evangelistic work. I visited a greater part of the churches beyond the British frontier during the past travelling season, and found them unusually well united and growing in the knowledge of the truth.

The famine, they have just passed through has left many in debt, and they have gathered another short crop, which means another year of want and suffering. Many of the people are not able to give their pastors the support they would be glad to; but they are doing oftentimes far beyond what they are able. The diseases that always follow a famine are causing much suffering, especially among the children. I had with me a good supply of medicines, which were very thankfully received.

I have also visited during the past travelling season a greater part of the churches in the Paku field and was made to greatly rejoice at the progress made in some villages, while in others the disciples seem to be slow to take possession of the blessings God would be pleased to give them.

I have never visited the churches when I had so many opportunities of helping the people, especially the non-Christian families of the villages, who were usually present at all the meetings and gave close attention to the preaching. The Sunday Schools in many of the churches are small and unsatisfactory; and some of the disciples do not seem to see the importance of Bible study. There are good day schools in some of the villages, while others only have a school for three or four months during the cool season.

The work in the town school has been pushed as far as possible; Miss Simons and Miss Palmer have given their whole time and strength to it, and much of the progress the school has made is due to their patient labors.

Mrs. Crumb has been able to teach four hours a day during the whole year. In July I had a severe illness which so reduced my strength that I was not able to do any teaching for two months. Mrs. Cross kindly took charge of one of my classes, also my place in caring for the sick, so there was no interruption in the work of the school.

We have all tried to do what we could to increase the knowledge of the pupils in the Scriptures, and to lead them to take a broader view of Christian living. The Holy Spirit has been with us several have been baptized; and others have been made willing to take active part in the prayer meetings. I think we have never had a year where the school has done more for the Karens than the past year. Six have applied for permission to enter the Normal class in the Baptist College in Rangoon, while five others wish to enter the regular course in that school. Two others wish to go to the Theological Seminary. The three young men who were graduated from the Seminary this year have at once taken up work in important fields, and I trust will be able to greatly honor Christ in their work.

Looking at the field as a whole we see progress all along the line, for which we praise God and take courage. Many of the disciples in this field are weak and have but little light, needing much patient instruction before they become active and efficient laborers for Christ; but the Holy Spirit is with them and they are really growing in grace.

There is great opportunity for Christian service in this field and it is a real trial to leave it; but my health leaves me no doubt but that it is my duty to take a rest; so we are arranging to leave for America on the twenty-ninth of March, hoping to soon regain strength and be permitted to return to this land where there are so many opportunities of service to our Master.

Bghai-Karen Mission.

Dr. Bunker reports for the department of the churches:—

During 1893 extensive scarcity of food extended throughout the whole country occupied by this mission. The heathen tribes also, especially the Brecs, suffered much. This hindered

mission work among the people in all branches. Teachers located among the heathen were obliged to leave their posts, in some cases, and the native pastors to neglect their work to secure food for their families. Several hundred dollars were contributed in America for the relief of the Brecs, who suffered most for want of food. With this money rice was purchased in the plains, bullocks were hired and the food was transported several days' journey over the hills, where it was taken by the Brecs over the watershed yet several days' journey to their needy families. Much relief was thus rendered, also an object lesson of Christian charity given which they had not seen before.

This scarcity lasted till October, 1893, when the first crop of rice was harvested in the hills. The new harvest proved a very bountiful one, and the native preachers and workers took new courage and resumed their work throughout the whole field. The villages deserted were reoccupied, schools were reopened and the work took on new life everywhere.

At this time the missionary formerly in charge returned to his field, having been absent two years on account of ill health, and took charge of the churches and evangelistic work, the school and medical work remaining in the hand of Dr. Johnson. The new year has begun most prosperously, notwithstanding the great decrease of aid usually rendered the native workers. The workers never manifested more zeal and enthusiasm in their work than now.

The Southern Bghai Association met the ninth of January, 1894, and the Northern a month later. Owing to the extreme illness of one of the missionaries, the Southern Association had little aid from them, and the Northern none, so that both were practically conducted entirely by the Karens. It is most gratifying to learn that the business of both meetings was conducted in a most efficient manner, and not only that much enthusiasm pervaded all the meetings, but that new work was planned and new men were chosen and appointed. This self-reliance and help on the part of these Karens is most hopeful, and is the glad fruit of years of training. It teaches us missionaries that there possibly may be too much leading on our part.

As regards our work among the heathen tribes, especially among the Padoungs and Brecs, we are glad to report decided success. The English authorities have taken these tribes under their protection, and this has given our work a great impulse, and much added security to our native missionaries. There has been a large call for new men for teachers which we have met as well as we can with our limited resources. At the time of writing this report several bands of evangelists are traversing these tribes, and Mr. Heptonstall is on a tour among the Padoungs. Two churches have been organized among the Padoungs, with a number of candidates awaiting baptism. The change which has taken place among these wild people, not only in this tribe but among the Brecs, even when no baptisms have taken place, seems marvellous, for it even astonishes the native workers themselves, as their reports show.

Perhaps a wrong impression about this work should be corrected here. We often report a large number of villages as calling teachers and joining our mission, as recently happened among the Brecs. This does not mean that they profess conversion, only that they become nominally Christian by giving up their heathen worship and calling a teacher, putting themselves under religious instruction, and recognizing the claims of God. Usually a village thus coming out of heathenism is under instruction one or two years before conversions take place, and then they come forward confessing Christ in baptism by twos and threes only. A part of the village may never thus confess Christ, and by resisting His spirit grow hardened and relapse into their old life.

This year has brought a great sorrow to us in the death of Miss Ambrose; she is greatly missed by us all. But we are made glad by the coming of Miss Dr. Garton, who well fills a necessary gap among the workers. Miss Anderson remains at her post and is greatly beloved by her associates and the people whom she serves with singular fidelity and efficiency. We are very hopeful, for we believe that God is with us truly. He is our great reward.

Rev. Truman Johnson, M. D., reports for the school work:—

The new town training school completed a very prosperous school year the first week in January. Excellent work was done during the year by our native teachers; the pupils seemed intent on making progress and the results of their work were evident in the final examinations. Moral and religious instruction has been made a prominent part of the work. We had the pleasure of witnessing the baptism of several of our pupils during the year, and we trust many impressions have been made which will tell for good in the future.

Two years ago we ceased to admit the lower standard, and gave notice that after 1894 the second standard would also be dropped. This will reduce the number of scholars for the time being, as nearly half the school belonged to these two classes, but gradually there will be a larger number for the higher grades.

The large number of jungle schools are doing good work. They are now preparing to take up the second standard work dropped by the town school. There are to be several schools formed where scholars from neighboring villages will be gathered for instruction in the second standard, while the primary scholars will still be taught in their own villages. This new work has been entered upon with enthusiasm by the Karens, and we hope to be able in another year to report marked progress in the jungle school work. These schools are essentially self-supporting. In the newer villages the teacher is also pastor and as such has some mission help. In many of the older villages there are distinctively school teachers, and they are invariably supported by the villages. We have now many trained young men and women who can do this school work on the hills, and thus permit us to employ the means at our disposal and our time and strength in instructing scholars of the higher grades. These scholars are older and we shall be better able to train them for teachers and preachers than we should be the smaller scholars of the primary standards. We passed a good class in the sixth standard this year and hope to have a class in the seventh next year. The great hope for the future is in our town and jungle schools.

SHWEGYIN — 1853.

BURMAN DEPARTMENT. — Rev. HENRY W. HALE and wife (in United States).

KAREN DEPARTMENT. — Rev. E. N. HARRIS and wife.

Burman Mission.

In the absence of Mr. Hale no report has been received. The work is in charge of Mr. La Chappel, Mr. Hale's assistant, with such aid as the head of the Karen department may be able to render.

Karen Mission.

No portion of our widely extended field has been regarded with greater solicitude than the Karen Mission of Shwegyin. The recall of Mr. Miller precipitated a crisis, especially in view of his avowed purpose to return as an independent missionary, with the intention of creating a division and of detaching the Karens, so far as possible, from their allegiance to the Union. In this emergency, the good hand of the Lord upon us was manifest in the call of Rev. E. N. Harris of Omaha, Neb., the son of missionary Harris of blessed memory, himself born at Shwegyin among the Karens. Their needs in this hour of uncertainty and trial came home to his heart; some one must go to them at once, and in response to the Spirit of God, he said, "Here am I, send me." His arrival upon the field seemed to revive all the old love of the Karens for teacher Harris who died in their service, and this love has been

warmly bestowed upon the son. Mr. Miller has been among them and with persistent efforts sought to rally them to him, but wholly without avail. In grateful testimony to the stamina, the sincerity and spiritual discernment of the Karens it may be said, not one has deserted the Union. For this result we may well thank God and take courage, as showing the tenacity with which the gospel we proclaim is taking root.

The report of Mr. Harris will be read with interest :—

Mrs. Harris and I reached this field Nov. 17, 1893. Peculiar interest has attached to my return to this place where my father spent so many years of unwearied effort, and where some of my own boyhood days were passed. I find that this whole region is redolent with my father's memory, and it may not be out of place for a son to say that, according to every indication, he did a work of superlative excellence. Many who are acquainted with this field have testified that a nobler, more self-reliant and better trained body of Christians than those of Shwegyin is not to be found anywhere in Burma. As friends in America are aware, the mission here is at present undergoing a season of trial owing to a threatened disruption, and much of patience and perseverance is required on the part of the missionary, but the indications are very hopeful that counsels of peace and harmony will prevail.

The event of chiefest interest for the year, looking to the development of the field, has been the erection of a new school building, costing without furnishings about Rs. 11,000. This edifice is now nearing completion and will be a great addition to our facilities for work. Enough money has been raised by the native Christians, together with a grant of Rs. 3,000 from the government, to pay for its construction without the help of the Union. At our yearly association, independently of any suggestion from the missionary, a fund was started for the support of Shwegyin students at the Seminary. Other advance steps were taken, showing that our people have in them the spirit of progress. The contributions from the churches were a third larger this year than last, although the financial prosperity of the people was no greater.

As for the work of your missionary, the first months of life on the foreign field are not likely to be especially interesting. One's tongue is too much entangled in the meshes of a strange language to permit him large liberty in evangelistic effort. I retained, however, sufficient knowledge of Karen from my childhood to enable me to acquire it with greater facility than would otherwise be possible. I have preached twice, and can engage in ordinary conversation quite freely. By next dry season I hope to be able to travel among the churches and break unto them the bread of life.

PROME—1854.

Rev. L. H. MOSIER and wife. In America, Rev. H. H. TILBE and wife, Miss JENNIE F. STEWART.

The coming of Mr. Mosier has proved a great blessing to Prome. As the result of his wise and untiring efforts, under the blessing of God, new vigor has been imparted to this important work and there is great reason for encouragement. Last October he was joined in marriage with Miss Bithia Wepf of Henzada, a devoted and efficient missionary of the Western Society. Though a great loss to Henzada she will prove a most valuable accession to the work at Prome.

Mr. Mosier reports :—

I continued to spend all my time in the jungles between Mandalay and Bhamo until March, only going to the city when compelled to on business or to recruit my health, and returning as soon as that for which I came was finished. As I was working virgin soil I have no conversions to report, but can only say that I had reason, continually, for hope that a continuance of the work would result in fruit as soon as the people had come to a better understanding of what was offered them. With the exception of Katha, I succeeded in visiting each place only once. I had

promised one visit a year to each place, and had men and women on my heart here and there who I felt sure would accept the offered salvation. Among the number was one sweet-faced, intelligent nun, who I fully expected would become a Bible-woman in future; also priests and novitates. It was hard for me to give up the work in that section — especially as there is no one to water and care for the seed sown. There is very great need of a missionary to be stationed at Katha and work the unoccupied territory between Mandalay and China.

Prome.— On the first of April, by an accident, a gash was cut nearly the whole width of my wrist and so deeply as to sever the tendons and the large artery. Before it was healed, the Board asked me to come to lower Burma and I came to Prome, reaching here a nearly helpless cripple, so far as doing anything but walk was concerned. But by the favor of our Lord, the wrist healed in what seemed to me marvellously quick time, and I took up the work as well as I was able.

When I came, no one met me at the steamer except the people living on the compound, and I found myself working alone. But I cast the matter on Him who alone is sufficient for these things, and soon had brighter times. First the senior deacon said that he wished to place at my disposal about Rs. 200 of accumulated tithes, and by my advice he has taken the responsibility of supporting one preacher with it. From that time I have had no reason to complain of Sayah Thin. The church were dissatisfied with Sayah Nyo, their pastor, and talked much of Ko Yan Gin, their former pastor. Sayah Nyo is old, and physically and mentally incapable of doing the work, but, as he seemed a thoroughly godly old man, loved and respected by the missionaries and others, I put him at Thayetmyo and supported him there, leaving the church at liberty to call whom they would, as they had to pay their own pastor.

From the outset I have thrown them on their own resources, so far as possible, leaving them to collect and handle their own money, and it pleased them so much that the voluntary offerings increased very much. But they hesitated to call a pastor without my suggesting it, and in the meantime Rangoon called and secured Ko Yan Gin. So we have no pastor and have no prospects of any, but I think that Rangoon needed Ko Yan Gin more than Prome did. I teach the Bible-class and lead the prayer meetings when in town, and the deacons and others preach.

We have gone down into the water of the Irrawaddy on an average of about once a month since I came to Prome, and I hear of other seekers or believers in the jungles that I have been unable to visit as yet.

After the convention in October Miss Wepf of Henzada united her fate with mine and came to Prome. We went to visit all our stations on the railroad within two weeks of our arrival, but Mrs. Mosier is so prostrated from the overstrain of the past two years at Henzada that she has not yet recovered from inflammation of her eyes after two months, and so I have been unable to go to the jungle since, except once.

THONGZE — 1855.

Mrs. M. B. INGALLS, Miss KATE F. EVANS.

The Lord has blessed the devoted labors of his servants the past year. Mrs. Ingalls is full of hope and praises God for manifest tokens of the Divine Spirit's presence. Miss Evans' return from America with health greatly improved will bring fresh joy and courage.

ZIGON — 1876.

Miss Z. A. BUNN.

Upon this field, Miss Bunn, taking up the work of our lamented Brother George, has full charge. As her excellent report shows, the work is growing under her management.

Miss Bunn writes:—

It was with some misgivings that I offered myself to take up the station work at Zigon. I feared that it might be considered an act of presumption for me to undertake such a responsibility. During the year I spent at Prome, on my frequent visits to this place, I saw how important it was that some one should be here to at least hold together the scattered remnant, and if possible gather some fruit from seed that had been sown by those who have gone to their reward.

I did not find a very hopeful state of things when I arrived. The white ants had preceded me and so undermined the house that it was not safe to walk across the floor. At Mrs. Ingalls' earnest solicitation I called a carpenter at once and had some of the worst places attended to before beginning the general repairs. The appropriation from the Woman's Board was sufficient to make the house quite comfortable and even attractive. The process was slow. I had hoped to be settled before the hot weather, but it came and after that the rains, and still the sound of the hammer was heard, and I was moving from one room to another choked with dust and sick with the smell of earth-oil and paint. But everything comes to an end, and even the carpenter turned his back upon me at last.

I found the Christians wellnigh discouraged on account of being left so long without a leader. The head teacher of this school has lately confessed to me that he was just on the point of seeking another situation when he heard I was coming. There was also some dissension in the church, and the people declared themselves unable to do anything for the pastor's support, but before long the difficulty was settled, and we are now at peace among ourselves. Very few of the church members live in the town—they are scattered all through the jungle villages. I began to make an effort to hunt them up. The repairs on the house, however, and the necessity of doing something for the school at once, prevented any extensive jungle travelling before the rains set in and made it impossible.

My plan was to go first to the villages where there were Christians, but I was so unsuccessful in finding the 133 members reported at Association last year that I was led to examine the church records. I went over them carefully with the pastor and church clerk, and, after eliminating all who were dead, all who had disappeared and those who had been expelled without any note being made of it, I found that the strength of the Zigon church can be accurately put down at eighty-three members. I call the church here self-supporting, because it receives nothing from the mission fund, but the small salary the pastor receives he could not live upon if he did not have other income. Perhaps I ought to say the pastor—not the church—is self-supporting.

Besides the mission house in which I live there is on the compound a two-storied house, that has lately been put in good repair by the people and is amply sufficient for the needs of the church and school, and two houses occupied by the teachers and preacher. There is need of two more such houses for the accommodation of the workers. The salary paid to them is so small that it is impossible for them to pay rent. There have been eleven additions to the church since I came (a little less than a year ago). Of these four were from the school, and the others, five men and two women, were from jungle villages. We also had two received by letter and one restored.

The church at Gyobingouk, seven miles down the railroad, is not in as prosperous a condition as this church, but some of the old members who had fallen out by the way have lately promised to bury old grudges and live in brotherly love. They have united on a pastor and agreed to give something to his support. They report forty-nine members, but I have not had a chance to overhaul the church book, and fancy the actual membership is much less. I have to help the pastor from the mission funds. The people are very poor and really not able to do much. There have been two baptisms there in the last year, one man from the town and one boy from the school.

I have one man stationed at a village five miles away doing evangelistic work. There have

been no baptisms from that quarter though some inquirers have been reported. One man came in asking for baptism, whom it was thought best to send back for further instruction. I have made arrangements to take on one more preacher. Even with him the force is very scanty, considering the extent of the field.

I have received invitations to take up work at other stations but have no intention of deserting my post. I shall remain and do the best I can, although I am well aware that I have not the strength and ability to do what ought to be done on this field. I shall be glad to resign in favor of a missionary family if such can be found to take up the work here. I am very happy and contented, and would not change work with any missionary in Burma, though I cannot tell you of anything particularly attractive about the place. I have had some trials and vexations, but through them all I have tried and proved the promise, "My grace is sufficient."

THARRAWADDY — 1876.

Early in the year it was necessary to transfer Mr. Calder, who was working efficiently here, to the Kàren Mission at Moulmein. Since then the station has been without a resident missionary. Rev. W. F. Thomas of the Theological Seminary has had the oversight of the work, and much valuable service has been rendered by the students. The field is a very important one and a missionary should be at once located here.

BHAMO — 1877.

KACHIN MISSION. — Rev. W. H. ROBERTS and wife, Rev. OLA HANSON and wife, Miss E. C. STARK.

BURMAN-SHAN MISSION. — Rev. WILBUR W. COCHRANE and wife.

Kachin Mission.

No centre of missionary activity in all Burma presents more promising or attractive features than Bhamo. The following reports from our workers there will be read with deepest interest.

Mr. Roberts writes: —

When Brother Hanson wrote our last annual report we were having typhoid fever in the school, from which four promising boys died; but I am glad to report that notwithstanding we have kept the children in school through the rains and most of the cold season, we have, with better boarding accommodations, enjoyed remarkably good health during the year. The school is not quite so large this year, owing to the fact that we have held the sessions during the paddy planting season, and these poor ignorant parents do not realize the importance and advantage of education sufficiently to keep their children in school when they are wanted in the paddy fields. Owing to Miss Smith's illness and transfer to Henzada, the teaching staff has not been as strong as we had planned, but the children did remarkably well in the examination in November. One of our boys, who earned a scholarship last spring, bound himself for five years and agreed to refund money expended in order to finish his education in our college at Rangoon. When in Rangoon in November, one of the head native teachers said to me, "O teacher, I cannot tell you how much help that Kachin boy is to us in our boys' prayer meetings in the college." I inquired, "Can he speak Burmese sufficiently well to edify?" He replied, "Oh, yes, he is so hearty we do not mind his mistakes." Need I say that we are proud of this our Kachin representative in our Rangoon Baptist College?

The government examiner was pleased to recommend that we be given a boarding grant and the full salary for an additional Burmese teacher. The former has been granted and we expect the latter will be. In this school we have one of our best and most experienced teachers devoted

ing his entire time to teaching the Bible and sacred geography. Five days in the week, Brother Hanson has a Bible class for an hour, besides teaching the teachers and advanced pupils the Sabbath-school lesson, thus preparing them for their Sabbath's work.

I write thus fully regarding the school because in this mission we regard it as a strong evangelizing agency, for we are teaching the teachers of these unlettered millions. During the last vacation, every boy and girl who was old enough and sufficiently advanced, was called to teach in native villages. In every case they gave satisfaction, and in some cases they were blessed in leading whole families to accept Christ and unite with the church. These pupil teachers not only teach the children during the day, but collect the villagers and teach them the Scriptures and conduct evening service. The heathen are beginning to realize the advantages of education, for it is not uncommon to find them begging our boys to write their petitions.

Be it understood, by those who fear that we may be devoting too much of our time to education, to the neglect of the more direct work of preaching, that we brethren are not cumbered with school work, for all secular teaching is done by Miss Stark and her native assistants. We are consulted, and assist with our advice, and by keeping the buildings in order and seeing that the native Christians contribute toward expenses.

We have sent with Brother Geis to Myitkyina one of our best and most advanced boys as our missionary, and I am sorry that we cannot send another to take up the Kachin work under the direction of Brother Cochrane in Namkham, for there are thousands of Kachins within sight of that lovely new station. I only wish we could educate and God would call these boys by the hundreds instead of by fives and tens, for we need them to reach their own people.

Early in the year Brethren Hanson and Geis and myself made quite an extended trip to the southeast, and were everywhere received with the greatest kindness and heard with the greatest attention. Later Brethren Hanson and Geis made a tour to the southeast, and with Brother Cochrane visited Namkham, while I with teacher Mau Keh went to the northeast and east among the Kowries and the Marans. In March we went north, visiting Myitkyina, Mogaung and some smaller villages. After our return, having consulted government officials, we came to the conclusion that Myitkyina rather than Mogaung was the place for our new mission.

As Brother Geis was anxious to enter his new field we went up in September by native boat, selected, surveyed, and applied through the local authorities for a grant of the land for school and mission purposes. The grant was delayed until I went in person, in November, and saw the commissioner of the Northern Division in Mandalay, and the financial commissioner in Rangoon, and pressed the matter through. As soon as we were allowed to take possession, I went into the hills and forests around Myitkyina, but found no timber which could be converted, at the present rates of labor, so concluded to build a bamboo and thatch house, except frame doors and windows, which we purchased here.

We have had five by death, and added thirty by baptism, making a gain of twenty-five. I think we have all made progress in the language and have agreed upon a system of Romanizing which the government will accept. Brother Hanson's new house is finished and we hope to complete the house at Myitkyina by March 1. It is pleasant to have a home of my own again, though all did what they could to make my time pleasant while my family remained in America. We are all remarkably well and have much to encourage us in our labors of love.

It seems to me that Brother Cochrane has made no mistake in pushing into Namkham, but the society will make a great mistake, and lose an opportunity, if they do not send a well balanced man here for the Shan and Burmese work, for while I am willing, I am not able, with my many duties connected with the Kachins, to give the Burmese and Shan work the attention it demands. We need and should have a Kachin missionary to settle in Namkham with Brother Cochrane the coming autumn. Ask God for the man and His people for the money, for these fields are white for the harvest.

Burman-Shan Mission.

Though Mr. Cochrane has recently removed his base of operations to Namkham in the Northern Shan States, about three days' journey distant from Bhamo, it has not yet been formally designated as a station and hence his work is reported under Bhamo. The new field is bright with promise for the future. Mr. Cochrane reports:—

At the beginning of the financial year I turned over the oversight of the Bhamo Burmese Shan Mission to Mr. Roberts. But, having been there through the year I take this opportunity to fire a last shot. During the year considerable jungle work was done in neighboring villages, including a trip to Myitkyina at the northern end and another to Katha at the southern end of the district. I quite agree with Mr. Geis that with a Burmese Shan helper he can work from Myitkyina all the villages on the Irrawaddy north of the upper defile. Katha, though less commanding than some other locations for an independent station, could be worked to advantage as an important out-station from Bhamo and help to control the Irrawaddy for the denomination. The school at Bhamo registered thirty-eight pupils at the close of the year, with a good average attendance. The two converts baptized in the fall have gone to Lower Burma, one to Rangoon, the other to his old home at Prome, where it is hoped they will identify themselves with their fellow Christians.

First and foremost among the needs of this mission is a new man who will be in every respect worthy of his missionary neighbors and an honor to his predecessors. Second in importance but imperatively necessary is a chapel and school building. To this end Mr. Roberts stands not alone in holding that, owing to the excessively high price of teak, it would pay to tear down the great Shan Mission house and build a snug cottage and a chapel out of the material. Apart from the shingles for the roof of the dwelling house a comparatively small amount of extra lumber would be required. Furthermore, if it can help mend matters any, I wish to suggest that the Bhamo Burmese Shan Mission is in need of a *well*. Hitherto your representatives there have been compelled to use water either from the village wells over which the natives bathe, allowing the water to return into the well again, or from the river into which the unmentionable filth of the village drains.

At the beginning of 1894 "Namkham" began to call itself a "station." It is too young to have a history. I can only record its birth. We are living at present—my two Shan preachers with their wives, and myself—in our own hired house. One of these men is capable, earnest and always at it. The other is a young man of some promise from Thatôn. It is quite a stretch of the imagination to dignify him thus early as a preacher. I speak rather of what he is striving for and bids fair to be. Their wives are helpful in evangelistic work. Of the business end of this new enterprise from a financial point of view, also of its promise as a mission station, I will make mention a little later. The populous Namkham Valley alone, to say nothing of "Theinni," to the south, is all one man (or half dozen, for that matter) can ever work to advantage.

MAUBIN—1879.

Rev. WALTER BUSHELL (wife in United States), Rev. M. E. FLETCHER and wife, Miss C. E. PUTNAM,
—Miss KATE KNIGHT.

No report of the work at Maubin has yet reached us. Soon after the arrival of Mr and Mrs. Fletcher on the field, Mr. Bushell, in company with Mr. Calder, made an extensive tour among the Karens living over the border in Siam. The journey was marked by very rich experiences. They found little self-supporting churches of faithful ones composed of brethren who had heard the word long years ago, and an eagerness among the yet unenlightened to hear the gospel message. They con-

firmed the faith of the disciples, and baptized forty-seven believers, and found a wide field ready for the harvest. It is the deep conviction of these brethren that a missionary should be sent at once to these scattered communities of Karens in Siam.

At Maubin, the work among the Pwo-Karens continues in a prosperous and healthy condition in the hands of our efficient workers there. Mr. and Mrs. Fletcher have received a cordial welcome, and are entering heartily upon their duties.

MANDALAY — 1886.

Rev. JOHN MCGUIRE and wife, Mrs. H. W. HANCOCK (in United States), Miss ELLEN E. FAY, Miss ANNIE HOPKINS, Miss FLORA E. AYRES.

The words of Mr. McGuire, our sole male missionary in this great heathen centre, are pathetic. The burdens thrown upon him are too tremendous for any one man to bear. Shall he not receive help this coming season, that the marvellous opportunities of this great field may not be lost?

Mr. McGuire writes: —

In looking back over the past year we are thankful for the degree of health which has been granted to us. There has been some but not a great deal of sickness among us and we feel justified in recommending Mandalay as a healthy station.

It is still the day of small things with us. Our force is very small; our results also, humanly speaking, are not large. But the field is great, so are its needs; our prospects, too, of success and the radiant promises of God upon which we rest our hopes. Trusting in them we go forward, feeling assured that although it is not for us to know times or seasons, yet in *God's* time the day of victory will dawn.

The condition of the church is more spiritual now than last year. Mrs. McGuire and I, as we returned from the last covenant meeting, decided it was the best one we have yet seen in Mandalay. The testimonies showed that earnest efforts for the salvation of others are being made by many of our people. In the Sunday-school work, a weekly meeting for the study of the lesson, a class for women taught by Mrs. McGuire, and a class for men which I teach, are the advances from last year.

At the various out-stations work has been carried forward as heretofore. No especial interest has been manifested at any place, but the seed has been faithfully sown. There is this encouraging feature; wherever we have preached this year the people have shown more interest and more willingness to listen than they did a year ago. Whether they are also more disposed to *think* and to *consider* the claims of Christ only time can tell, but we hope it may be so.

During the greater part of the year a class for the preachers and other workers has been maintained, meeting once in two weeks for studies in the life of Christ. Once in two weeks is not very often, but it has been the best I could do with the limited time at my command. It has stimulated Bible study on the part of the workers and given a more intelligent direction to it, and to this class, more than to any other one thing, I attribute the improved spiritual condition of the church. My knowledge of the language is now sufficient for this work of teaching and I can also preach with some little freedom. Yet I have only a start in Burmese and need much more time than I can now command for further study.

About three months of the past year were spent in the jungle, visiting, in all, about one hundred villages. This merely touches, as it were, the fringe of the great field, and while we had the privilege of carrying the gospel to many who heard it for the first time, it is saddening to think of the multitudes in the regions beyond who have still not heard.

In July Miss Edmands left for America. On her departure Miss Fay took charge of the

European and Eurasian school and I of the Burman Boys' school. My time, however, has been too much occupied with other duties to permit proper superintendence of the school, and it has somewhat declined in numbers. The spirit of the school is good, the atmosphere Christian, and the discipline well maintained. At present Miss Ayres is spending an hour a day in that work, which is a great help. But the school will not do the work which it should, nor represent us in this upper province as it ought, until a consecrated man, well equipped as a teacher, comes out from America to take it in charge. The Girls' School, as was said in last year's report, can make little further progress without a new building. Miss Ayres is now here earnestly studying the language, to prepare herself for efficient work as its superintendent. If the needed building can be erected soon the future of the school is assured. There are many things for which we are waiting and hoping, and among the many this building is one.

The English work is now in quite an encouraging condition. This is largely due to the consecrated labors of a young man, formerly a member of the China Inland Mission, but now employed in a drug store of Mandalay, who gives his leisure hours to this branch of the Master's service. The meetings, which are largely attended, are held in a hall well located for English work, and once each month I take the service, at the close of which the ordinance of the Lord's Supper is observed. Several have recently been baptized. One of the members with his efficient wife has taken charge of the Sunday School, thus relieving Mrs. McGuire of its care.

THAYETMYO — 1887.

Rev. A. E. CARSON and wife.

Mr. Carson reports :—

Our mission travel this year has been hindered and curtailed by the building of our new school-house which was so long and badly needed and which is now so happily nearing completion. Instead of over one hundred days spent in the work of evangelizing the jungle villages during the year of 1892, we can this year report only about thirty days in the same work. We have had, however, four native preachers out nearly the whole time and they report good attention from some, severe persecution at the hands of others, and a hearing, either willing or otherwise, by many.

Our schools have done good work. During part of the year we have had schools in six jungle villages, in which sixty-eight pupils have received instruction. Our town school has had twenty-six pupils. Fourteen of these were new entries, all unconverted when they came and all baptized believers when the year ended. We have just had the first government examination in our school, and passed seventy-five per cent of those presented.

We have had twenty-three baptisms during the year, seven of whom were the firstfruits of three new villages. Owing to a failure of crops in 1893 the amount contributed by native Christians was not so large as we hoped it would be. But food has been furnished to all the teachers, and sixty-seven rupees was contributed for the mission work of the Burma convention and elsewhere. On the whole the future looks bright.

MYINGYAN — 1889.

Rev. JOHN E. CASE and wife.

Mr. Case reports :—

During 1893 I continued my preaching from house to house here in Myingyan, made a visit several times to each of the villages within six miles (about thirty in number, some of them quite large) and spent seventy days touring in more distant parts of my field. As heretofore I found the people generally willing to listen to the joyful message of salvation but none ready to give up all to gain it.

The only regular preacher I have, who is stationed sixty miles south of Myingyan, has continued to preach in that region but was laid aside by sickness for several months. A disciple here, whose spirit is willing but whose flesh is weak from age and sickness, has preached about the town to the extent of his abilities and conducted the Sunday services in my absence.

During the year I have used a few simple medical remedies among the people quite extensively and with a good degree of success. Have thus been able to relieve much suffering and also to get a better opportunity to speak of the great Healer of sin-sick souls. For part of the year whenever I was at home, besides the Burman services, I held a service in English for a few Christian natives of India who are stationed here.

The departure in April of my efficient helper Mrs. Casè, with our two children, for America, left me alone in a lonely station; but God has strengthened me according to my need. With a brief exception my health has continued good, for which I feel grateful.

I have no baptisms to report for the year, and among the few disciples some have fallen into sin, making the work very discouraging to outward appearance. Several have applied for baptism but have not given sufficient evidence of conversion, but one who had fallen into sin has been reclaimed.

PEGU — 1889.

Miss EMILY H. PAYNE.

Miss Payne received a warm welcome upon returning to her field, but taking up work so near the close of the year there was little for her to report.

SAGAING — 1888.

Rev. F. P. SUTHERLAND and wife in United States.

Rev. John McGuire writes:—

I have had charge of the Sagaing field since the return to America of Brother Sutherland the latter part of August. The church maintains its regular services and its Sunday school. I make monthly visits to the station, holding services both in English and Burmese. On the last day of the year two candidates, a husband and wife, were baptized into the Burmese church. One or two others are inquiring, and the little company of believers is quite encouraged. During the two weeks preceding Christmas a mission trip was made to Shwebo, Wuntho, Yeu and many of the intermediate villages. The people seemed more willing to listen to the gospel than any others whom we have yet found. In fact in some cases they appeared even eager to know the way.

SANDOWAY — 1888.

BURMAN MISSION.— Rev. FREDERICK H. EVELETH (Mrs. EVELETH in America).

CHIN MISSION.— Rev. ERNEST GRIGG and wife, Miss MELISSA CARR, Miss A. M. LEMON.

Burman Mission.

Mr. Eveleth's report:—

I can safely say that the last year's work has been, to me, the most satisfactory of any year's labor in Burma. At the same time, it has been the saddest twelve months I have ever experienced. Death's frequent visits have left dark shadows upon our hearts. Persecution of Christians, *cruel* persecution of some of my dearest friends; distressing times in America, a young famine here, together with less noteworthy trials in their usual variety, have given to life an unusual tinge of sadness.

Preachers' Class.— Beside our study of the Old and New Testaments, we have added a course of lessons in Dr. Hovey's "Systematic Theology," conducted by the Burman missionary, and

also studies in Dr. Binney's "Homiletics," under S'yah Aung Baw, a graduate of the Rangoon Karen Theological Seminary. The interest manifested in all these studies was truly gratifying to the teachers. The whole number of students enrolled was thirty-eight; the major portion being, as usual, Chins from Brother Grigg's field. Neither vacation, absence or sickness checked the progress of our work during five months less one week.

Touring. — Last year our whole strength was thrown into efforts for the southern district. This year we travelled by boat northward for a full month, advancing as far as the city of An in the Kyouk Pyu district. Learning of a river hitherto neglected by Christian teachers, we made a short voyage of discovery. It was with considerable difficulty that we ascended this, to us, unknown stream, and when our frail craft had struck upon various hidden snags and rocks, and further progress seemed impracticable, and we were on the point of turning back, a solitary bronze figure appeared in the thicket, and turned our apparent defeat into victory.

Our journey by land southwards was at times rather trying to one's nerves. Occasionally we found ourselves surrounded by a crowd of drunken men bent on mischief at the expense of the preachers. The best educated and ablest opposers we met, were usually under the influence of liquor. The ubiquitous toddy-shop is rapidly developing an appetite for this poison, which will ere long make Burma as drunk as the most zealous revenue collector would wish. In one village a drunken mob threatened us with violence, and stole our food. In most of the villages, however, both north and south, we were able to gather respectful audiences, and on occasion the interest ran so high that we were constrained to continue our preaching until midnight. In the course of our tours, we met with real inquirers after the truth, who seem about to accept the world's Saviour.

Conversions. — Among the new accessions by baptism, are eight adults from heathen homes. Of those seriously persecuted, an Arakanese merchant has suffered most. The torch and the law have both been employed to ruin him; but the fire did not consume and the law did not condemn, and out of these severe experiences he has come forth apparently unharmed.

Bible-woman. — Of Mah Lay and her work, I am not likely to speak too highly. She studied the Scriptures under Mrs. Grigg, in the rainy season, and has made visible progress in grace and in the knowledge of our Lord Jesus Christ. During the scarcity of food in this district, she sought out and fed hungry ones, and entertained a multitude of the half-fed from the jungle, while she preached the gospel far and near. An associate is under training who we hope will prove a worthy companion for her.

Mission to the Chins.

So little is the language of the Chins spoken in Sandoway that Mr. Grigg is inclined to question whether this is the proper centre for his work. He is earnestly desirous of finding a location in the midst of the people themselves.

Mr. Grigg writes: —

On the first of March, last, a month and a half after our arrival in Sandoway, the whole charge of this work was given into my hands. Last rainy season about twenty young Chin men studied the Bible, Systematic Theology and Homiletics under Rev. F. H. Eveleth, the Karen pastor and a native Burmese preacher, and did very good work.

On October 15 the men were sent out to their various fields, and on December 5 Mrs. Grigg and I, accompanied by two Bible-women, an interpreter and an evangelist, began a survey of the field. My object was sixfold: First, to explore the field, study its extent, needs, supplies and further opportunities for work; second, to encourage and advise our helpers already stationed and the Christians to whom they ministered in holy things; third, to select stations for several men not permanently located; fourth, to specially spy out for Christ the Chin country north and east of Akyab City; five, to select a new, better, central and more strategic site for our home

as headquarters for the Arakan Chin Mission; sixth, to hold evangelistic services all along our route.

First, to explore the whole field in one summer of three or four months we found to be impossible. The only satisfactory work done in this respect was the ground covered south of Sandoway. Out of the twenty-six Chin villages lying between here and Gwa, our most southern point, we visited twenty of the chief. The largest Chin village south is Gyail Daw, which has about eighty houses; the average village outside of Gyail Daw has, say, fifteen houses, and the variety is from three to forty houses. I give it as my opinion that 4,000 or at the most 4,500 is the outside number of Chins living south of Sandoway and west of the Yomas, and I would not be surprised if 3,000 were the number.

Within a radius (north, south, east and west), of fifty miles there are probably fewer than thirty-two villages and 5,000 Chins—yea, probably fewer than 4,000, whilst on the An river five days' boat journey to the northeast and within a radius of forty miles from An town, there are, according to government survey, 120 Chin villages, which, even though very small, will represent at least 10,000 Chins I should think, and probably double that number is nearer the fact, as the Chins' increase in numbers as we journey northwards.

We can journey northwards only by boat and as the Chins live at the sources of the rivers while the Burmans live at the mouths of rivers we had to cover twice as much ground as the Burman missionary, use twice the length of time to do our work. Then again the Chins live up in the hills—they cultivate paddy fields clear up the sides of and on the very summits of hills and mountains 1,000 feet from the river below. Their villages are small. It is quite common to find from two to six houses comprising a Chin village. We journeyed along the Sandoway, Tungoo, Tawnleway, Poke Tway, An, Myoung Oo, Dalet, Parayat, Kalledon, Lemroo and other rivers, occupying seventy-seven days, yet reached but thirty-five or forty Chin villages in which preaching services were held. From Sandoway to Akyab as the crow flies is but 125 miles, but by boat it occupied ten days and we journeyed up the Kalledon river north of Akyab city 120 miles further among the Kemwees and Myroos. Altogether there are twenty available helpers and money sufficient for their support, while the needs and opportunities call for twenty-five men south of Akyab, leaving the whole of the country north and east of that city, wherein probably ten times the number of Chins—Kemwees, Settoos, Lemroos, Myroos—are to be found, unsupplied as yet. On the Kalledon River I found a double village, one-half Kemwees the other half Arakanese, with a beautiful site for a school and house midway. Steamers pass up and down the river twice a week the year round; both head men were friendly, and after consultation desired a teacher and agreed to contribute about twenty-five dollars' worth of paddy yearly towards the support of one.

As a centre An has twenty-five times the advantages of Sandoway. It was decided to open a new station on the Tungoo River where are twenty villages and many hopeful hearers of the truth, also to build a preacher's house in Parayat and a church and school zayat at a cost of \$7. The villagers do the work for nothing.

I appointed Ko Chee, an Arakanese preacher, to work daily three or four hours among the many nationalities in Akyab city, and he is doing faithful work.

Fourth, it was deeply engraven as a purpose in my heart to do some thorough work in surveying the Chin territory north of Akyab, but only three weeks could be given to the work and the distances were so great and our native sewed boat, manned by three rowers, so slow going that 120 miles up the Kalledon river to Guadet and a flying visit up the Lemroo River was all we did. And how many Chin villages did we visit? Two Myroo, three Kemwee and two Lemroo villages. What were our impressions? That the Myroos and Kemwees and Lemroos should be evangelized soon, and will require at the beginning about ten native helpers; that if the school on the Kalledon be worked this rains very much valuable information about these peoples and the whole northern country will be in our hands by the first of December.

The wild tribes of Chins live in the hill country east of Minbya which is traversable only by foot-journeying. Lack of time alone caused me to regretfully turn away from a ten days' journey overland among this wild people.

My plan of work for this new year is to open no school save where there are Christians or else where aid is given, and on no account to have any village school under my care without daily, systematic study of the Bible. Second, to have all schools subject to government inspection but to receive no grants of money from government for village schools. Third, to have the preacher teach in some central village in each group of villages during the rainy season, preach in such village on Sundays, and close school and throw himself into evangelistic work during the dry season, in the villages about his home.

MEIKTILA — 1889.

Rev. JOHN PACKER, D. D., and wife.

Dr. Packer writes:—

We thank God that we are graciously spared to report another year's work on this field. The lines of work and results have been so much like those of previous years that almost any of the reports of those years would answer for this. It is indeed much the same record of seed-sowing and still waiting for the harvest, which either has not yet had time to mature, or God for His own good and wise reasons still withholds. Unlike last year, however, we have not the joy of reporting even one soul set free from the bondage of Satan during the year, as far as we know; at least none have had the faith and courage to openly confess Christ as their Lord and Saviour.

Still we have not been without evidences that the preaching of the cross has been followed by its natural twofold but diverse effects. In some it is now painfully evident that native indisposition has hardened into confirmed obduracy and settled opposition; in a few, at least, an awakened interest has grown into something like a serious personal consideration of the things that belong to their eternal peace. This, in both respects, is particularly true of the town and neighboring villages, where naturally, as the field at our door, the word has been more preached especially through Mrs. Packer's house-to-house Bible work. The welcome she receives from some in her repeated visits and their marked interest in the truth, witnessed by serious and pertinent questions thereabout, give evidence of the latter state of mind. How intense and bitter the opposition on the part of some has grown was strikingly evidenced a few evenings since, when, we took advantage of the presence of a good force of workers, in attendance here at the annual meeting of the Aungbinè Association to hold street meetings two evenings during the session. The second evening we were stoned, and but for the fact that there were enough of us to make a determined stand against the "disturbers, the meeting would have been broken up with violence and perhaps personal hurt. As it was, one or two persons on the outskirts of the crowd were struck, but happily none very seriously injured. This naturally had the effect to thin the meeting. A good number, however, held out to the end. This is the most violent display of ill-will that we have so far experienced, though by no means the only one.

Moung Oo Shwe Geh, our one baptized convert, has given us much comfort, I am happy to report, by his faithful, consistent Christian life, holding steadfastly on his way through evil and good report alike, delighting to testify to all who will listen to him of the saving grace of God in Christ, and making evident growth in all the graces of the Christian. Contrary to my purpose and wishes but forced by the necessities of the case, having no native assistant and unable to obtain any other, I took him on in September as a colporter-evangelist. My hope and plan had been to have him and other first converts God may give us continue in their usual secular calling, so as to preclude the idea prevalent to some extent, especially in the Burman Mission, that the Mission must in some way find the means of support for its new converts. But necessity acknowledges no higher law than itself.

As to our jungle evangelistic work, as heretofore the want of permanent, capable native preachers has been a great hindrance to its steady and successful prosecution. We are thankful to be able to report that that want, in part at least, has at last been supplied. In November I secured the services of Syah Po Zan, a member of the last graduating class of the Burman Bible Institute. He has commended himself to us both in spirit and deed, and I cannot but hope that his faithful and persuasive presentations of the truth will be blessed of God to the salvation of many. This branch of our work has suffered not only from the want of native assistants but more from my own ill health. All through the rains, viz., from April to November, I was thus prevented from undertaking any work of that kind. Prior to that tours were made to Moondwin, a large town in the extreme northeastern part of this district, and to neighboring and intermediate villages, also to Chyauk Kah, on its southern border, both which afforded opportunity for preaching and distributing the word of life to many hundreds who had never heard it before.

This is especially true of the trip to Chyauk Kah, the occasion taking us there being the occurrence of a great *Hpoogyee Pyan*—as the Burmese call the cremation of their priests, or monks, rather—of a very venerable and much revered *S'tan Gye* or Buddhist bishop, with an *eclat* and splendor that will make it famous in the annals of the district, drawing many thousands from all the country side for twenty or forty miles around to honor the occasion, the festivities and solemnities—if anything like solemnity could be discovered in such a scene of mingled trading and noisy, often wild, sport and hilarity—lasting nearly a week. We have never had such crowds anywhere nor those so eager to hear and receive the word. We found ready recipients for all the Christian literature we took with us, amounting to many hundreds of booklets.

With the return of cool, dry weather and improving health therewith, this work was resumed, beginning with a tour to Myingyan taking us through the western and most populous part of this district for the second time, and clear across the Myingyan district from east to west. This was the most extended jungle tour I have yet taken, affording opportunity to preach the gospel in many villages by the way, some, particularly west of Mahleing, where Christ had never before been named. Falling on “big bazaar”—general market day—at Mahleing on our return gave us the chance to preach directly to a large number and to reach many more indirectly through the leaflets and tracts distributed.

Though without a preacher much of the time, the two stated Sabbath services have been regularly maintained, the evening meeting usually a prayer and conference meeting with varying, though on the whole improved, attendance, the Christians in government service being sometimes absent from the town for weeks together at certain seasons, while of heathen the only constant attendants are our own domestics.

With the beginning of 1893 we instituted the practice of Sabbath morning offerings, and the amount thus contributed during the year was Rs. 44-11, which is devoted to the mission work of the Burma Baptist Missionary Convention in Upper Burma; besides which we have contributed Rs. 53 for other benevolent objects, chiefly education, in connection with the Rangoon Baptist College. This is a very fair beginning in Christian beneficence, I take it, for so small a body of Christians.

Our Sabbath-school work, I regret to have to report, has suffered much from outside opposition, chiefly the hostile action of a Burman government school inspector abusing his official position to stir up Buddhist ill-will against us as a Christian School. So effective has this opposition been that it has practically emptied our Sabbath school. For the present we make no effort to keep such a school, waiting for the turn in the tide that will bring a more favorable condition of things, which, we are sure, will come sooner or later.

Learning in July that government was contemplating opening a new general cemetery in the cantonment two or three miles from the town, I applied for a grant of land for a cemetery for our own communion and any other Christians for whom burial is desired therein, and a plot of about one and a quarter acres of beautifully-located ground, within easy distance of our place,

was granted. A very eligible site containing about the same area has also been acquired by Government grant for mission work for Telugus and Tamils and other Indian peoples, which we plan to begin as soon as we can lay our hands on the man qualified to undertake the work.

The record of our day-school work presents much the same features as in previous years, a fluctuating attendance and frequent changes in the material of the school. As illustrating how great this is and how much our school work suffers therefrom, I may mention the fact that between the government examination of the school in October, 1892, and that of November 1893, with two exceptions the entire body of pupils was changed. Of course with such a state of things, under the present grant-in-aid rules, requiring an attendance of not less than 250 school sessions to sit for an examination and at least a minimum pass in all three compulsory subjects to earn any grant-in-aid our chances of earning such are exceedingly attenuated. We did, however, increase our earnings at the last examination from Rs. 17 to Rs. 27, passing all our candidates eligible for examination under the rules.

THIBAW — 1890.

Rev. M. B. KIRKPATRICK, M. D., and wife, Rev. C. A. RAINE and wife.

We have the statistics from this important station, but Dr. Kirkpatrick's detailed report of the work for the year has failed to reach the Rooms in time for incorporation in this Annual Report. A prominent feature of the work has been the completion of the necessary buildings in process of erection for the use of the mission, though the work of evangelization has not been neglected. Our expectations seem to be fully met with regard to Thibaw as a base of missionary operations among the Shans. Messages have been received from the Sawbwaw of neighboring districts urging that teachers and preachers be sent to their people. The field opening to our workers is wide and friendly. The friendship and, we have reason also to believe, Christian sympathy of the reigning Sawbwa of Thibaw, has been of incalculable advantage to the Union in the opening of this station. During the past year Dr. Kirkpatrick has been strengthened by the arrival of Mr. Raine, with his family. Mr. Raine, though recently transferred from the Congo Mission, has been in previous years a fellow-worker with Dr. Kirkpatrick, and we anticipate much from their association in the work. Altogether the prospects at this new station seem very bright.

MONÈ — 1892.

Rev. W. M. YOUNG and wife, A. H. HENDERSON, M. D., and wife, Mrs. H. W. MIX.

Mr. Young writes:—

The first month of the year we gave entirely to language study and were permitted to work without interruption. The greater part of February was spent in preparation for the trip to Monè. When I left Boston it was with the understanding that we remain at Toungoo one year in the study of the language. In consultation, however, with Dr. J. N. Cushing, Mrs. Mix and Dr. W. C. Grigg after our arrival in Rangoon it was thought best by all that we proceed at once to Monè, so we acquiesced in their judgment.

We left Toungoo Feb. 13, 1893, and reached Monè March 14, 1893. Dr. Griggs met us at the end of cart road and returned to Monè, and then started for America two days after our arrival.

We found but little work had been done. A teak house was begun, and a bamboo house finished, besides a bamboo chapel; but the chapel was falling down and of no service at all. At

once we had to build houses for native helpers, press the work on the teak house so that we might move into it, build outhouses, clear and fence another compound, and dig a well, which was no light task, because of striking rock through which we had no tools to penetrate. It is specially trying to do such work here as material is scarce, and the workmen very poor and by no means reliable. The secular work has thus absorbed so much of my time the past year, that as a consequence my study of the language has been sadly interrupted.

The first three months we were all in the enjoyment of good health. In June Mrs. Young experienced a violent attack of dysentery, with recurring attacks at intervals afterwards, so that for three months I suffered great anxiety on her account. In September she began to improve and for the last five months we have been in excellent health, and what time I could command has been devoted to language study.

The native workers were all arranged for before I reached Burma. Two were young Karens who had just graduated from Insein Theological Seminary. They are very fine young men and quite zealous. One of the teachers, a Burman with a Shan wife, came from the Toungoo work. I have but one Shan preacher, making four native teachers, but only one could do effective service as all had to acquire the language. Beside the above Mrs. Mix has a Karen preacher, the only ordained native worker, one Bible-woman and one young woman who teaches in the school.

The Work Done.—For some time after our arrival last March we held meetings in the city at different zayats. The attendance was always good, ranging from 100 to 300, and considering the character of the people the attention was quite good. Later in the season we had so much fever among our workers, in connection with Mrs. Young's poor health and the rainy season, that we were obliged to abandon the evening meetings in the city. I have resumed them but we are not holding them so frequently. We have held regular Sunday service all the year, though the attendance has been light.

The native Christians meet every evening for prayer and often from five to twenty outsiders meet with us and thus we have a chance for preaching. We have no organized Sunday school but Mrs. Mix has taught the school children nearly every Sunday, and often quite a number of others have been into the meetings. Many have come to the house during the entire year, and so very much preaching has been done in that way. Much personal and house-to-house work has been done all the year in the city.

The most promising work has been the bazaar meetings on general bazaar days—i. e., every fifth day. I built a zayat in the bazaar at a cost of Rs. 160—money raised in the church collections, and my own contributions. The attendance at the bazaar meetings has always been good, seldom if ever below 100, with an average attendance of about 200. The after part of the meetings is always devoted to personal effort. These have been by far the most hopeful meetings held during the year. We have been unable to sell books, but tracts have been distributed freely, also some portions of the New Testament. Men often call for tracts who reside in other states often quite distant, so the seed is being scattered.

On the thirteenth of August we organized a church of ten members, all native helpers. We have received no one by baptism during the year, some have applied but were put off, and our hopes were destroyed by the after walk of some of them. One I think we will baptize soon. The church contributed up to December 31, Rs. 107-9-3, which has been applied on the work here. I have done very little jungle work as I have had neither the time nor men qualified for this service.

The field.—Monè is smaller than the figures given in the year book. The census report gives 550 houses; the actual number is about 650, I think.

The bazaar draws from a very large territory, as this is the most important bazaar in this section of country and people come from miles. The country is rather sparsely settled. Mawkmai, twenty-five miles southwest, has as large a bazaar and a larger accessible population. Mawkmai is easily accessible and the state can be worked nicely from this point. North about thirty miles

is a densely settled section of country easily accessible from Monè. To the west, northwest and southwest are several smaller states, some quite distant, still they give a good field for work.

The country as far east as the Salwen River can be worked from here, but the work will require a great amount of travel. The cart road now comes within about seventy-five miles of Monè. The government is surveying the road at present as far as Monè, so we will have a cart road in two or three years. Work is now being done on a telegraph line and the line will be completed in about four months to Monè post office, ten miles from the city.

At present some officials are laboring to settle the boundary line between Burma and Siam and a fort will be opened at once at Kaing Tung. That is the largest town in the Shan States and from all reports would appear to be, in many respects, the most important point for a mission station in Shan land. Buddhism has less hold and the people fewer prejudices to overcome. A station should be opened there as soon as possible. With a post office and fort already there, there will be but little difficulty from the isolation. The native fruits and vegetables are more abundant than at any other town in Shan Land.

The Outlook. — Last year we were hampered in work, not knowing the language and having but one preacher who could preach in Shan. We begin the year with some knowledge of the language and four preachers able to do effective work. Dr. Henderson's arrival will be a great blessing. At present there is a manifest opposition on the part of a few very strongly marked, but on the other hand attendance at all meetings has been fully sustained and many are taking a much deeper interest than before. There has been an increase in attendance in school recently and our Sunday services are better attended.

We begin the year very hopefully. While we cannot tell whether it will require another year of sowing before any fruit is gathered, there is no doubt that the seed sown will bear fruit. At present several hundred men from different states are in Monè and we have labored very earnestly with them, so the seed is being scattered widely. We are praying for God's blessings and for the guidance of his Holy Spirit in all our work.

MYITKYINA.

Rev. GEORGE J. GEIS and wife.

It was originally the intention of the Union to establish the new station for the Kachins at Mogaung, and our Brother Geis was sent out with this expectation. Recently the English government have decided to make Myitkyina, rather than Mogaung, the official headquarters for the district. The same considerations which influenced the government in making this change, applied with equal if not greater force to ourselves, in the selection of the most desirable mission centre. After careful examination of the whole region by our workers on the field, under the experienced guidance of Mr. Roberts, the request was made to the Committee, that Myitkyina be fixed upon as the location for Mr. Geis. This request was granted, and at once provision was made for the erection of temporary accommodations. The wisdom of this decision has been confirmed by recent advices. Under date of February 22, Mr. Geis writes: —

On my journey up the river I visited several Kachin villages. I cannot tell you how happy they seemed to be to hear a white man speak to them in their own language. Several families and a chief made friends with me by exchanging presents. I have counted no less than twenty-nine Kachin villages above the defile on the banks of the Irrawaddy, and I have been informed by a government official that there are many more on the smaller tributaries. The same gentleman said he believed there were between two and three thousand Kachin villages, containing from five to eighty houses, within a radius of eighty miles of Myitkyina.

Mr. Geis' official report has not yet been received. We have been informed, however, that on December 8 he began clearing the jungle for the compound and at this writing doubtless he is settled in his new home.

ASSAM.

The record of the past year in Assam has been one of steady, quiet progress. The workers in the field are pervaded to a remarkable degree with one steadfast purpose and that is to give the gospel to Assam; and with this the most cordial fellowship and harmony is manifest in all their councils. If the work among the Assamese-speaking peoples in the valley of the Brahmaputra seems to drag, the deficiency is more than made up by the movement among the hill tribes. Nowhere throughout our wide field is there richer promise of a plentiful harvest, than among the Garos, Kols, Mikirs, Nagas and Rabhas. These peoples are as yet untouched by the vices of godless European civilization, nor have they felt the blighting influence of Hinduism. Children of nature, hardy, manly, independent, they are ready, even in many instances hungry, for preachers and teachers to show them the way of the Lord and to care for their children. It is a time of opportunity just now. We may reap most abundantly if only we will send forth the reapers. This conviction seems firmly fastened, as by the Divine Spirit, upon the hearts of all our missionaries in Assam. It found voice in a convocation of the workers held last December, at Gauhati, upon the eve of Mr. and Mrs. Mason's departure to America. Almost our entire force of missionaries on the field was present. One main object of the conference was to furnish Mr. Mason with all the *data* for intelligently representing the needs of the work, and to enable him to voice the united sentiment of Assam, and so the more effectively appeal to the churches and friends of the Union in America. The address adopted by this conference will appear in the June number of the Magazine, but we beg leave to make a quotation which expresses in few words the present status of the work and its reasonable demands: —

It is impossible to enter into all the details of the situation in this brief memorial, but the following points we would especially emphasize: While we appreciate the interest taken in this field and the efforts to plan for it as generously as the resources of the Society have allowed, it is our firm conviction that nothing like adequate measures for the evangelization of Assam have yet been undertaken, a fact plainly indicated by

(a) The condition of the work among the peoples of the plains, which everywhere shows that we are too weak for the aggressive measures which the situation calls for.

(b) The scarcity of native workers, this latter owing, in no small degree, to the fact that during all these years the fewness of our numbers has made it impossible for us to undertake adequate measures for their training.

Our belief that the time has come, in God's providence, when the feeble efforts for the evangelization of Assam, extending over a period of fifty-seven years, should give place to a vigorous and well-defined policy which will be somewhat commensurate with the needs of the field and a credit to our denomination, a sure harbinger of success, even from a human point of view, and a glory to our Lord Jesus Christ. In carrying out this policy we would

(a) Follow our Lord's example in sending forth the laborers two by two, rather than leave a great work depending, so far as human agency is concerned, on the life or health of one man, and

(b) Have in view these three particular objects: 1. To strengthen the forces in the stations already occupied. 2. To add at least one man to some one station whose special work would be the training of native workers. 3. To occupy certain new stations, where there seems to be great need and great promise of successful work.

To attain these objects twenty-two new missionaries are needed,

The reports from the field will present in detail the nature of the work and the progress made the past year:—

SIBSAGOR—1841.

Rev. C. E. PETRICK and wife, Rev. O. L. SWANSON and wife. Rev. A. K. GURNEY and wife in America.

Mr. Petrick reports:—

The last year has been a year of blessing for Sibsagor. At the beginning of the year we were alone in Sibsagor. Brother and Sister Swanson arrived in September to share with us in the privilege of working in this field. Brother and Sister Firth came to Sibsagor in December to open a new station in North Lakimpur, where they will go as soon as we are able to build a house for them.

I have been able to travel to all parts of the district, as in former years, visiting our Christians and preaching to the heathen. I have been generally accompanied by Thomas, one of our Kol preachers, an excellent man. He has been of great help to me in the work.

All the native evangelists have done good work. We have been really blessed in getting such a number of faithful Christian workers. We have now nine native preachers, all Kols but one, who is Assamese, the pastor of our Sibsagor church. The Kols have a great deal of missionary spirit. This assures a bright future of our work here. Our ordained Kol preacher Johann, a real brother beloved to me, has travelled on foot all over upper Assam and has brought many heathen to Christ. He is a man of considerable influence among the Kols on account of his true Christian character. He is liked by all, Christians and heathen.

The churches have all gained in membership and strength. One new church was organized at North Lakimpur. So we have now seven churches. I baptized at Elengmara near North Lakimpur eleven converts in February and thirteen more are waiting for baptism in two other places near that station. The foundations for a promising, vigorous work have been laid on the north side of the valley. We baptized in all ninety-one during the year, fifteen Assamese, one Eurasian girl and seventy-five Kols. Two members came to us from other places, three were restored, one was excluded and four left us for the better land. So our present membership is four hundred and forty-five. Of this number fifty-six are Assamese and three hundred and eighty-nine are Kols.

During summer, from the end of May till the middle of July, I had again my Bible-class. All the preachers and other young men came in for instruction. I had fourteen young men in my class. In Scriptures I taught the Gospel of John and Proverbs and Job. In church history we went over the history of the church in the seventeenth and eighteenth century. I gave singing lessons four times a week. Bodhiram, our Assamese preacher taught Old Testament history in Assamese, and Johann, our ordained Kol preacher, taught the life of Christ in Hindi. Besides this all had lessons in Assamese and Hindi reading and writing.

The station school is the same as last year. The highest number of boarders we had was eighteen. The number of scholars on the roll was thirty-four. A young lady to make this school a good training school for our Kol mission is urgently needed.

The Bible-woman, Numoli, has done faithful work. One Assamese woman who was frequently visited by her, was baptized this year. We could not do without a Bible-woman. Sunday schools we have in all churches after the Sunday morning service. All are expected to stay for the Sunday school, adults as well as children.

NOWGONG—1841.

Rev. P. H. MOORE and wife, Rev. P. E. MOORE, Miss LAURA A. AMY, Miss NORA M. YATES. Mrs. P. E. MOORE in America.

Rev. P. H. Moore reports:—

The year 1893 has been one of many mercies to us personally and we have been rejoiced by tokens of God's blessing on His work in the Nowgong district. We began the year with seven missionaries. Two have gone to America and the rest of us have been permitted to continue at our posts, in a comparative degree of health and strength.

My own time and strength have been largely given to revision of the Assamese Bible. In January we all went to Tura to attend our Triennial Conference there. From February until Brother Gurney left I worked with him on the Old Testament. Since his departure at the end of April, I have revised the gospels by Luke and John, going over them twice each, and made a mere beginning on the Acts. This with a little work on Assamese Grammar, Vocabulary and Phrase Book sums up my literary work for the year.

Mrs. Moore translated "Lines Left Out" and has it nearly through the press.

The work of accounts and correspondence connected with mission treasury have taken time and strength. I have had a Sunday-school class, led the weekly prayer meeting and preached in the bazaar on Sunday evenings throughout the year, besides taking my turn in preaching at the regular Sunday services of the church; have also done some little touring. Withal the year has been one full of work.

Of the work in general, I am thankful to be able to report a good degree of progress. The station church, while still without a pastor, has maintained regular services, the leading members taking turns in conducting the Sunday morning services. An attempt has been made to secure a pastor, but that failing, an evangelist (in the New Testament sense of the term) was employed and has been at work since September 1. A woman's prayer meeting has been maintained a good part of the year. Eleven have been baptized into the church, two have died, four have been restored and two excluded, leaving a membership of forty-four at the end of the year. The church at Udmari has had thirty-nine accessions by baptism, making a total of fifty baptisms in the year, and more than double the number baptized in this district in any year since my arrival here in January, 1880. The church at Udmari is composed of Kols and the membership is scattered over a distance of more than twenty miles, the greater portion of them living about two chief centres. The goodly number gathered in from this people has been a cause of special rejoicing and gratitude. There are signs of continued growth, if only the work can be properly pushed. There is great need of competent leaders of their own race and language to lead and teach this people.

The station church has received nothing from the mission, but the missionaries present have contributed in the weekly collections. The presence of the Spirit has often been manifest in the station day school, which under the superintendence of Miss Yates has been making progress and doing good work in both religious and secular instruction. A good amount of work among the women has been done by Miss Amy, who has usually been accompanied in this work by Mrs. P. H. Moore.

Three Mikir evangelists have been employed throughout the year, all of them able to speak in Assamese to the Assamese people; also one Cachari evangelist, who works among Assamese and Bengalis as well as Cacharis. One evangelist was diverted to the Bible revision work.

The census of 1891 gave the population of our district at 344,141. For the six years previous to 1891, the average number of deaths was 7,766 yearly. In 1893, 14,430 deaths were registered, of which 5,407 were attributed to the dreadful scourge called "Kala-Azar." An epidemic of cholera accounts for part of the excess over the former average death rate. We have made a special effort to interpret to the people this high death rate, and especially the "Kala-Azar," as a

visitation from God on account of their sins. We have observed some indications that the people are thinking seriously along this line. We pray especially that God will, through His Spirit, convict them in respect of sin and of righteousness and of judgment.

GAUHATI — 1843.

Rev. C. D. KING and wife. Rev. C. E. BURDETTE and wife in America.

Mr. King writes :—

These churches are not maintaining at their own expense a station school. But they continue to take an intelligent interest in preparing young men for the work of teaching and preaching. Such as seem suitable to be chosen for such a work are sent to the Tura Normal School and supported there by the contributions of the churches. The churches also continue to support an itinerating evangelist. They also appointed teachers this year to three villages in which the word of God had not been taught before, and as a fruit of the work of these teachers we now have a community of baptized believers in each of these new places, twelve in one village, twelve in a second, and five in the third.

Our little church here in the station cannot point to any such manifest fruits. But it is with hearts enkindled with new and large hopes for the people of the plain, that we have come to the end of this year.

Our Missionary Conference, held here from the eighth to the twelfth of December, at which there were present seventeen of us Assam workers, including four new arrivals, has been a blessed time to us all (as was our Triennial Conference at Tura, which also came within this year). And while prayerfully consulting together for three days we have come to feel very profoundly that we must, in spite of the serious depression of these times, plan larger things and undertake larger things and ask larger things and expect larger things in our relation to the people of this valley, which for fifty years and more we have in a sense occupied, to the exclusion for the most part of other societies. Prayers and tears and heroic efforts, on the part of a few isolated workers, have been given with a view to reaching the people of this plain; but we have never had a working force large enough and continuous enough to make any very appreciable impression.

We have here on our large, healthful compound four houses, in each of which we hope to have a missionary family before the end of the year on which we are now entering; this as a beginning of an aggressive and sustained movement.

GOALPARA — 1867.

Rev. A. E. STEPHEN and wife. Rev. JAMES CRAIGHEAD and wife in America.

Mr. Craighead has been compelled to come to America with his wife, but writes :—

There seems comparatively little to "report" because of our brief sojourn in loved Assam, yet in the hope that some one may be urged on to battle amid difficulties I venture these few lines.

During the month of January it was my privilege to spend some time with our co-workers in Tura, for it was the time of Triennial Conference. After this we journeyed through Goalpara and Kamrup Districts, visiting the churches and many of the heathen villages *en route* to Gauhati, arriving there February 15. In March, since no house could be had in Goalpara, work began in our own little centre, Dhubri. During the weeks and months that followed God gave many opportunities of telling out His own story of love to large crowds of listeners found in the bazaars in Dhubri, Gouripore, a village some six miles distant, and in Goalpara as well, where visits were paid monthly and sometimes oftener.

A goodly number of educated natives have heard the truth through reading the word with me. We also tried to reach the uneducated by means of a service held on our back veranda every Lord's day, and through trying to heal their bodily ailments. Then the English-speaking classes have been reached as well; for our Lord's Day school, Tuesday evening singing class and Friday evening Bible reading were for this class exclusively. Many have heard the word but only He who watereth the seed knoweth, and will duly record, the names of those who have believed.

In our cup has been much of joy and sorrow; we have joyed in the presence of our Lord and also in the coming of our dear Brother Stephen. But oh, the untold sorrow of soul at being forced to leave the loved field! We can say no more than this, we firmly believe we are in the path of duty, so silently follow as the Lord doth lead.

TURA — 1876.

Rev. E. G. PHILLIPS and wife, Rev. WILLIAM DRING and wife, Rev. S. A. D. BOGGS and wife, Miss STELLA H. MASON. In America, Rev. M. C. MASON and wife, Miss ELLA C. BOND.

Mr. Mason had the general care of the missionary work until near the end of the year, when he started on his return to America, and as Mr. Phillips did not reach Tura until near the close of the year no general report of this exceedingly interesting and prosperous work has been received. The baptisms on the field numbered more than three hundred, and the work is remarkable for its spiritual prosperity and for the growth of self-help among the churches.

Rev. William Dring writes:—

"Having therefore obtained help of God, I continue unto this day." The early part of last year my health was very poor and the outlook for a long service here for the Master seemed dark; yet, through the great mercy of God, I have been permitted to labor on. I am in much better health than at the beginning of last year, for which I praise the Lord.

The work of the past year has been varied. Work on the new bungalow has been pushed as fast as possible. I hope to have it all complete very soon. I have done considerable toward getting the machinery placed in our work shop, pipes laid, etc., but on account of pressure of other work, that has been neglected. The cotton-gin that was ordered last July is not yet here. Repairs on the mission buildings have been extra large this year, so that the most of my time for the last two months has been taken up attending to that.

On account of not being able to use the language well I have not done much evangelistic work, but have been to some villages near the station and talked the best I could. I am very anxious to do more of this kind of work. Hope to give several evenings each week with some Christian native, preaching and teaching of Jesus.

Among my coolies and the heathen near by, I have many calls to prescribe medicine both for sickness of themselves and their children, and this has given many opportunities of introducing the great Healer. Certainly not by any personal knowledge or skill, but by His guidance, I have relieved many. Each month of my life shows more and more what the gospel can do. Oh! for more workers, that these dark places of the earth may be lighted up.

We close the year with thankful hearts, and trust the Lord has still more in store for us.

MOLUNG — 1876.

Rev. E. W. CLARK, Rev. S. A. PERRINE and wife, Rev. F. P. HAGGARD and wife. Mrs. CLARK in America.

Mr. Clark reports:—

During the year there were three baptisms at Wamukan, all of men, two of whom are among the best men of the village. These men are the first to come out decidedly for Christ in that

village. They are the fruitage of the labor of an Assamese teacher and preacher stationed there. Three boys from Wamukan are also in the Training school at Molung. In another village where a teacher is located are some ten or fifteen who it is hoped are about ready for baptism. Wherever we have a teacher there is some apparent gain for the Master. Government aids in the support of the teachers. Some of these we fear are not as spiritually minded as they should be; in fact we all, native helpers and missionaries, need to be continually craving the blessing and presence of our Lord.

A great event of the past year has been the increase of missionary force. Till recently there has been but one mission family on the Ao Naga field. But early in 1893, the mission was reënfined by the coming of Mr. and Mrs. Perrine from America. Large-hearted and energetic, they have both done efficient service. Near the close of the year arrived Mr. and Mrs. Haggard who come with the reputation of successful workers. Now it is to be hoped that a really efficient school can be established for the training of preachers and teachers; such a school has been greatly needed.

Rev. S. A. Perrine reports:—

The first year — how much that means to the new missionary! Shifting scenes so many and so varied, struggles with a new climate and new tasks, perplexing problems and overwhelming difficulties, and yet in the midst of them all a peculiar contentment which is the missionary's heritage. The coming is full of pleasure and profit. The voyage out is a song. There are a few discords of seasickness, etc. The many weeks spent in getting to the field is time well spent. The visiting of many lands prepares one, as nothing else can, for the new world in the far East. To circle the earth is the first thing in the first year.

We have made a beginning. The first year is strictly preparatory. After getting settled an attack on the language was made. At the end of the "rains" a new site for our mission headquarters was found, and plans were laid for its occupancy. The site fixed upon is twenty-five miles farther in the hills. It is central, near the government roads and the larger villages, at 4,100 feet elevation and in every way almost an ideal location. Mr. and Mrs. Clark had visited this place and had been much pleased with it and had longed to occupy it for the Lord. Although the difficulties to the undertaking are so great where everything must be carried on a man's back, we feel confident that it is the only thing to do. No one without actual experience can form the slightest idea of the enormous obstacles these hills present to travel, to the transportation of goods, and to the erection of buildings. The foreign missionary must stand ready to become "jack of all trades" and master of every one of them. Literally he must turn his hand to everything that needs to be done. And this manifold work is necessary that the Lord may answer the prayer, "Thy kingdom come."

But our greatest thought has centred in the Training School for Christian workers. Three weeks after our arrival in the Naga Hills, I took the class of four boys Mrs. Clark had taught and the work began. We now have twenty-six young people enrolled, and they are making every advancement we can desire under the circumstances. It is an English school — we train in English that they may be fitted to labor in their own language with their own people. We train in English for this reason, also, that we may place the Bible and Christian literature in the hands of those who shall become the teachers and leaders of the people. Where there are so many small tribes each having its own peculiar language, and where sometimes in a tribe of a few thousand people there are several dialects, there is but one course open, i. e., to have one training school for all the tribes and in that school train in one language. And of necessity that language must be the English language. If it is said "That is a bold step;" then we must answer "It is the only thing that can be done." Let me also add, the necessities of our work, the results so far, and the prospects for the future all sustain us in our course. And since commencing the work, a short time ago we learned that the Welsh Mission at Shillong — the most successful mis-

sion in Assam — has between 400 and 500 English students, also that some of the best educators of India sanction our course. There is therefore large encouragement for us in the long, hard tasks before us in this school work. If, as has been said, the most important period in the life of an enterprise is its commencement, then our school is past or at least far into that crucial time.

The people at home have no small part in this work. Let them be interested, pray for and give to it.

Mr. Haggard writes:—

I have been on the field but eleven days. This short time, however, has been sufficiently long to carry me into the work, and to reveal the great needs and possibilities of labor in these Naga Hills. We are thoroughly convinced that our missions in Assam are yet to yield “a hundred fold”; and to an actual observer it is plain that this portion of the field (Naga Land) will not be the least fruitful.

The foundations have been laid; a hundred Christians have been baptized; at least a dozen schools have been carried on, in connection with which the gospel has been preached with more or less of regularity; an English Training School has been opened; and other important plans have been made and steps taken for an extension of the work.

The character of the people, the ease (I will not say, eagerness) with which they learn, their openness to the gospel, the results already obtained with such small resources—these and many other things encourage us very much at the beginning of our work. We are not unmindful, however, of the fact that trial and disappointment surely await us; but we are reassured with the thought that His strength will be sufficient for us.

With an increased number of workers, occupation of a more central station than Molung, within another year, and a pushing of the practical work of evangelization, we believe we shall be able soon to report “great things.”

We are already engaged in the study of the language; and with the aid of an interpreter, teach two hours a day in the school. We need, at once, some competent teachers for this school, in order that Brother Perrine and myself may give ourselves up wholly to the direct work of evangelization of these peoples.

KOHIMA — 1881.

Rev. S. W. RIVENBURG and wife in America.

During Mr. Rivenburg's absence in America, missionary work at this station has wholly ceased.

NORTH LAKIMPUR — 1893.

Rev. JOHN FIRTH and wife.

Since reaching Assam Mr. Firth has been residing in Sibsagor while preparing a house at North Lakimpur, but hopes shortly to remove to his field on which there are a number of Christians and which presents a most inviting field of usefulness. The station is high and healthful, within sight of the snow-capped Himalayas, and is the most northerly of the mission stations in Assam.

THE TELUGU MISSION, INDIA.

The advices from this mission abound with evidences of a steady and healthful progress. Not so many baptisms, indeed, are reported as in former years, but there has been a decided movement among the native Christians themselves towards greater purity of life, a more intelligent apprehension of Christianity and deeper spirituality.

This has been, perhaps, the characteristic feature of the work for the past year—a revival of morality, of truthfulness, of real conviction that the religion of the gospel consists not merely in the outward submission to an ordinance, but in the renewal of the heart and life. The necessity for such a revival has been painfully felt; it has been the burden of many prayers. Many of your missionaries have deplored the prevalence of gross immoralities among those who were numbered as Christ's followers, and have been sorely perplexed to find a remedy for the evil. When we consider the rapid growth of this mission—the multiplication of converts by the thousands, far exceeding our scant provision for their oversight and Christian nurture—the only wonder is that the situation was not worse. The hand of God seems to be as plainly manifested in the work that has been in progress among the Christians, leading to deep heart searchings, to penitential confessions of sin, and to fresh experiences of inward peace, as in former remarkable ingatherings. Churches and even entire districts have come under these gracious influences from on high and have been quickened to a higher and purer life. We must believe that this renewal of Christians foreshadows fresh inroads upon the ranks of heathenism in the near future.

The reinforcements—which as events prove have come none too soon—are helping to obviate the disadvantages under which your missionaries have labored in the past, in having districts so large and communicants so numerous, that it was simply beyond the ability of any one man to care properly for them. These vast and populous fields are being subdivided and new stations are being opened to be placed under the supervision of one and another of the new missionaries. The progress of this important work has been somewhat retarded the past year by want of funds. Several of the new men are now being kept from their fields, because of lack of money wherewith to furnish shelter and the facilities for the prosecution of the work. May the Lord in His rich mercy speedily remove this hindrance!

There has been a decided increase of interest among the native Christians in the education of their children. This is shown in the larger attendance upon the village schools and in the augmented numbers from Christian families who are seeking the advantage of the High School at Ongole. Districts which hitherto have never had a representative in this school are now sending up pupils. The percentage of Christian boys has increased. Not only do these outnumber the non-Christian in the High School, but it is gratifying to note that though coming, as they mostly do, from the lowest castes, with all the entailed burdens of generations of ignorance and degradation resting upon them, the percentage of Christian boys who are passing the examinations is larger than those from the Hindus. These are significant signs for the progress of Christianity in the future. Careful attention has been paid to the daily study and teaching of the Scriptures. Professor Martin writes: "The number of hours of instruction in the Bible was doubled at the beginning of the year without any objection on the part of any of the non-Christian pupils. I have the chance to deliver four sermons a week to the boys and young men in the sixth form, and they all give good attention, and I am sure of my audience, too."

The College proper was formally opened Feb. 7, 1894, with appropriate ceremonies.

Much interest was manifested on the part of the whole community. The first class numbers five, not a large number but a good beginning. Of these five, two are from the ranks of our Christian boys. The large number of promising Christian youth, eager for knowledge, who are filling the forms of the High School afford the guarantee that the attendance of such upon the College will for the future be well maintained.

While gratifying progress has been made along these lines, the need of doing more in the direction of industrial education is coming to the front. Our Telugu Mission is one of those fields where, so long as existing conditions continue, there must be a most intimate connection between industrial training and self-supporting churches. The abject, pitiless poverty of the classes from which our converts are mainly drawn, and, worse still, the absence of stable employment by means of which they can improve upon their condition, are stubborn obstacles in the way of self-support. A people unable continuously to gain a bare subsistence, affords little hope of becoming equal to the maintenance of the institutions of religion among themselves. Mere exhortations from the missionary in such circumstances would seem almost like a cold mockery of their misery. When once quickened by the Divine Spirit and made partakers of saving grace, then the means of *self-help* must be put into their hands. It is beginning to be felt by some of our missionaries, that in some practical way must the industrial arts be introduced — that the training of the natives to be carpenters, blacksmiths, shoemakers and masons, in type-setting and bookbinding, is as needful as training in the common rudiments of knowledge — that it is indispensable if we are to have self-sustaining churches and so root Christianity firmly in the soil. The importance of this begins to appear from another point of view, that we may properly care for a class of youths who are now leaving our school — young men not really qualified for preachers or evangelists, but who, as the case now stands, find no suitable means of occupation in their native villages. For the preservation of their Christian character and the development of true manhood it is essential that these be usefully employed. We would call attention to the reference to this subject in the report from Mr. Manley. Shall we not seriously consider this growing demand of our work among the Telugus, that we may best conserve the attainments already made?

NELLORE — 1840.

Rev. DAVID DOWNIE, D. D., and wife, Miss IDA FAYE, M. D., Miss J. E. WAYTE (in United States).

Dr. Williams, now at Ramapatam, writes : —

We spent nearly all our time on the field during the first seven months of the year. Rev. Vidavaluri Nursiah accompanied me during all the journeys and proved himself skilful as well as able in the presentation of truth. Much of our success was due to his tact. Although from the outcastes, he was heard with marked interest by all classes. We had with us, most of the time, a man to play on the fiddle and a number to sing with him, which proved a great attraction; Telugus are very fond of music. Much of our work was preparatory, but we gained a good knowledge of the field and planted the standard here and there.

Brother Stone remained at Atmakur, where he had labored faithfully, making sacrifices to which most missionaries are strangers. Not many were baptized, but the gospel seed has been sown over a large field in faith and love. We made one trip together to the far west, preaching in all the towns and villages till we came to the mountain pass where the magnificent Pennar

River makes its way toward the sea. It was already getting very hot and we were soon compelled to pitch our tent eastward. Brother Stone was ordained to the gospel ministry in April.

When the hot winds began I went to Ootacamund and worked with the committee on revision. We put in as many hours as our strength would permit, and trust our efforts to improve the translation of the Telugu New Testament were not in vain. It was a great pleasure to have our Telugu brethren, A. P. Veeraswamy and Jutika Benjamin, sitting with us on the committee and doing their part of the work so well. I am persuaded that we will never have a satisfactory translation until the work is done, in the main, by Christian Telugus.

On my return from the hills I came to Ramapatam, leaving the field in care of Brother Stone. While it was a pleasure to return to my old work in the seminary I felt deeply disappointed in not seeing the work which I had organized fully developed. Some of the reports of these churches are so full of interest that I am constrained to give them bodily.

Razupalem.—Pastor Chinna Nursiah writes: During the year God has blessed us and given us much joy in His service. There has been more interest taken in our message by the heathen than in past years. The elders of the church go out often to preach the gospel and are a great help in the work. At the church on Sundays regular services are held, and every Friday a house-to-house prayer meeting. Leah, the pastor's wife, conducts a prayer meeting for women; an average of twenty women attend. Also a night-school was started by her, and there are thirty persons in attendance every night, mostly grown-up people who work in the fields in the day time. This number appears for government examination next year.

Allur.—Rev. Vidavaluri Narsiah, pastor. This church is in a more prosperous state than before. The members attend the meetings regularly with true Christian faith and render much help to the poor connected with the church, have helped to build a baptistery, bought chairs, etc., for the church. They attend to their own affairs, giving liberally to God's work according to their ability.

The people in this field listen to our message with great attention. Caste people also listen with desire. One Mohammedan received baptism rejoicing in the true God. One Sunday while I was preaching, a Sudra on his way to Benares trying to obtain salvation, heard of Christ the only Savior; he immediately gave up his journey, laid aside his pilgrim garb and professed faith in Jesus Christ. We earnestly hope for more preachers and teachers to aid us in our present work. There have been twenty-six baptized during the year. We now number 150. The work is prospering greatly in the villages round about, and our schools are all doing well.

Nellore.—This church, after considerable discussion among themselves, decided to choose their own pastor and give him a living salary without calling for outside help. It was interesting to see how they went about it. After much prayer and consultation the church called Rev. A. Subiah, of Allur, who accepted and entered upon the duties of a regular pastor. The church acted with all the freedom of an American Baptist church and did its work just as wisely, so far as we were able to judge. They have paid a fair salary to their pastor and on time. The difference in the spirit of giving, with all the duties of the church, was very marked. Our experience on the Nellore field has confirmed our long cherished theory that New Testament churches should be organized in every place as soon as there is a sufficient number of converts. There should be no delay, for it is much easier to develop new converts into working churches than those who have been allowed to drift along.

Schools.—The village schools under government inspection have proved a great success, no work more satisfactory. Telugus, like Americans, are greatly aided in their work by the fact that their pay depends on doing their work well. The teacher must be in his place and the children must do their part or the grant will not come. We give just enough to enable the teacher to live by the aid he may be able to get in the village, with the understanding that one half of the government grant is for himself and the other half to be used in providing books, slates, paper, etc., for the school. The teacher, always being a Christian, conducts the service on Sun-

day and turns the school into a Sunday school on the Lord's day. One young woman was successful not only in teaching a good school, but ten or more were converted and baptized during the year from her village.

ONGOLE—1866.

Rev. J. E. CLOUGH, D. D., Prof. L. E. MARTIN and wife, Rev. O. R. MCKAY and wife, Rev. A. H. CURTIS and wife, Rev. F. H. LEVERING, Rev. FRANK KURTZ, ELLEN M. KELLY (Mrs.), Miss SARAH KELLY, Miss AMELIA G. DESSA, Miss L. B. KUHLEN.

Dr. Clough reports:—

January 23 the furlough which I so reluctantly accepted in March, 1891, came to an end, and found me in Ongole, where I was most heartily welcomed by all classes of citizens—Christians, Hindus, Mohammedans, Englishmen and missionaries.

1891 and 1893.—When I left the station in 1891 the missionaries were represented by Mr. and Mrs. Heinrichs, Miss Kelly, Mrs. Ellen Kelly and Miss Dessa. On my return I found all the above (except Mr. and Mrs. Heinrichs) and Mr. and Mrs. Martin, Mr. and Mrs. McKay, Mr. and Mrs. Curtis, Mr. Levering and Mr. Fuller. A great change surely! God be praised.

Personal Labors.—Within a day or two after my arrival I took over charge of the general work of the station from Mr. McKay, who for three months had done all in his power to keep all departments of the work moving along smoothly and efficiently. From that time until the close of the year my time was occupied as in former years: receiving delegations from villages far and near almost daily, settling their troubles—advising by letter and special messengers inquirers from all parts of the field; visiting often the villages within five or six miles of Ongole, and attending to the correspondence necessary to get the new college recognized and on a firm basis, and to satisfy the friends of the mission in America. I have made but one really evangelistic tour. This was in November and December, when with Messrs. Levering and Fuller I was away from Ongole twenty-two days. At the end of this time events at headquarters made it necessary for us to return home.

I regret that I was unable to do more evangelistic work, for it is much needed to encourage the mission assistants, the churches, and Christians generally, as well as to call the non-Christians and heathen to turn to Jesus and live. I am conscious, however, that I did all I could, and the undone work and results I leave with the Master.

The College.—On my way to Ongole in January I called on Dr. Duncan, the Director of Public Instruction, Madras Presidency, and on Dr. Bradshaw, the Inspector of Schools, and conversed with them freely about our proposed college at Ongole. Dr. Duncan entered into our project heartily, and Dr. Bradshaw also promised us his support. Dr. Duncan with his own hand wrote out, the next day after my call on him, in a semi-official letter, full instructions how to proceed, and assured me that he believed a college was needed in Ongole for the Christian young men of the Baptist Mission and others, and wished it every success.

In due time our High School was affiliated to the University of Madras, with effect from Jan. 1, 1894, under the name of "The American Baptist Mission College, Ongole." All further particulars of the school, present and prospective, will be given by Professor Martin in his annual report.

Native Preachers.—The native preachers have labored during the year under review about as in former years. The whole number aggregates 130. Of these nineteen are ordained, forty-four are unordained, and sixty-seven are helpers or lay preachers, men who accompany the evangelists when they go from village to village, and assist them all in their power, often themselves exhorting, and in the absence of any other preacher hold meetings, often in several villages near their homes. The Telugu preachers connected with the Ongole station are, as a whole, a devoted, zealous, faithful, God-fearing class of men. But as might be expected, not only in

India but perhaps in any country, there is a small percentage who have not made so good a record as we could wish. Now, however, as God has given us such a noble band of missionaries it is to be hoped that their devotion, zeal, courage and Christlike example, when at their stations, will be contagious and cause even the weakest worker to become a host.

Village Schools. — The village schools during 1893 nominally numbered over 300. Of these 169 were under government inspection and were very efficient. Many others also did fairly well; others yet were not satisfactory, but were better than no schools. We have two Christian young men as supervisors. These are paid jointly by government and the mission. They work in Podili, Darsi and Ongole Taluqs. They are doing much to make the Christian village schools of these taluqs efficient. We need more such.

The teachers of all these three hundred village schools are Christians, and the number of scholars enrolled is, approximately, 4,000. When we have a good Christian school teacher in every Christian village we may expect our churches to grow not only spiritually but financially also. They need the spelling book, the Bible and a savings bank book. After they have these three, generally, they will ere long be the peers of the caste people; and ultimately, unless the now haughty Brahmins and wealthy Chettys (merchants) and Sudras turn to Jesus, the Christians will be the first in the land.

We cannot push this branch of our work too fast or too persistently. Much has been done heretofore in weakness, but only a beginning has been made.

Bible-women. — Connected with Ongole there were during the year twenty-one Bible-women and sixteen assistant Bible-women. They work as in former years, and are very efficient in teaching Christian women and children, where there are no schools, about the new religion, and how they should demean themselves — train their children, etc. Besides the thirty-seven women above named, there are twenty-five others attending the girls' school learning to read, write, etc., who expect ultimately to be Bible-women.

The Girls' School. — This school is still under the management and superintendence of Miss Kelly. At the beginning of the year 131 girls were in attendance. During the year fifty-four new girls were admitted into the school and twenty-two left it. Of the twenty-two, five married village school teachers and at once began as teachers themselves, as assistants to their husbands or in villages near. The total strength of the girls' school at the close of the year was 163 scholars, with eight teachers, five of whom are Christian young women, former pupils in it.

Besides the girls' boarding school, Miss Kelly has three other schools, about which she writes as follows: —

(1) *The Women's Normal School.* — This school was started in June, 1892, with fourteen students. It receives aid from government as follows — half grants on the head master's and calisthenics instructor's salaries, and a stipend of Rs. 5 per month on each student. Heretofore a student received only Rs. 4, but now government has raised it to Rs. 5. The subjects taught in this school are: method and school management, reading, recitation, calisthenics and, of course, the Bible. The girls' boarding school furnishes the practising department for this Normal school. All the students are Christians.

(2) *Night School for Women.* — There are thirty-one women studying in this school, three of whom are Bible-women; twenty-three others are undergoing training for Bible-women's work, and the other five are wives of school teachers. This school was started with a view to give the Bible-women an opportunity of not only doing some outside work among the caste people, teaching, etc., but also the advantages of regular study at the same time.

(3) *Yanadee and Waddah School.* — We began work among these half wild and much neglected people last March, and schools for boys and girls were started in April. We opened them with only twenty pupils; now the number has increased to forty-four — twenty boys and twenty-four girls. Besides Yanadees and Waddahs, who rank as Sudras, a few girls and boys from the Shepherd caste also came. They mingle together freely and they are quite intelligent.

Our Christian girls are the teachers in these two schools. The children are learning to sing some of our Christian hymns.

Boys' Primary Boarding School.—This school is efficiently managed by Miss Dessa. At the beginning of the year it numbered 119. At the end of the year there were 152 in attendance. During the year twenty-three graduated from the school each receiving the government certificate as a Primary School graduate. Of these ten joined the High School, and thirteen went to the Seminary at Ramapatam. During the year thirty-five boys from this school were baptized.

Miss Dessa also has a night school for Christian young men, and three schools in the centre of the town, one for Mohammedan girls, and another for Mohammedan boys. The third is for Hindus. In the night school there are nineteen young men. In the Mohammedan girls' school there are twenty-five scholars, and in the Mohammedan boys' school thirty-five pupils. The school for Hindu boys contained at the beginning of the year forty-nine boys, and at the close sixty-two. This last school will probably be abolished. As the scholars can be accommodated in other schools, it does not seem wise to use funds for its continuance longer.

Caste Girls' Schools.—The three caste girls' schools, two of which are in Ongole and the other at Kottapatam, are under the management of Mrs. Ellen Kelly. The three schools are attended by 215 scholars. Sunday schools have been started and successfully maintained in both of the schools in Ongole. The children attend the Sunday school regularly, and besides lessons in the Bible, they read "Peep of Day" and "Line upon Line," and learn Christian hymns, etc.

Mrs. Kelly also personally superintends ten Christian hamlet schools in Ongole and the villages adjacent to it. She visits all of these every two or three days, and has succeeded in making them very efficient. The ten schools are attended by 229 scholars, mostly the children of Christians. Of these 125 are boys and 104 are girls, taught by seventeen Christian teachers.

Station Services.—Besides many prayer meetings during the week, and the usual service every Sunday, we have a flourishing Sunday school every Sunday. About 600 scholars are usually present. These recite on an average about 1,200 verses of Scripture each session.

Sunday afternoons the resident preachers, Christian teachers, Bible-women in Ongole and those studying for that work, the larger Christian students in the High School, Messrs. Levering, Fuller, McKay, Martin and Curtis and myself, when in the station, have gone out by twos and threes to about twenty different places in Ongole and adjacent villages, and held services at 5 o'clock. An English service has also been maintained every Sunday evening, most of the year. Brethren McKay, Martin, Curtis, Levering and Fuller have this service in charge.

Colporters.—Four colporters have worked during the year under review, and have visited probably every village within the bounds of the Ongole Mission, and offered Scripture portions, Christian books, tracts, etc., at a nominal price, and have given away large numbers of leaflets gratuitously.

Resumé.—Cholera and small-pox were prevalent the first part of the year, but God graciously guarded all the missionaries, and none of them have fallen. But all have not escaped sickness. Mrs. Curtis, apparently among the strongest and healthiest of all our new missionaries, was taken with typhoid fever in March, and for long months her life seemed to hang on a little thread. God graciously heard prayer and she is now well, and so are all the rest of us, and we are glad and are of good courage.

We would be ungrateful if we did not feel thankful to God and the friends in America and the Executive Committee, and Executive Officers at the Mission Rooms for a hundred blessings, but especially for the noble company of our missionaries, and for enabling us to establish a Christian college in Ongole, and for making it possible for us to push primary educational work until we now have more than 300 Christian village schools in as many villages, attended by about 4,000 Christian boys and girls, while within the limits of the town of Ongole itself, we have in-

cluding the students in the High School, 1,239 boys and girls, young men and women attending mission schools, of who 678 are Christians. We rejoice with trembling.

Brother Brock has taken charge of the Kanigiri division of the Ongole mission with effect from Jan. 1, 1894, and with it 106 mission workers, of whom eleven are preachers, five helpers, seventy-nine village teachers, and eleven Bible-women, and approximately 4,000 church members. Mr. Boggess has likewise taken charge of the Kundakur division, with effect from January 1, and with it six preachers and ten teachers and about 1,000 Christians.

Messrs. Levering, Fuller and Curtis are energetically at work at the Telugu, and are full of zeal and anxious to relieve me respectively of Podili, Darsi divisions and a part of the Ongole Taluq, before the close of 1894.

Messrs. Martin and McKay take hold of the new College apparently with quiet but intense earnestness, realizing that God has not only given them an honorable place, but a very responsible position, and that He and the friends of the College hope much and expect much from them.

The whole field heretofore embraced in the bounds of the Ongole station, except parts of Kundakur, is in a good healthy condition, spiritually, and the workers are of good courage, and not only the Madigas and Malas, but hundreds of caste people are looking to Jesus as the world's Savior and their Savior, and we shall hear from them soon, if God continues to lead them and to bless us. Truly God has done great things for us, whereof we are glad. — Gal. v. 9.

Mr. Curtis writes :—

As yet I am not responsible for any of the work in Ongole except the study of the Telugu language. We had to leave Ongole and go to the Hills last April and then to Bangalore because of the severe illness of Mrs. Curtis. For eight months we had to be away from Ongole continually longing to get back here. The illness of Mrs. Curtis was long and severe yet God has been very good to us and brought her safely back to health. At different times my wife's life hung on a very slender thread, and because it was not broken we feel even more than before that God is preserving the life for work in His vineyard. So we try to look up and take courage, believing that the illness and all that went with it was a part of the great plan.

While we were at the Hills I had a *munshi* and tried to do some work with him each day when my wife's condition would allow. Then at Bangalore I began to study as soon as my wife was well enough to have me do so, and when she got strong enough she took up her studies again.

Since coming back to Ongole, in the early part of December, we have applied ourselves diligently to the study of the language, and are slowly, but I trust surely, getting hold of it. Aside from studying the language we are trying to do what we can to help along the work in other ways. Sunday afternoons I go out to some village or *palem* meeting and do what I can to encourage those who go out there to preach the word, and then direct them in their work as I see they need it. My wife has become much interested in the zenana work and in the caste girls' Sunday schools, and has enjoyed visiting them and talking to the people.

In whatever direction we turn there seems to be a call for help and we get uneasy many times because we have not such command of the language as to be able to talk freely to the people, pointing out to them the way of salvation. We look forward to the year before us with great hopes, believing that we shall be able to accomplish more for the Master than it seems to us we have done during the past year.

Professor Martin sends the report of the American Baptist Mission High School for the year 1893 :—

The year was one of progress in nearly every respect. There were upon the rolls of the school during the year the names of 271 pupils. Of these 132 were Christians, 129 Hindus and 10 Mohammedans. On the first of October there were on the rolls 68 in the upper secondary

department, 154 in the lower secondary department, and 22 in the primary department; against 69, 126 and 21 respectively on the first of October, 1892, when I took charge of the school.

There were 89 new admissions during the year, of whom 44 were Christians, 40 Hindus and 5 Mohammedans. There were upon the rolls the names of 215 pupils to take the final examinations for promotion, against 182 the year before. This number was composed of 115 Christians of whom 72 passed, 90 Hindus of whom 54 passed, and 10 Mohammedans of whom 5 passed. The percentages of passes were thus 62.6, 60 and 50 respectively.

The disastrous results of the matriculation examination in 1892 deterred some from applying for it this year who might otherwise have done so. There were, however, seventeen applications from among the members of the sixth form, the highest class, of whom three were Christians, the remainder Hindus. Of these only three were successful in passing the test. One of these, however, was one of our Christian young men. Of the others one is a Brahmin and one a Sudra.

The only changes in the teaching staff during the year were the withdrawal of Mrs. Martin from work in the school, and the appointment of Mr. N. Varada Charry as teacher in the fourth standard class to take the classes left vacant by the promotion of Mr. W. Roger. This new teacher also acted as private tutor to the Christian boys. During the year lights and new benches were placed in the large hall of the school building, and there the Christian boys assembled during the evening hours, in charge of the tutor, to prepare their lessons for the following day.

Although it does not belong strictly to the work of the year under review, yet I may mention that two new teachers were engaged for the coming year. One of these is a graduate and a Christian. The other has passed his first examination in arts but is not a Christian.

The general health of both the pupils and teachers was good. Only one boy was seriously ill and he has recovered. The accidental death of K. Babiah by drowning, on the tenth of October, was the saddest event of the year. He was one of our Christian young men, a pupil in the third form, and was greatly loved and respected by all.

The religious life of the school was maintained as usual both in connection with the regular services of the Ongole church and in meetings carried on among the pupils themselves. Some of the boys assisted in carrying on Sunday afternoon services in the bazaars and villages about Ongole. Since July regular preaching services in English have been maintained in the chapel Sunday evenings. These are quite largely attended by the Christian boys. On several occasions there have been quite a number of the Hindu pupils in attendance as well. During the year three of the pupils were baptized, while another is ready and expects to receive the ordinance soon. These have all come from Christian homes. In this connection I may mention the fact that the number of hours of instruction in the Bible was doubled at the beginning of the year, without any objection on the part of any of the non-Christian pupils.

We received during the year for the first time Christian pupils from the stations at Udayagiri, Nalgonda and Palmur. There were thus but few stations not represented by one or more pupils. Thus we are approaching our ideal of having the institution a school for the whole Mission, and not only for the fields in the immediate vicinity.

Of the ninety-one Christian boys in school on the first of October, 1892, all but five returned in 1893 to continue their studies. Of those five, one is now teaching in the Telugu lower secondary school in Moulmein, Burma, under Rev. Mr. Armstrong; one is preaching on the Nellore field, one was studying in the Normal school at Bapatla, one joined another high school near his home, and the fifth is on trial as a colporter for the Madras Bible Society. About the middle of the year one young man left us to enter the seminary at Ramapatam.

While we thus cannot report many sent out into the Lord's vineyard, yet we rejoice that so many are being trained for careers of greater usefulness.

RAMAPATAM — 1869.

Rev. W. B. BOGGS, D. D., and wife (in United States), Rev. R. R. WILLIAMS, D. D., and wife, Miss E. J. CUMMINGS, M. D., (in United States).

Dr. Williams reports : —

While engaged in revision work in Ootacamund a letter was received from the Executive Committee of the Missionary Union requesting me to return to my old work in the Seminary, on the return of Dr. Boggs to America for a season of rest. Although I was unable to leave my family till after Dr. Boggs had left Ramapatam, I arranged for the opening of the Seminary August 1, and through help of Rev. I. S. Hankins the Seminary teachers carried on the work until my arrival. It was gratifying to find the teachers all at work and a large number of new students, with nearly all the old students in their places. The work is moving on very much as in former days. The Bible is our great text-book. As we take a look over the twenty years since we began our work in the Seminary we rejoice in our reliance on the Bible for all our theology, for there is no unity like that which comes from a thorough study of God's word — not a book here and there, but the *whole* Bible. The teachers drill their classes until they become quite familiar with the Book so that they are prepared to grapple with the most difficult questions in theology.

It is our purpose to make an advance in the line of Bible study. We have already started a class in Hebrew and are greatly encouraged with their progress. It is too early to give you our plan fully, but we have dreamed a dream which if realized will work a marvellous change in mission work. Never was our confidence in the ability of our Christians among the Telugu people so great as now. This ability is manifest both on the field and in the class room.

We are now giving lectures on Christian theology and having them printed day by day on the press. The press aids us greatly in our work and in the near future we hope to have a number of text-books in the course of preparation. The Telugu is a grand language, and why not use it for the dissemination of the truth of God instead of idly looking for the day when they shall have learned English?

We graduated no class in December this year. They had not completed the whole Bible nor the course of study which we think very needful. The class will remain till next May and take advanced studies, especially in theology, from a Telugu standpoint. Two years on the field measuring swords with Brahmins has enabled us to see better than ever the kind of training our preachers most need. The uneducated classes have been reached, but now we must prepare to meet the best trained intellects. While we remember that our weapons of warfare are not carnal, we must not forget that when God wanted a man for the Gentiles He chose one mighty in intellectual power. Would it not be wise for us instead of praying God to send us more missionaries from afar, to ask Him to convert these giants all around us, and at the same time do all we can to educate the men He has already converted?

It is a great pleasure to testify to the efficient labors of all the seminary teachers. No body of men in the Telugu Mission work harder than these men. They put in six hours a day in the class room besides an hour on Hebrew. They preach on Sunday and aid in literary work during the week. They are my true yoke-fellows in the great work of giving the Telugu people a native ministry who are to lead the hosts to victory. We all believe in conquest and are confident that Jesus Christ through the preaching of the gospel by the power of the Holy Spirit will subdue all enemies to His kingdom.

Field Work. — The teachers and students are going out as in former days on Saturday to preach; we hope to have the work better organized, a Sunday school in every village and day schools as far as possible. We hope to make this part of the work as truly seminary work as that done in the class room. At the close of the seminary year their work will be examined by a competent body and each graduate will receive credit for the work done on the field in his certificate of graduation. The school in the compound is doing well and also the one at Tettoo, but

our village schools are just being started; we hope to give a more encouraging report in this line next year.

On our return to the seminary we brought the press to Ramapatam. We hope to do a great deal of printing in the way of making text books for the Seminary. Beside these we are printing the Telugu Baptist, Sunday-school lessons and a little Telugu paper edited by A. P. Veeraswamy. In addition we have printed many tracts, among those a large edition of Dr. Clough's little book, "Messages for All," the most popular and practical tract yet issued. The press is run by our own people on small pay. It is a great boon to the Seminary just now.

Dr. Luchmi Nursu is still at his post, a most faithful and skilful physician, who attends all the sick day and night.

ALLUR — 1873.

Rev. W. S. DAVIS and wife.

A new mission district has recently been formed by a division of the Nellore field, with Allur as the centre for the new district. Mr. Davis' designation to this work has been so recent as to give no opportunity for an independent report.

SECUNDERABAD — 1875.

Rev. R. MAPLESDEN and wife (in United States), Rev. C. R. MARSH.

Mr. Maplesden reports:—

The work at Secunderabad has been prosecuted on similar lines to those of previous years. As new stations are opened and new brethren take charge of outlying districts, we are able to concentrate our efforts upon work nearer home. This, while much needed, renders our work more difficult and yields apparently fewer results. The hardest missionary fields in India are to be found in the cities, and especially in military cantonments. Here we are surrounded with heathenish degradation, Mohammedan error and hatred and European vices. The need calls for gospel effort, which shall be manifold in its operations, touching all kinds of people—Telugu, Tamil, English, Eurasians, Hindustani, Mahratta, all of whom crowd into this large military cantonment.

(1) *Work among High-Caste People.*— This has been carried on by house-to-house visitation and by the circulation of Christian literature. In our reception by high-caste people we have been much encouraged. Our plan has been to systematically visit all the caste streets of Secunderabad, to distribute tracts, and preach the gospel to the little groups gathered at the doors and shops of the caste people. In this work we had much cause for joy, though unable to report any cases of conversions among them. Thousands of leaflets and tracts have been distributed, and the gospel has been preached to very many high-caste people at their own doors. We believe heartily in schools and colleges as a means of reaching high-caste people with the gospel. But our experience says that schools are not the only means of reaching them. Courtesy, tact and persistent effort can bring the gospel right to their own doors.

Work among Low-Caste People.— Throughout the year we have paid systematic attention to the Madigas of Secunderabad. There are about ten hamlets, or *palems*, containing these people, in and around the city, besides many others near by. They differ from the Madigas of the villages in being more prosperous, being able to earn wages from Rs. 10 to Rs. 40 per month. The result is that they are more independent, proud and addicted to drink. Drunkenness prevails to a terrible extent amongst them. In seven of these *palems* we have established little half-time schools, the influence of which has had a marked effect upon the attitude of the people towards the preaching of the gospel. Government has promised a grant-in-aid for the support of these schools, and is taking a deep interest in our efforts for these depressed classes. Our schools as yet are but *Sunday schools every day*, where reading, writing and Bible lessons are taught. Already we can see

a great improvement in the children; while in these same villages, where we used to be received with insults, curses and sometimes stones, the word we preach is listened to with hearty interest.

Our Sunday schools among these people are another special feature of the years' work. Every Sunday about 200 children in these seven hamlets are gathered together and taught the word. It is cheering to hear these little children, who a year ago knew nothing but heathenism, singing our Christian hymns. The older people gather round and listen to the teaching of the word, thus rendering our Sunday-school work, preaching, in the best sense of the term, for them.

Among the Madigas we were greatly cheered during the year by quite a number of young men manifesting an earnest spirit of inquiry after the truth. For a time they regularly attended our services, and some even requested baptism. But all the pressure of caste (even among these outcastes, caste is a real obstacle), of heathen parents and relations, was brought to bear upon them, and they went back. This was a great disappointment. But we are still working and praying for them; we believe that God will yet call them into His kingdom.

Work among English-speaking People.—The coming of several Baptist families to Secunderabad and the fact that quite a number of Baptists were already in the city, attending other churches, led us to establish an English Sabbath evening service. We have now much reason to rejoice that we did this. We have a fairly good congregation, with an increasing interest in the work. Out of it has grown an English Sunday school which is conducted by our good brother Lieutenant I. E. Dickson and a Bible class for British soldiers. God has put His seal upon these efforts by the conversion of about eight souls during the first few months of these services. In a large military cantonment like this, where the large English-speaking population is Christian in name only, but generally worldly and too often drunken and immoral, there is need that we should ring out the gospel in our own tongue. This we are trying to do without in any way interfering with our native work.

Work in the Villages.—This has been, as usual, the most fruitful of our efforts. Although much hindered by the work of supplying material to Brother Marsh for building, we were able to spend parts of January and February in the district, and to make other short trips during the year. In the villages around Bhonagheer, Aler and Jangaon, quite a number have been baptized, and the work promises a large increase in the near future.

Distribution of Christian Literature.—We have sold about 500 gospel portions, and distributed more than 12,000 leaflets and tracts, generally accompanying them with a word of exhortation. The courteous manner in which these are received and the evident interest with which they are read, have encouraged us much in this good work of scattering the word of life. The Christian press of India is fast becoming a power, and we Baptists should be second to none in our use of it.

General Church Life and Work.—We are happy to report progress. Twenty-three have confessed Christ in baptism. One important out-station has been opened at Jangaon. Our little native church has made spiritual progress, and is growing in grace. Quarrels among native Christians have been fewer. Services have been well attended. The boarding school under Mr. Maplesden's care has grown both in efficiency and numbers. We look forward to steady and progressive growth in the near future.

Building Work.—Our new mission bungalow, which is now approaching completion, has been erected during the year, amidst peculiar difficulties, by our Brother Marsh. He has devoted his chief attention to it, and greatly relieved us for more direct mission work. The girls' school dormitories have also been commenced, and will soon be finished.

KURNOOL—1876.

Rev. G. N. THOMSEN and wife.

Mr. Thomssen writes:—

In reporting God's work in Kurnool we will group it under different heads.

The Town of Kurnool.—This has taken great strides forward, because we now have some of the workshops for gospel work, that have been the greatest need of the field. God put it into the heart of Dr. A. W. Rogers, the benefactor of Kurnool, to give the largest sum needed and so we call our lovely chapel the “Dr. A. W. Rogers Memorial Gospel Hall.” The chapel is at the junction of five roads, opposite the public park, and thousands of people pass the place daily and whenever we have divine worship very many come into the church or stand outside listening to the prayers, the preaching and singing. By this means not only the people in Kurnool, but also those who come from other places, hear the gospel, and eternity alone can report the great results achieved in this Gospel Hall. We have done much seed sowing in the past year. In the church compound, facing the main road, we have built a Bible and Book Depository where we also keep a good supply of medicines for sale. We have benches here and many come to read the tracts, papers and books we keep. The valuable site on which these buildings have been built has been presented to us by government.

Field Work.—The field outside of Kurnool is one of the most extensive in the whole Telugu mission. To work it effectually we need at least six missionary families, but so far not a single family has been sent. We have tried to go to as many places as we could. Owing to the kindness of government officials, we have several times travelled in their boats and thus have seen a large part of the field heretofore not visited and very many have heard the blessed gospel. If Kurnool were properly cared for, we should see results of great triumphs of grace. I trust sometime we may have a canal-boat of our own. The cost is large, \$2,000, but the money will be a wise investment, enabling the missionaries to visit hundreds of villages quickly and comfortably, great advantages in a country like India. The Christians have been faithful and the field work is at present the most encouraging of all.

School Work.—Great advance has been made in this line. Prejudices have been overcome in our caste girls’ school. Our boys’ boarding school is a great blessing. These boys are unusually bright. They sing well and thus draw many to our meetings. We have established two *palem* schools in Kurnool and already are reaping the harvest of this truly evangelical work. Our schools have Christian teachers and the Bible is daily taught and Christian hymns and prayers taught.

Personal.—During the hot season and thereafter we were living in the “twilight of an excruciating uncertainty.” Owing to very serious and severe sickness, it seemed to us that our work was to be cut short. The days were full of fears, but to the praise of our Master we can now say, “He hath done all things well!” We close the year in good health and are looking forward to a long life spent in the service of our risen Lord.

We thank the Executive Committee and the Woman’s Society of the East for all love and kindness shown us in the past year. May God crown us all with goodness and mercy. Our thanks are also due to Dr. A. W. Rogers of Paterson, N. J., who has always shown great interest in the Kurnool mission and whose munificence has enabled us to make such great advances. We also herewith register our thanks to our German Mennonite brethren in the Western states who have sent us gifts directly to carry on God’s work, and to the many other kind friends who have always been ready to help. God bless them all!

MADRAS — 1878.

Rev. CHARLES HADLEY and wife (in United States), Rev. P. B. GUERNSEY, Rev. T. P. DUDLEY, Jr., Rev. J. DUSSMAN and wife, Miss M. M. DAY, Miss S. I. KURTZ, Miss JOHANNA SCHUFF (in United States).

Rev. Charles Hadley, who sends the following report, became so severely ill soon after, that to save his life the physicians in attendance were compelled to hasten his departure from India. He had reached Naples, Italy, on the home journey, but was unable to proceed further. Under careful nursing and medical treatment he has now

so far improved as to entertain the hope of being able early in June to take ship direct from Naples to New York. He had become a power for good in Madras, and this sudden suspension of his work is one of those deep mysteries known only to God.

Mr. Hadley writes :—

As we review our work of the past year, while we find little of special interest to record, we believe that there has been steady advancement in all departments. It would be impossible even to attempt to estimate what may have been accomplished by the Holy Spirit, through the lives and labors of our faithful workers, in all their varied forms of Christian activity, the living voice, the printed page and the consecrated life. Although the results that appear seem small, there has been a large amount of patient seed-sowing, and we are willing to wait in faith, believing that "it will prosper in the thing whereunto it has been sent."

We have been able to increase the number of our evangelists to eleven. Through them we have maintained regular preaching services in the principal Telugu quarters of the city, and have visited more than sixty outlying Telugu villages. By means of our weekly Bible class, we have sought to give our preachers a clearer understanding of gospel truth, and also to suggest to them new and effective lines of thought. During the year we have studied together the parables of our Lord. Our quarterly meetings, also, have been very effective as a means of training all our workers. The character of the papers and addresses presented on these occasions has shown a marked degree of improvement.

With the exception of our school for caste girls and our boarding school, all of our schools are in Pariah communities. These give us not only a much stronger hold among these poor people, but also enable us, by means of daily Bible classes and Sunday-school work, to reflect a great deal of gospel light into dark homes and hearts. The school-children themselves often form our choir in our out-door preaching services among these people. Each day school becomes a Sabbath school on Sunday and a preacher is delegated to assist in the lesson and to conduct a prayer service at the close.

Very satisfactory work has been done in our boarding school. During the past year we have encouraged our Christians living in the vicinity of Perambur, to send their children to this school, though not as boarding scholars, with the idea of surrounding them as far as possible with purely Christian influences.

During the past year there has been a marked spiritual activity in our churches, which we trust will be continuous and increasing. The number of baptisms has been the largest in the history of the station. There has also been a decided advance in the direction of independence and self-support. Some of our members are giving one tenth of their income and many are giving one sixteenth. Each of the two churches is now paying thirty per cent of its pastor's salary. The total contributions of the churches are more than double those of the previous year.

In conclusion, among the many causes which we have for thankfulness, we wish especially to mention the new bungalow which we have been permitted to erect in Perambur in place of the old one. Work was commenced upon it in April last, and we begin the new year within its walls. We rejoice also in the prospect of a division of the vernacular work of the station during the coming year, which will insure closer inspection and more thorough work in all departments.

Mr. Guernsey writes :—

My time during the year has of course been given mainly to the study of the language, in which I have made, I hope, a reasonable amount of progress, though necessarily less than if I had been in an up-country station surrounded by the Telugus and their language. In the city, which is Tamil as to common speech (though it is fast becoming English), the Telugus live in small sections by themselves and we go to them. One does not therefore hear Telugu as the

daily common tongue about him, and it makes a considerable difference as to the readiness with which he is able to get hold of the language. I am sure of this, for I spent a month with Mr. Brock in Kanigiri, touring with him and studying there among the people, and I found it very helpful. I have made several tours with Mr. Hadley through the villages north of the city, where we have some Christians and one or two schools. We were expecting to go again at this time and make a much more careful and exhaustive visit, but Mr. Hadley's health has not thus far permitted. I may conclude to go without him if he thinks best.

Last April or May he gave into my charge the station boarding school of a dozen bright boys and half as many girls. Of course the expenses are met out of his funds, as I have none as yet, but he gives me full charge of it. I appreciate very much this and many other efforts on Mr. Hadley's part to initiate me little by little into the work. In this respect the past year has been most valuable to me in constant lessons from a very wise and careful missionary.

I am quietly studying and working what I can. I took no vacation last hot season and am not at all sure I shall care to take one this year. I was perfectly well through the whole year, and have never been in bed a day since I landed in India. For this I have to thank God daily, as also for a home in which, without a single exception, I have received every consideration and kindness that Christian courtesy could suggest. The only cloud on the year's experience has been the precarious condition of Mr. Hadley's health. I wish most devoutly that his physical strength were at all commensurate with his spirit and his ability. At present I am especially engaged, besides my study in supplying Mr. Dudley's place while he is recovering from an attack of fever, and in editing and publishing the Annual Report of the Mission. We had a very large and most harmonious and helpful conference at Vinukonda, the proceedings of which will be set forth in the report.

Personally the year has meant much to me in a nearer approach to the Master, and I believe a firmer hold on the underlying realities of life and of our work. Certain I am of a larger desire than ever to preach Jesus by word and by life to the people of India, and a larger conviction that this is what they need above all things. The hard, dark wall of caste is a severe test to a wavering faith, but even this cannot withstand the power of the gospel as presented in Jesus Christ. This we see from time to time and take courage.

HANAMAKONDA — 1879.

Rev. W. H. BEEBY and wife, Rev. J. S. TIMPANY, M. D., and wife.

Mr. Beeby reports :—

The Lord of the harvest has shown His favor to a marked extent in the work of this field during the past year. The seed sowing of former missionary laborers has produced a harvest which is now being garnered.

On the failure of Mrs. Johnson's health, necessitating Mr. and Mrs. Johnson's return to America, Mr. Dudley took up the work and during his term of service baptized thirty candidates. When we exchanged stations last May, he turned over a field with a very encouraging outlook. The preachers have worked heartily and harmoniously.

The out-station at Metawada has developed into a church which was organized on October 22, and the step has proven so far a wise one. A primary school is sustained at the same place. The old property out at Hasinpurty, some miles distant, was repaired, a preacher placed in charge and a school started. I was afterwards permitted to baptize nine candidates there.

On November 25 the arrival of Mrs. Beeby, Dr. Timpany and Mrs. Timpany at the station gladdened the heart of the solitary missionary and the preachers, thereby encouraging us to renewed efforts. One preacher has been added to the working force, also one Bible-woman, three teachers and one helper.

Of the baptisms Dr. Timpany administered the rite to fifteen candidates. His medical skill

has often been called into requisition, and adds much to the power and standing of the mission. Mrs. Timpany has kindly taken charge of the Bible-women, planning their work each week.

In the way of building, a portico is being attached to the chapel, and site selected at Metawada for a preacher's house and schoolhouse and application made for the same to the Taluqdar.

Application has also been made for a building site at Jungaon for a new mission station. This place is well situated for missionary purposes, being about half way between Secunderabad and Hanamakonda and upon the railroad.

In looking over the work I feel that the Lord has richly blessed us, but I regret that I have had so limited an opportunity of securing more knowledge of the language.

CUMBUM — 1882.

Rev. JOHN NEWCOMB and wife, Miss E. A. BERGMAN, Miss IDA A. SKINNER, Miss R. E. PINNEY,

Mr. Newcomb reports: —

After an enjoyable furlough with loving friends in America, we returned to the work November 1, reassuming charge of our field from Mr. W. E. Boggs on that date. Our hearts were made exceedingly glad by the hearty welcome we received from our people. Mr. Boggs, writing to us from Cumbum on October 30, says: "You will meet with a hearty welcome on Wednesday from all. All are glad of your return, and it has been the talk of the place ever since it has been definitely known. I have never before realized how these people love their missionaries, and I congratulate you on having helpers who love you so."

As little touring was done during the year on account of much sickness in Mr. Boggs' family, it is not so difficult to give the report for the whole year, although I was only two months on the field, so I will report for the different departments of the work as follows: —

Station Work. — Besides our lady missionaries, Misses Bergman, Skinner and Pinney, and ourselves, there are living in the mission compound the Rev. D. Peacock and wife, who is my faithful chief assistant; the Reverend Anumiah and family, who is the senior ordained native preacher; Mr. V. Samuel, the head master of the station school; the other teachers in the station school, three preachers, and the matrons and the boys and girls in the boarding school. The usual Sunday services, Sunday school, prayer meetings, children's meetings, morning prayer meetings at the mission house and elsewhere for Bible reading, recitation and prayer, and the bazaar preaching, have been carried on throughout the year. The missionary is kept busy with visitors, inquirers, account keeping, correspondence and the usual executive work of the Mission, to say nothing of the time he needs for study, prayer and meditation; but with all this we are planning to do much touring and visiting on the field in 1894.

New Buildings. — During the year the lady missionaries' bungalow was completed. Mr. Boggs superintended the work till the walls were up, then when he was obliged to leave for the Hills, Misses Bergman and Skinner superintended the work till it was their reward to see a neat, comfortable and well finished house ready for their Indian home among the Telugus, in which they now live.

Field Work. — The preachers and teachers throughout the field seem to be greatly encouraged at the prospect of a great ingathering from among the Sudras soon. Mr. Peacock always returns from his many tours with very encouraging reports of the Christians, of the incoming of the Sudras, speaking especially of their signs of repentance and expressions of faith.

Schools. — 1. The station boarding school, which is supported by the Woman's Baptist Foreign Missionary Society, has done well. The painstaking head master, Mr. V. Samuel, and the efficient corps of teachers have done good work. At the primary school examination of the fourth standard, nineteen boys and girls were presented and fifteen passed. This school is under Mrs. Newcomb's care. The brighter boys and girls of the village schools, after passing

their second standard examinations, are admitted to this school; and again the brighter ones, after passing all the examinations they can in this school, are sent to the Mission College at Ongole or elsewhere for further studies.

2. The village schools have fallen into number from 101 to sixty-six, but are in good condition and well attended. Of these ten are supported by the Woman's Society of Boston.

3. *Caste Girls' School.*—Miss Skinner had charge during the year of this school which is at Markapur. The school has been somewhat handicapped on account of changes, and opposition from some of the people, but we hope to overcome these difficulties and have a good number of children under instruction and the influence of the gospel. Miss Skinner has handed over charge of this school to us, but it will again be turned over to the lady missionaries when they settle at Markapur.

Personal.—Soon after our arrival Mr. and Mr. Boggs left us for Madras. I wish here to put on record my appreciation of their work at Cumbum, and to wish them God's richest blessings in whatever work they may be led to do for Him. In a few days after Brother and Sister Boggs left us, it was our joy and privilege to welcome our dear sister, Miss Emma Pinney, to the work. She is from Indiana and a graduate of Rev. Dr. A. J. Gordon's Missionary Training School. At the same time of welcoming Miss Pinney we were disappointed to learn that Miss Kuhlen, who had been appointed to work with Miss Pinney at Markapur, had decided under advice from the Rooms, which has since been made definite, to work at Ongole. Misses Bergman and Skinner have worked hard during the year, and have learned much about the people and their language, and besides becoming well equipped for woman's work for women they are a great blessing to us in the work of the kingdom.

VINUKONDA—1883.

Rev. J. HEINRICHS and wife, Mr. W. E. BOGGS and wife.

Mr. Heinrichs reports:—

In our review of the work of the past year, we desire to acknowledge with gratitude the help and manifold blessings vouchsafed unto us by our Heavenly Father. The number of our workers was slightly increased and our methods remained substantially the same. A revival meeting in February proved a blessing to all. Every worker keeps now a careful diary of the work done, and this is regularly submitted for examination with registers and statistics. Four committees were appointed for the investigation of difficulties before they are finally settled by the church and the missionary. The gospel has been faithfully preached, although our main attention had to be given to the instruction of the Christians. Villages within a neighborhood of five miles of Vinukonda were visited nearly every Sunday, with the preaching of the word; and for the last months as many as twenty persons went out, two by two, into the villages and hamlets around Vinukonda to conduct worship with our Christians. Nor was bazaar preaching neglected. The number of our Bible-women has not increased.

The work in the large Pulnaud Taluq has not received the attention which it needs. There is ample work there for another missionary. In every one of the fifty-two villages visited in the Vinukonda Taluq we had a roll-call of our members and a revision of our statistics. Some discrepancies between previous accounts and this report should therefore not be surprising.

The educational department of our work was as encouraging as the evangelistic. Heretofore the teachers of our village schools were the managers of these institutions, nearly all of which are under the government result grant system. The result for the teachers was fair in financial respects, but as this system has a decidedly secularizing tendency it was resolved to put all these schools under the management of the missionary. Regarding the status of education in this part of the Kistna District I cull an item from this year's report of the Vinukonda Taluq Board: "Percentage for 1892-93 for native Christian boys and girls of school-going age under instruction, 85 and 41 respectively, Mohammedans 22 and 5, Brahmins 84 and 15, Non-Brahmins

(caste Hindus) 14 and 1, Pariahs (Non-Christian) 17 and 4." Remarks the Brahmin Deputy Collector: "It is satisfactory to note that there was a rise in the native Christian boys and girls, in the Brahmin girls and in low classes. The number of Mohammedan boys has fallen off. It may be noted that the Brahmins are on the downward tendency."

At the beginning of August we started our boarding school. It would be premature to say our plan to run it on lines of self-support will prove successful, but we are determined to stick to our policy at any cost. Many more have already applied for admission. Our village school education in general has received a new impetus by its establishment. As most of our teachers are unpassed men and women, we have decided to take advantage of the opening of a sessional school at Vinukonda for their training. About twenty of them are now preparing for the primary school examination. This gives us a splendid opportunity of supplementing the secular with religious instruction, in which they need to pass to a higher degree of efficiency as much as in the former. All the teachers in our village schools are expected to conduct a Sunday school in their respective places.

Personally we have much cause for thankfulness. We all have enjoyed excellent health, which enabled us to remain at our post in the plains during the hot months and to superintend the building operations when field work was out of the question. During the past year our compound experienced a much needed transformation. All we now need and hope for is a new chapel, the money for which Mrs. Heinrichs is determined to raise. The larger part of the work and care for the boarding school and scholars was in her hands and she has labored incessantly to make it a success. During three tours I visited the central, western, southern and eastern parts of my field in the Vinukonda Taluq, embracing fifty-two villages. The northern portion and the Pulnaud Taluq have been reserved for the coming months. Touring among our Christian villages is as much needed as are pastoral visits at home.

So much for the retrospect. What are our prospects? As our main attention during the year has been devoted to presenting to our Christians a more perfect ideal of a Christian church than has hitherto obtained, we expect our teaching to take effect in the organization of New Testament churches. In the portions of the field canvassed the majority of our members stand pledged to go forward under our directions in building church edifices for themselves and in organizing independent if not wholly self-supporting churches. Many and heart-touching were the promises and vows made to the Lord at several centres of our Christian population. Our plan is to organize in the near future at least from seven to ten churches, at the following places: Nuzenla, Nadigedda, Mugachintalapalem, Gummadampad, Velpur, Mattukumalli, Mullakulur and Gurzala. Vinukonda, the mother church, will still contain some 800 Christians in about twenty villages. We have petitioned government and received a promise for sites for our schoolhouses which may also serve as churches. We expect the Christians to defray about half of the expenses of constructing the buildings. In due time each of the churches to be organized can again be subdivided in as many more.

In this connection we rejoice over the intelligence just received that Brother W. E. Boggs is to assume charge of a part of our work which now extends over two taluqs. I believe this to be of the Lord, who has come to our aid in our endeavors to organize. Mr. Boggs and family will reside in the railway bungalow of this place, which was secured with the three and one-half acres of land for the Missionary Union for a little over Rs. 500. Its original cost was Rs. 7,578-1-7. Finally, I record with joy and thankfulness the increase in church contributions from Rs. 43-1-4 of the previous year to Rs. 224-5-3 of the year under review. To God be all the honor and glory.

Mr. Boggs writes:—

While my temporary appointment to the supervision of the work at Cumbum extended through the greater part of 1893, I am not able to give any full report of the work at that station for the past year.

About the middle of January work was begun on the walls of the new bungalow now occupied by the single ladies. That work took up the greater part of my time and attention until the last of March, when it became necessary, on account of the illness of our little girl from malarial fever, for us to go to Ootacamund. Three months were spent on the hills and we returned to Cumbum about July 1. Mrs. Boggs was then attacked with typhoid of somewhat a mild type, and the anxiety and attending to the sick made it almost impossible for me to attend to even the more important of my mission duties. During August and September much had to be done by way of repairs to buildings in the compound and erecting two new houses for preachers and teachers, thus preparing shelter for our helpers from the very heavy monsoon rains. In addition a cook-house was erected in connection with the new bungalow recently completed. These matters kept me busy up till the return of Mr. Newcomb about November 1, when I transferred everything to his charge and began to look around for some place to turn to, since Cumbum needed me no longer. A little more than two months of suspense and wandering brought at last official directions to come to Vinukonda where we are now settled for the present.

This year, as that of 1892, has been characterized by no wonderful ingatherings such as the records of past years show. In fact the number of additions to the membership of the church has been extremely small. Numbers of applications for baptism were made, but in the majority of cases there was no sufficient evidence of any change of heart and we felt obliged to send the applicants away. In one or two instances there seemed to be an earnest seeking after the right way, and such were put under instruction. I have learned that since my departure from Cumbum these have been found to have profited by the instruction and have been received into the church after baptism upon a profession of their faith.

To many of us perhaps the brightest recollection and the most encouraging experience of the year was the spiritual awakening and refreshing that characterized its early months. Enough will have been said by others regarding the personal experience of A. P. Veeraswamy of Bangalore and his earnest and successful efforts on behalf of his Telugu brethren in Nellore, Ramapatnam and other stations. The awakening at Cumbum among our native brethren greatly refreshed my own soul and gave fresh inspiration to my hope and desire on behalf of our Telugu people. In addition to this I cannot sufficiently express my gratitude to God for His marvellous dealings with me. Though sickness was not unknown, the lives of all have been preserved and the close of the year finds us in the enjoyment of health and strength such as many others are not permitted to enjoy.

NURSARAVAPETTA — 1883.

Rev. J. F. BURDITT and wife, Miss H. D. NEWCOMB. Rev. WILLIAM POWELL and wife (in England).

Mr. Burditt reports : —

My temporary charge of this station commenced in February last. Such positions at times become inevitable but are usually unenviable, for the flock follow the lead of a shepherd they know and love, but there is great loss of influence when a missionary is transferred to a field the men, methods and material surroundings of which are new to him. I arrived on the field too late for very extensive touring before the hot weather, and touring was much impeded by the widespread prevalence of cholera; but during the year several short trips were made, and the greater part of the field has been visited.

The additions by baptism have fallen far below those of preceding years. Many more might have been baptized had it not seemed better to wait for clearer indications of a new birth. The Telugus themselves now regret the impatience which has too often led to substituting the children of Hagar for the promised seed of the kingdom, which God will give in His own good time to those who in faith and patience await His blessing.

But besides this the great hosts of those already baptized demanded unceasing admonition and watch care. The rapid propagation of the gospel and the enthusiasm of ever extending

accessions, had so monopolized the energies of the preachers, that it seemed time to emphasize the equal importance of the third mandate of the great commission. Our Telugu helpers have therefore been charged with the paramount duty of teaching every Christian to pray and sing, and to be able to give a reason for the hope that is in him; and we have tried to develop the American prayer and conference meeting among the members. At the station these meetings have been delightful, the time being all too short for the number who desired to take part; and the extension of these self-sustaining meetings into all our Christian villages will enable our members to maintain an interesting service in the absence of a preacher, will act as a tonic on their daily walk, and will develop courage and ability to witness for Christ among the heathen. When all our members become an army of unpaid witnesses, American salaries may be largely dispensed with, and the work advance under missionary superintendence by means of such lay witnessing, and the preaching of such pastors as the churches are able to support and deem called of God to the work.

Our preachers as a rule seem to have greater gifts and predilections for evangelistic than church edification and pastoral work, and it has been our endeavor to promote among them the acquisition and attractive impartation of biblical knowledge, and the inculcation of Christian duties. To this end the ordained preachers are expected to bring in a written sermon at each quarterly meeting, so stimulating study and giving opportunity for suggesting improvements, and in addition to the careful study of the Sunday-school lessons, a topic for study is prescribed upon which examinations will be held at the following quarterly meeting. At our last quarterly meeting the preachers were given a written examination of some six leading questions on the life and teaching of Christ, and the teachers a similar one on the missionary career of the Apostle Paul.

Our hope is largely with the rising generation, and we have made special effort for the development of school work, for making these schools thoroughly Christian in tone and text-book, and for the organization and maintenance of Sunday schools. Several schoolhouses have been erected during the year. The Christians of the field provide the larger part of the support of teachers and preachers in the form of meals, that given to teachers alone amounting to some Rs. 1,400 a year; but they also contribute in cash collected in sealed tin boxes, and the cash contributions from field and station for the year aggregated Rs. 302-2. This, for educative effect, has been administered entirely by vote of the local church, some for relief of the really needy members, some for the purchase of chapel lamps, etc., and before long, probably, the support of an evangelist will be assumed by the church.

There has been much sickness throughout the field during the year. In the early months cholera was abroad, and fever has been constantly prevalent, so that in the absence of a physician we have been obliged to dispense a large quantity of medicine. The demand for medicine has been so great that it seemed best in almost all cases to make a small charge, and simple remedies such as quinine, which our preachers know well how to administer, we have of late supplied to them at half price, allowing them to charge full price to all Christians in any way able to pay. The granting of this profit ensures the poor fever-stricken invalids of the villages being looked after, checks the demand for free medicine and returns half the cost to the mission treasury. All medicine money is dropped into a special box and credited once a quarter, the proceeds for the quarter ending December 31 amounting to Rs. 18-12-9.

Want of space in our now many-stationed report precludes a detailed reference to the usual routine of mission work or the narration of interesting incidents. Our preachers and helpers have for the most part labored faithfully, and our friends of the Swedish churches and others, who have so kindly contributed to their support, have been making a good investment. Our boarding school has given us much satisfaction, and the plan of combining classes of both boys and girls under one set of teachers during school hours is an economy which we found in vogue and have every reason to approve. Our daily morning prayer service for all in the compound, in which the daily readings of the Sunday-school lessons are read and commented on, has

been of marked benefit, and a grand preparation for the Sunday school and service of the Lord's day.

Mrs. Burditt's class for women, four afternoons a week, has been maintained most of the year, attended by all the gracious influences experienced in our former station. The women of our more distant Christian villages are, however, still to a great extent ignorant and half heathenish. The condition of the homes and of the children now, and of the Christian community of the future, must largely depend on the influence of these wives and mothers, and there is no more pressing duty devolving upon us in the Telugu country to-day than the edification and spiritual uplifting of these baptized women. We have done what we could at this great task, and in Miss Newcomb's accurate and painstaking acquisition of the language, we are glad to note the promise of their better enlightenment in the future.

We find ourselves at the close of the year already beginning to take root, and the coming transplantation to an unknown field will break more ties than we had anticipated. May we endure hardness as good soldiers of Jesus Christ, and be ever ready to obey our marching orders.

BAPATLA — 1883.

Rev. W. C. OWEN and wife, Rev. W. A. STANTON and wife, Rev. EDWIN BULLARD and wife (in United States), Miss L. H. BOOKER.

Mr. Owen reports:—

The year of 1893 began with a decided spiritual awakening in Bapatla, chiefly among the workers and compound people. For some time it was not without a little apprehension lest anything should retard the forward movement that we watched its progress. We did anticipate great things, but, as we now see how much the Lord has done above anything we expected, we are inclined to chide ourselves for our lack of faith at the beginning of the year.

As mentioned in previous reports, this outpouring of the Holy Spirit began when Alary Pedda Veeraswamy came to Bapatla, relating his Christian experience and exhorting the churches to a higher spiritual life. Though deep penitence was manifested by some of the people there was nothing of the so-called revival excitement which is considered by us objectionable, and we are thankful to say that there has not appeared any sign of reaction. We were not aware of all that had been going on in the hearts of some of the people until Christmas day, the first Christmas we have been permitted to celebrate in Bapatla. It was made a day of special jubilee, and at a praise meeting several seemed so overwhelmed with the thought of the blessings God had given them during the year that they could not refrain from speaking of it, and the praise meeting finally turned into a great experience meeting. Much to our delight the children and compound people, with the aid of a baby organ, had learned to sing several English hymns correctly; one which is translated into beautiful Telugu by Purushotram is, "Hark, the Herald Angels Sing." With what spirit this hymn was sung on Christmas day we cannot tell, but we could feel, and it showed that the Lord had done great things for them.

The blessing of God has been specially poured out upon one member of our mission who had served as cook and *maty* under Mr. Bullard and had acted in the same capacity with us until last May. About sixteen years ago he was one of Mrs. Clough's school boys and received, in the estimation of our Christian people, a good education. Before giving up his cooking work he would ask permission to go and preach in the neighboring villages during leisure hours. In less than two months ten villages were interested in Christianity, and a few professed faith in Christ and were baptized. After this it was not to be doubted that this man was called of God to preach, not so much because of what he could do, but because of what he could not do—he could not keep from preaching, and we could not conscientiously hold him a moment longer in the kitchen. We have lost an excellent cook, but the Lord has gained an excellent preacher. Though a Mala by former caste he commands the respect of the highest castes, and at the same

time is an exceptional Telugu in that he is as willing to preach to Madigas as to his own people.

We are near Ponnor, fifteen miles from Bapatla, and thirty men and women in one village profess themselves ready for baptism. If they remain faithful to their word until we return to their village, in two or three days, we shall baptize them. Though I have said a great deal about Yellayya and Pedda Veeraswamy too, favoritism is a thing we sedulously avoid. I have used these names in reporting the work from time to time because they are too closely identified with the crowning work of the year to pass them by unmentioned.

Touring over long distances has been much hampered in the absence of our mission boat. While at the Ramapatam conference one of our largest school boys, a man grown, left in charge of the boat at Nallamada, its place of mooring, was taken ill with cholera, whereupon his fellows became afraid and deserted him, leaving him to die in the boat alone. The people of the neighborhood were so exercised about the tragedy that numerous stories were circulated about the boat and we could hire no one to keep it, as no man dared to go on board of it. Some of our best people were overcome by the wonderful things which it was said the boat was seen to do. Some saw it sailing up and down the canal of its own will or roaming through the fields. But finally a flood of water did come down from the Krishna River and carried it over two bridges and landed it high and dry a mile and a half from the canal. A hundred men tried to move it, but could not lift one end, and there it lay in the sun for several months until another flood helped us get it back to the canal. The canal superintendent, a plucky Brahmin, finding himself without shelter one night, unfortunately took up his quarters in the boat — secretly, lest he be defiled — and some one saw his light. It was quite enough. Every one was sure that our former watchman's ghost had returned to his post, and no one would look after the boat properly since that occasion.

Though deprived of the boat we have done considerable touring on horseback in the driest parts of the field, but even here the mud or water shut us out from villages which might be reached from the canal side. We have visited fifty-one villages during the year ending Dec. 31, 1893.

Mr. Stanton's Bible studies for the Normal students awakened an interest in the study of God's word which was very marked among the preachers, who at their own request were started in a line of study similar to that of the Normal class. I have endeavored to have their work in this respect as voluntary as possible, so as to avoid the attitude of a school-master before them. This has been part of the *nallasary* business, and perhaps the most pleasant and helpful of all. On closing the discussion of one lesson, another is assigned for the coming month. They have completed a careful study of Christ's mountain sermon and of His miracles. They cannot all do the same work, as a few are barely able to read, and these need advice in the preparation they propose to make.

As the result of this Bible study, we are gratified to see a growing interest in the divine word, which means more spirituality and better sermons, and one particular feature of the results is worthy of mention. Our compound people have suffered much from fever the past year, so that cases of delirium have occurred with some of the sufferers. The uproar made on such occasions revealed to us that the victim was supposed to be possessed by devils, and they were being beaten out of him with shoes and brooms, according to old-time usage. When we remonstrated with the people for holding such unchristian views, they called the Bible to witness the justification of their belief in demoniacal possession. This resulted in much discussion and study both in Mr. Stanton's class and mine, but many now profess to have forsaken their former views, and all agree that beating a sick man is barbarous and that shoes and brooms are inadequate to frightening away the devil.

While hampered in touring we wrote letters of encouragement and instruction to all the Christians in the villages. This seems to have resulted in much good, and the people seem to have more confidence in our being truly interested in their spiritual good. We have tried to help them see that while we are willing to give them all the temporal aid we can, our coming

to their land is for a higher and nobler purpose than to settle lawsuits in their favor, provide them land and educate their children.

The existence of the Normal school has been in such a precarious state that its work has not been very satisfactory save in Mr. Stanton's class; the results of his work in the Bible show what great good can be accomplished in preparing Christian teachers for the village schools. The other schools have done well; Mrs. Owen is reporting at length about these.

A good deal of work has been accomplished, at little expense to the mission, in the improvement of the compound. There is not a shade tree on the place at present, but several young banyans and fruit trees have been set out, and a choice thorn hedge has been started in front of the compound to serve as a wall. With our boat and tent and other facilities for long trips from home, we are looking forward to the coming year as one in which God will get unto Himself great glory, and we thank Him for all His great care of us this year past.

Mr. Stanton writes:—

I cannot look back on my first year of work without mingled feelings of joy and misgiving—joy for the abounding goodness and mercy of God, and misgiving for my own unfaithfulness in the midst of everything that could spur mortal to holy consecration. I have not been able to do much. I cannot report in statistics, and yet I feel that in view of my future work this first year has been full and rich with God's best blessing.

I have been content to sacrifice many fond plans to the study of the language. I have felt that for this first year that was my work, and I have made it such, so that I find at the beginning of this new year that the blessed Lord has opened my mouth a little and that I can begin to speak of the unsearchable riches of a Saviour for the lost. For this I praise Him. It is my great and unceasing desire that in language, as in everything else, I may be a Hindu to the Hindus that I may gain the more.

The Lord has also most unexpectedly opened the way for me to do a little additional work for Him. He has sent a number of Brahmins here from the town from time to time, with whom I have had most searching talks. There are two in particular for whom we are especially praying. One was willing to be baptized and break away from his caste, but it was evidently from some worldly motive, for he did not know what it was to be a new creature in Christ Jesus by an act of personal faith. Another is standing just outside the kingdom. The Holy Spirit has pleaded mightily with him and has made him cry out because of his sins, but he is still holding back from the one supreme act of self surrender. It is with joy that I have borne these men on my heart in prayer to God. In conversations with these men I have come into deeper sympathy with them. I have come to see the good as well as the bad in them, and to long with inexpressible desire that the glorious light of the Son of God might dawn upon them.

During the last few months of the year, I was able to take a class of our brightest boys and girls in the Telugu Bible. I took the class with much fear and trembling, but the dear Lord helped me greatly. It was my first real experience in trying to unfold the blessed truths of God's word to these people. I found those young minds so responsive, so eager, so open to the truth, that it was an unceasing joy and a perpetual blessing to me. I know not if there is any higher work than that entrusted of God to the missionary.

All that I have said thus far seems to be on the surface. Those deeper things that I have passed through this first year, which are in a most vital sense God's preparation of a man for His work, I have not mentioned. They cannot very well be put into a report, but they are the essence of my life for the past year. I need only say that the work seems holier and diviner than ever before, that the poor, weak instrument God has chosen seems weaker and more unfit than ever, and that God who is over all and in all seems more glorious, more infinite in His power to work salvation for every man, and more worthy of all adoration in that outreaching love that ever bears in its heart the sin of the world. It seems a much simpler thing to be a missionary

now. I have come to feel that it is just what the word means—*being sent of God*. It is not our doing at all, but God's doing through us. This has been a blessed revelation to me. It has kept me close to God. It has made me think more of His work through me than of my work for Him. It has taught me that I can never convert one of these poor Hindus to Him or divinely touch a single soul, but that *He* can do all things. Praise be to His holy name! In the hands of such a God the future is sure, and our weakness is but the revelation of His all-sufficient strength. Thanks be unto God who giveth us the victory!

UDAYAGIRI—1885.

Rev. W. R. MANLEY and wife.

Mr. Manley reports:—

During the past year we have been spared any visitation of cholera or other epidemic, crops have been good and there has been nothing to interfere with our work, which has been prosecuted as vigorously as we were able and not without some encouraging signs of success. There have been trials also, chiefly in the defection of some of our members. We have been obliged to exclude a number who refused to leave off practices that were unworthy of Christians, even when the messengers of the church went to them and pointed out the error of their way. There lingers in the minds of many a superstitious dread of the gods they formerly worshipped, and while some have gone back to idolatry others have tried a sort of compromise between Christianity and the religion of their ancestors. Some have broken down morally. Whatever may be said of theoretical Hinduism, the fact remains that those who become Christians have as a rule scarcely any conception of the sacredness of truth, of social purity, or of any of the virtues necessary to a moral character, and it is not strange that some among them prove unsatisfactory as Christians. But on the other hand, as you compare the best of our Christians with the poor, debased, degraded creatures one meets in the ordinary heathen Madiga *palem*, it is hard to realize how such gems could ever have been dug from such a mine.

But with some that was discouraging there has been in the year's experiences more that was encouraging and hopeful. The Christians seem to be coming little by little to a fuller realization of the claims of Christ upon them, and the necessity of a radical difference between those who serve Him and those who do not. The number of baptisms is only seventy-eight, but that is more than the year before, and we have tried to be very careful in the examination of every candidate. An encouraging increase has been made also in the contributions of the members of the church. It is impossible for one who has never lived here to realize the extreme poverty of those among whom we are working. Their gifts are of necessity exceedingly small, but there is an increasing readiness to give the little they can, and our monthly collections are steadily increasing, and that without any special pressure other than a faithful setting before them of their duty.

Touring.—I am coming to look upon this as by far the most important part of a missionary's work. Apart from the encouragement to the native preachers, who are naturally timid about approaching caste people, it brings one into direct contact with the people and he has a chance to see things as they really are. Touring in India, where there are no hotels at which a European can stop, and a tent is an indispensable article, is expensive, in spite of all possible economy within the limits of a proper regard for one's health, but I am coming to doubt if any expenditure pays better. I spent nearly all the cool season, from the early part of January, in camp. I was out again a little in July, and made two extended tours in August and September. In addition to regular touring, I have been out evenings to the villages near Udayagiri, while the native preachers have been going about over the field during the entire year.

The regular preaching services and prayer meetings have been maintained not only in the mission compound but by the various native congregations wherever there was a preacher or teacher

to lead them. The women's prayer meeting, under Mrs. Manley's supervision, has grown in interest, and a young people's prayer meeting has been kept up among the pupils of the boarding school.

School Work.—The station boarding and day school has made a fair record. The attendance is larger now than ever before, and calls loudly for increased accommodations, which the Ladies' Society has kindly agreed, notwithstanding the hard times, to supply. The school was examined in March and received a grant from government of Rs. 111-12. Considering the size of the school, and that this was the first examination by a government inspector, this was doing very well. The village schools are not as a rule as efficient as we would like to make them, but are about as good as we can hope for with the material at hand.

There is an impractical side to our school work, which needs serious attention. The question is what to do with the pupils of our schools when they leave us. Some are wanted for mission workers of one kind or other, but what about those for whom such positions are not available? While they have been learning arithmetic and geography they have *not* been learning anything by which they can gain a living when they go back to their villages. We need a system of industrial education, so that the boys can be taught carpentry, blacksmithing, bricklaying, weaving, etc., not with English tools, which are too expensive, but with those of the country. Then instead of sending our boys back to their villages, when they have gone as far as we are able to take them, with only a little book learning, for the most part useless so far as making a living is concerned, they would be prepared to get on better than those who had not been in school, and besides there would not be such a crowding for positions in mission employ as at present. Such an industrial school would be expensive, and its direct returns to the mission would probably be small; but it would greatly increase the resources of our people hereafter by putting into their hands some of the trades which have heretofore been the exclusive property of caste people, and would thus be helping to hasten the day of financial self-support.

We are grateful to our heavenly Father for continued good health, and enter the new year with no other discouragement than the financial outlook at home.

PALMUR — 1885.

Rev. ELBERT CHUTE and wife, Rev. W. G. SCOTT and wife.

Mr. Chute reports:—

Another year of hard labor, in proclaiming the glad tidings of salvation and giving the bread of life to the needy on this extensive field, has passed away, and while reviewing the work we find much which causes feelings of gratitude and encouragement, yet we find a few things with which we are not so well satisfied.

We are not satisfied when we see the work suffering for the proper watch care and are not able to give it. Our field is too extensive. More help is needed. While laboring in one part of the field another part is suffering for lack of attention. While we are anxious to see the believers developing in all of the Christian graces, we are unable to give them the needed instructions and many are therefore living at but a poor dying rate.

The Brahmins and others who depend upon idol worship for their support, having realized the effect of the proclamation of the truth upon their temporal income, are leaving nothing undone by which they can prejudice the people, hinder our work, and persecute the Christians. Paganism will not expire without a desperate struggle. The evil one will not loose his hold upon the people of India without continued and determined resistance. But we fear not the result; truth shall conquer. Our Captain has said, "Lo, I am with you alway." He always gains the victory.

The former part of the year was occupied in an extensive tour to the south and east of the station. Mr. Scott, my sister and her Bible-woman, six helpers and three of the school boys ac-

accompanied me on this tour. We preached the gospel one or more times in 250 different villages, in many of which the truth was never before preached. Thousands of people listened to the gospel for the first time. We spent more than three months on this tour. After returning to the station and during the hot season, the helpers and a number of the school boys went out on tours in different directions from Palmur, scattering the seeds of truth. The latter part of the year was spent in a tour to the south of the station.

During the year we have succeeded in completing a good substantial building at Tukseel, a large village south of the Krishna River, in the centre of a densely populated locality and where a number of our Christians reside. The building is intended to furnish quarters for two families besides a large room for a school. Here I have located two preachers and their wives; while the preachers are occupied in preaching in the surrounding district, their wives can take charge of the school. A small school has been established, with the promise of a much larger attendance after harvest.

I have also established another out-station at Yaltur, a large village within six miles of Gudwal. Here I have placed a man and his wife from our boarding school in charge. In localities where there are many Christians, other out-stations must be established as soon as we are able to do so.

Our station-school is in a flourishing condition. As we have made it so essentially a Bible school, making the teaching of the Bible the most prominent subject, it has not many attractions for heathen pupils. Soon after we told them that in order to enjoy the privilege of the day school they must attend the Sunday school, the last heathen scholar disappeared from the school. The pupils have taken much interest in their studies, have done faithful work and made commendable progress during the year. Many of the largest scholars have also done much evangelistic work. The head teacher, a passed matriculate to whom we were giving a salary of Rs. 25 per month, left us at the close of the year, because we were unwilling to give him a larger salary.

The church at Palmur is in a prosperous condition. The spirit of union and harmony has generally prevailed. Services have been well attended and much interest has been manifested. Many times large numbers from the heathen have attended and listened quietly and respectfully during the whole time of service. Crowds from different parts of the district have from time to time visited us, thus giving us valuable opportunities for the spread of the truth.

The church at Korwipad shows the lack of pastoral care and the frequent visits of the missionary. This church was organized about four years ago. It is situated in the Gudwal district on the other side of the River Krishna, about seventy miles from Palmur. As we must travel on country roads it can be reached only in the cold season. Under such disadvantages we have found it impossible to give it the necessary watch-care from this station. When it was organized as we were unable to place an educated preacher there, so we chose one of the best educated and most spiritual among them to shepherd the flock. But the result has not given satisfaction. We are trying to hold the fort in this locality and praying for reinforcements.

We have found the medical work a valuable auxiliary to our mission work. Dr. Graham has ably and faithfully performed the duties of this branch of mission work. Besides the treating of the native Christians, thousands of cases from among the heathen and Mohammedans have been treated, and thus much suffering has been relieved, their prejudice has been disarmed and their minds have been prepared for the reception of the truth. Thus we try to imitate the example of our blessed Master in striving to relieve the maladies of the body, as well as those of the soul.

English services have been kept up during the year. Mr. Scott took charge of the preaching and Dr. Graham the English Sunday school.

Mr. Scott writes :—

It gives me the greatest pleasure to send you a little account of my first year's work amongst the Telugus. As it is with every missionary so it has been with me; the first two years are spent

in learning the language, and in getting acquainted with the work and the people. I am thankful to say that now I understand a great deal of the language, and am able to make myself understood in common conversation. The more I get acquainted with the people, the more my heart is drawn out toward them. One's heart longs for them when he sees at what a distance they are from the Great Shepherd, and how far they are sunk in ignorance and sin.

My first three months were spent with Brother Chute and his sister upon a long tour through the southern part of our field. Many heard the old, old story for the first time which seemed to them like water in the thirsty desert. They would often say, "Tell us more about God." This seemed to be the desire of their heart. Others would say they would worship no more idols, they would worship the only and true God. Many an interesting sight we saw, which caused our hearts to rejoice and give all praise to God.

The rest of the year was given up to the study of Telugu and going out with the helpers now and again to the villages around Palmur. May the Lord keep us in health and strength for carrying on this loved work. We pray, and we trust others will pray, that the Holy Spirit will cause showers of blessing to descend upon this district through the preaching of the word. Then hearts which have been long hardened shall be softened, and eyes that are blind shall be opened to behold Him who is the fairest and chiefest among men. I can look back to the day when God led me to the foreign field, and bless Him for His leading.

Truly the work is great. The harvest is plenteous, but where are the reapers to gather in the sheaves? Thousands of souls are perishing and no one to tell them of the One Mighty to save. We feel ourselves a mere handful to cope against the great stream of sin; but our God is our strength, on Him we lean. "My grace is sufficient for thee," is His sure word of promise. We will go forward trusting in His might and power, so that through Him we shall do valiantly.

NALGONDA — 1890.

Rev. A. FRIESEN and wife.

Mr. Friesen reports:—

We are happy at being able to report the past year as one of visible victory and progress. The opposition of the government officials to our building work has ceased, and we are now going ahead with the blessing of God; by next October we expect to have our bungalow and a large and commodious chapel finished.

One good sign in regard to our evangelistic work is that, whereas in the past baptisms generally were performed in the district on our mission tours, the majority this year have come into Nalgonda to confess Christ in baptism; and although we have not been able to do as much touring as we would have liked (owing to our building work) a greater number has been accepted into church membership by baptism than we expected.

Our daily morning prayers, Sunday services (including Sunday school, of course) and the weekly prayer meetings have been regularly held, and there has been a considerable increase in attendance.

Distribution of medicine to the sick who come from all the country round to us to be healed of every kind of disease, has again occupied a great deal of our time. Here we have a splendid opportunity to speak to many about their souls' salvation which otherwise we could not get, and here we feel our weakness owing to our great lack of medical knowledge; and this, coupled with the fact that during the last year probably no less than a thousand have come to us for medical aid, shows the urgent need of a lady doctor in Nalgonda.

While our village schools during the past year (owing to the opposition of village officials) have increased but slightly, our boarding school has grown rapidly and is far beyond our means of accommodation. But as our dormitories are nearly completed, we expect this defect will soon be remedied.

The beginning of the year (from the end of January to the first of April) was entirely spent in touring over the southeastern part of our large field, preaching the gospel, strengthening our Indian brethren, and baptizing a few on confession of faith in Jesus Christ. The latter end of the year Brother Wilson, who assists me in doing mission work while I am building, also made a short trip on which a few were baptized. Our field work as well as our station work gives us a bright outlook into the new year; the living word of God is visibly working among the dead mass of people.

In conclusion we have thankfully to acknowledge the great, palpable and spiritual interest our Home Board, as well as our Mennonite brethren, have shown in the Lord's doing at Nalgonda. This has greatly encouraged and strengthened us in our difficult but promising work.

KANIGIRI — 1892.

Rev. GEORGE H. BROCK and wife.

Mr. Brock reports:—

In giving in my report for this year, I would say first of all that I have not had any charge other than building the bungalow; still I have done some work.

In January I moved from Ramapatam and took up my home in Kanigiri. The bungalow which I began to build in July is now about completed and certainly looks very handsome. Two short tours have been made, and in all I have visited about seventy-five villages of Christians, besides many Mala and Sudra *palems*.

I have had two or three services each Sunday, and three or four during the week. A regular Sunday church service has been carried on since July in the compound. Sometimes we met in my large tent, again in the shade of my cabin, and as soon as the walls of the bungalow would permit of an improvised roof, we met in it. From fifty to 200 have been at the meetings each Sunday. I believe we are to have a good Sunday service in the future. A Sunday school has also been begun and has reached as high as fifty. We have had our first two monthly collections and I have been much pleased with the endeavor though the amounts given were small.

We have no church organization yet, nor have we a building. A subscription list has been opened and we have been very grateful for the annas and pice given. The first sum given was Rs. 100 by the district munsiff of the town, a Brahmin, a gentleman. He professes that he is a Christian, but alas! he is afraid to confess Christ; certainly he is a very beautiful character. Besides this he has given me money for the poor and desires to help in other ways.

Education.—The desire for education amongst the Christians in the villages, is to me an inspiration. Besides this the caste people of the town are continually requesting that I open a boys' school for English. The Sudras in many villages request schools. In some of the village schools heathen Malas, Madigas and Sudras receive their instruction from a Christian teacher.

There are several night schools in the taluq, conducted by Christians. To one of them a few Komities go and receive instruction from a despised Pariah. Surely we ought to rejoice. I will mention one night school carried on in the Kanigiri *palem* by B. Venkatiah the teacher. Six nights a week the men and women meet and try, by the aid of an apology for a lamp, to master Telugu. Some of the women work on the bungalow, carrying bricks and mortar all day, and nurse little ones besides. This is to me an inspiration and the more so since it is entirely voluntary.

The Heathen.—I have visited some Mala *palems*. At first they listened, then they told us not to come, but in November the Kanigiri *palem* became very friendly. They have come to church on Sunday and have called on me inquiring about gospel. Other Malas have listened with more or less attention. The Sudras always listen well, asking bright, intelligent questions. I believe that if the work were pushed amongst them the results would surprise us. One Sudra is asking for baptism. The majority of the Madigas in Kanigiri have become Christians. Among

those who are still heathen a number are asking baptism. They all receive us gladly. With one exception the Brahmins, if present, have always been interrupters at the preaching in the villages.

Persecutions.—In a number of villages the Christians are troubled by their heathen neighbors, generally by the Kurnum. In two cases the injustice amounts to outrage—one of *jutting* a *pedda*, and the other turning the course of a *wagu* so that the water went on a Christian's field, destroying three acres of crop, and if not rectified the land will be a total loss. Those two cases are now pending and will come up for hearing January 8. As they are so important I request the prayers of all.

Since last conference a lot of about three acres, with a large native well on it, has been purchased. Our coming to Kanigiri has greatly strengthened the Christians, I believe, and as my wife and I enter upon this new and untried work, we do so with our faith in our Father who cares for all, and with our hopes as bright as the promises of God.

BANGALORE — 1882.

Rev. JOHN McLaurin D. D., and wife, Mrs. L. P. PEARCE in Ootacamund.

Dr. McLaurin reports:—

The end of another missionary year calls for the usual review of God's goodness and our labors. The opening days of the year were spent at the Decennial Conference at Bombay, where quite a number of your missionaries did much to uphold the traditional policy of the Missionary Union. After my return I was engaged on a Commentary on the New Testament until the first of March, when the committee on Christian literature, appointed by the Conference at Ramapatam, met in Bangalore. The committee consisted of Dr. Williams, Brother Hadley, A. P. Veeraswamy, J. Benjamin and myself. It was there decided to ask the Committee in Boston to authorize the issue of a new edition of the Telugu New Testament, and also Scripture portions, as our stock of both is exhausted, also to ask them for the means to publish a translation of "Waring's Bazaar Medicines," a book of great value to Hindus and Christians especially, as well as tracts and pamphlets in course of preparation.

I was also asked to undertake a slight revision of the Testament preparatory to this new edition, with the object, first, of conforming it as much as faithfulness would allow, to the M. A. B. Society's version; second, to remove obscurity by, as far as possible, translating the same Greek word, wherever it occurs, by the same Telugu word. We also decided to meet in Ootacamund in June, when we could have Dr. Boggs' assistance and review the work done by Mr. Veeraswamy and myself. We met at Ootacamund and reviewed two of the gospels, the Acts of the Apostles and Romans. I wish here to testify to the excellence of the present version of the Telugu New Testament. Previous to engaging in this work I had heard many disparaging remarks made about our version when compared with that of the M. A. B. Society, but was surprised and delighted to find ours incomparably superior. This was also the unanimous feeling of the committee in Ootacamund. In the gospels especially there seems little room for improvement. The epistles will need revision by somebody, some day. Dr. Jewett and others have done a noble work for the Telugus.

In Ootacamund the committee, having been authorized by the Executive Committee in Boston, decided to issue a new edition of 10,000 copies of the Telugu New Testament, and 5,000 copies each of the four gospels and the Acts. In August Brother Hadley and I, on behalf of the committee, entered into an agreement with the Lawrence Asylum Press to issue the above edition at what we consider very advantageous rates. This edition may seem large, but the constantly increasing number of stations and readers among our people calls for enlargement. Besides, the Canadian brethren to the north draw their supply from us. Your committee decided, if agreeable to you, to let them have a supply at cost price.

The edition now in use cost one rupee a copy; the one now under way will cost somewhat less than eleven annas, or little more than two thirds of the price, and when we take into consideration the lowered value of the rupee the difference is still greater. The firm to whom we gave the contract had not been extensive Telugu printers previously, so there was some delay in procuring new type, a new foreman and many new men, but we trust they are now in good shape to push the work. Considerable progress has already been made. I hope soon to see the work completed. Besides the above neither Mr. Veeraswamy nor I have done much. Some tracts have been written, some of which we shall ask you to print as soon as the present stringency is over. Others we can print with money in hand given by the American Tract Society.

In a few days the work of revision will be completed, then I will proceed as rapidly as possible with the Commentary on the New Testament, for which many of the brethren are loudly calling.

I am glad to report a considerable activity among our native brethren in the production and translation of books and hymns. This ought to be encouraged, of course wisely. I receive such and look them over, then refer them to the committee for final decision.

Our Heavenly Father has been gracious to us during the year. My own health has been uninterruptedly good. Mrs. McLaurin has had a very severe attack of fever from which, however, she has fully recovered. Our son has also suffered considerably from the same cause, so much so, indeed, that on the doctor's orders we found it necessary to remove to another part of the city.

BOLARUM—1892.

Rev. W. E. HOPKINS and wife, Miss M. M. ARMSTRONG, M. D.

Mr. Hopkins writes:—

The year just closed has witnessed a varied experience. During the first quarter we were unsettled. Our goods had not arrived from America. We were occupying this property under protest of the cantonment authorities. Malarial fever made three runs on my system, though Mrs. Hopkins has been passed by during the full year. A *munshi* was secured and a start made on Telugu, which was interrupted by fever.

In April we secured permission to purchase and occupy this house, only after an appeal to the British Resident at Hyderabad—so determined were the military officials to keep us out of the cantonment. Our goods arrived about the same time, and we soon became settled residents. The property is pleasantly located in the central portion of the village, facing the open plain used by the British troops for parade and drill. We could not ask for more pleasant surroundings, and our home during most of the year is very comfortable.

The work of the year has been chiefly on the language; in addition to this we have conducted a Sunday morning service for the Eurasians of the place, who number some thirty families. These people are all either government employees or pensioners, and the majority of them are members of the Church of England. A few families belong to the American Methodist Episcopal church at Secunderabad; members from two families are Baptists holding membership in our own church at Secunderabad, and the remaining half dozen families are Catholics.

Services are conducted regularly three times a week in the Church of England, once a week by the Methodist Episcopal pastor from Secunderabad, and the Catholics are, as usual, under bonds to attend so constantly upon their church that they never go elsewhere—slaves of Rome as in the primitive days of her history. My congregations were accordingly confined largely to the Methodist families, and even they are controlled to a great degree by the Church of England. The Baptist members are away—but three having been in the station during the year, only one of them living here.

Owing to these facts, and the present financial distress at home, I have closed this English service with Dec. 31, 1893, and shall devote money, time and strength wholly to native work, with the exception that Mrs. Hopkins will continue her work with a reading circle of young

ladies, whom she hopes to enlist in mission work through a normal class for Bible study and training.

Full charge of the field assigned was given me October 1. The district comprises "the northern half of what is known as the Secunderabad field," to use the secretary's own words. My district is divided into the western and eastern portions by a road extending north from Secunderabad through Bolarum to the Berars. The western half—which includes our old out-station Kundy—is occupied by the English Wesleyans, with a well equipped establishment at Kundy.

KAVALI—1893.

Rev. D. S. BAGSHAW and wife.

Mr. Bagshaw reports:—

Personal.—Most of the past year has been spent in the study of the language at Ramapatam. During several months my wife's health has been very poor and consequently my mind has not been free from anxiety, but, all in all, it has been a year of blessed experience to us both. We are glad we are here and now we have hopes for even better health than before.

This new station is situated almost midway between the two old stations of Nellore and Ongole, and is thirteen miles south of Ramapatam. It is not only a new station but is largely new ground as far as missionary work is concerned. True, in two or three of the villages in the southern part of the field, there has been something like regular work done for some little time. At the town of Kavali itself, there has been only occasional preaching by a teacher or student of the seminary—no organized work at all.

The town is situated on the main government road, and is about five miles from the sea coast. It is a taluq town (corresponding to our county towns) of about three thousand souls, mostly Hindus, a few Mohammedans. The people are of the better class, financially, there being many well-to-do *ryots*, i. e., cultivators. The offensive and disgusting Hindu temple of course is a prominent feature of the town.

Building.—Since I received notice of my appointment by the evangelistic committee, early in September, I have been making preparation for building. On the recommendation of the brethren appointed to oversee and recommend new stations, etc., I have been endeavoring to secure the grant of a piece of land, about ten acres, lying at the southwest part of the town, in the words of the head assistant collector of Nellore district, "the most suitable place for mission buildings anywhere near." As this particular land is in charge of the government forestry department it will take some time before the papers have passed through all the hands. In the meantime I am preparing material for building and will be ready to break ground at once upon receiving the grant.

I have been *preaching* as best I could and always go with my preacher on Sunday. My heart has been made glad when I have seen the eagerness with which people of all castes listen to the gospel in Kavali town. I know God has a great work here and pray that He may give to us the strength to see many coming to the Lord Jesus.

Village and school work I have none to report. The statistics of the few Christians in the taluq will be included in the reports of Nellore and Ramapatam stations. I would like to be able to report a school in each village, and will just as fast as I can get Christian men and women for teachers.

KUNDAKUR—1893.

Rev. W. BOGGESS and wife.

Mr. Boggess assumed independent charge of the new district having Kundakur as its centre Jan. 1, 1894. It was formerly a part of the large Ongole field. Having come so recently to the work, he has not sent any special report, but the prospects of the work are bright.

ATMAKUR—1893.

Rev. I. S. HANKINS.

Mr. Hankins' report has failed to reach us. He entered upon his new field early in the year, and has been occupied with preparing the compound and house building. His letters are full of cheerfulness and hearty interest in the work.

JANAMPETT—1893.

Though the Committee decided to open a new station at this point and designated Mr. Marsh as missionary in charge, nothing as yet has been actively done, Mr. Marsh having been so occupied hitherto with the work in Secunderabad.

CHINA.

The evangelization of the great empire of China is more and more absorbing the attention of the Protestant Christian world. It is the stronghold of Satan's dominion over Asia's millions. The obstacles to the introduction of the gospel are simply appalling, and but for the divine command and promise would render the attempt nothing less than foolhardy and utopian. The Lord Jesus, however, has not excepted China in promulgating His last commission, and notwithstanding the hostility, the conservatism, the carnality, the inveterate apathy of its millions, notwithstanding the tenacious hold upon them of systems and superstitions antedating Christianity, the assured presence and leadership of the Great Captain of our salvation is the absolute guarantee that even China shall yet become obedient unto Christ. In this faith we have been sending forward reinforcements during this past year, and seeking points of vantage where to establish our forces.

In your Southern China Mission the year has been filled with wise, untiring effort. While Dr. Ashmore has been mainly engaged in the training of the future ministry, his devoted co-laborers have gone everywhere in the cities and villages "preaching the word." The record shows that multitudes have been called even though few may seem to have been chosen. The advance stations in the Jio-Pheng district, that of Dr. Partridge at Jio-Pheng city, about seventy miles northeast of Swatow, and of Dr. Carlin at Ung-Kung, farther to the south, appear to be most advantageously located for gaining easy access to myriads of people. The reception, whether from curiosity or otherwise, that has been accorded to Dr. Carlin at Ung-Kung seems to be almost phenomenal.

The work among the Hakkas, from Kayin as a centre, has been carried forward as vigorously as our small force would permit, and with increasing promise for the future. During the winter the station was reinforced by the addition to the staff of workers of Dr. Edward Bailey, who resigned the position of assistant surgeon in the United States Army to enter the noble army of Prince Immanuel, which is seeking, in His name and for His glory, the occupation of China. We believe that his coming will greatly help and strengthen our work at this important centre.

Two new families and three single women have been added to the force in the

Eastern China Mission the past year, and all hearts have also been gladdened by the return of Dr. Barchet. He has been assigned to Kinhwa, where his knowledge and experience are now greatly needed. It was the intention of the Committee to still farther add to the force in this oldest of our fields in China proper, but their plans were frustrated by the condition of the finances. In no part of our China Mission is there more urgent need of laborers, and none has stronger claims upon the consideration of the Union. Populous cities absolutely without a missionary, are open to us; thirteen millions of people in the Chekiang Province are easily accessible. How long must we falter in our efforts to give them the bread of life?

Preliminary steps have been taken in the establishment of a mission in Central China, not simply because the locality is favorable for work, but from the importance of having some link of connection between the east and the far western province of Szechuan. In the early autumn Rev. Mr. Adams and Mr. Gray were directed to proceed to Hankow with the view of establishing themselves, either there or in the neighboring city of Hanyang. They have, upon investigation, found the latter the more suitable for our work, but all steps towards procuring property for a mission compound have been held in abeyance by the state of the treasury. Would that some friend or friends might be raised up who would assume the responsibility of this new work, that the labors of these devoted men of God might not be farther hindered.

An interesting episode in the record of our China Mission the past year has been the going out of the large party of eleven for Western China under the guidance of Upcraft. The individuals composing this party were, for the most part, selected by Brother Upcraft himself with careful regard to the obstacles to be encountered upon the field and the work to be done. They give every evidence of being a specially consecrated, homogeneous and united band. Together they went in company across the continent to their port of departure on the Pacific coast. Many places were favored with the privilege of hearing them during their journey. Everywhere they were greeted with the utmost cordiality and enthusiasm, and their burning words and earnest spirit were greatly blessed in the quickening of missionary zeal and fervor. Special services were held upon their arrival at Hankow in which missionaries of other denominations represented there participated. The advent of this strong, determined body of new missionaries, cheerfully undertaking the hardships of a comparatively pioneer work, was an inspiration to the old toilers in China. Dr. Griffith John made an address to the new party full of love, pathos and wisdom, and with assured conviction declared this to be the noblest body of workers that had ever passed through Hankow for the west.

Latest advices contain intelligence of the arrival of the party at Suichau in good health. Some difficulty has been experienced in securing property immediately in Luchau and Kiating, so that for a time the bulk of the party will remain in Suichau and vicinity. Sent forth as we believe these to be by Jehovah, and upheld by the prayers of His people, may we not expect abundant fruit from their toil?

The individual reports from our various fields in China give a clear outline of the work and are especially worthy of attention.

BANGKOK, SIAM — 1833.

Rev. L. A. EATON and wife in United States.

Mr. Eaton was last autumn compelled to return to this country in order to make suitable provision for his children, and consequently we have no report of the work. The mission was temporarily left in charge of H. Adamson, M. D. Dr. Adamson was educated in this country, where he made many friends. Returning to Siam in 1891 he has built up a lucrative practice in Bangkok. He is widely known as an earnest evangelist. So great has become his desire to devote his whole time to preaching the gospel to the Siamese people that he has offered to surrender his large practice and enter the service of the Union. Dr. Adamson has a fluent command of both the Siamese and Peguan languages and has already acquired much influence with these people. It is the desire of the Committee to appoint him as a missionary of the Union. If this can be accomplished, so that Mr. Eaton upon his return the present season may have an earnest co-laborer, we may hope for greater progress in the work at Bangkok.

The East China Mission.

NINGPO — 1843.

Rev. W. H. COSSUM and wife, J. S. GRANT, M. D., and wife, Rev. J. R. GODDARD and wife (in United States), Miss H. L. CORBIN (in United States), Miss M. E. BARCHET, Miss ELIZABETH STEWART (in Scotland), Miss EMILY A. PARKER (in United States).

No reports have yet reached us from either Mr. Cossum or Dr. Grant. Our Brother Cossum has been passing through a period of great trial and anxiety owing to the very serious illness of Mrs. Cossum. Latest advices report improvement of her health. The warm sympathy of many friends is extended to Mr. and Mrs. Cossum and many fervent supplications have been offered in their behalf.

The enforced return to this country of Miss Stewart and Miss Parker, threw greatly increased burdens upon Miss Corbin. Before these vacant places could be filled, she herself has broken under the strain and has just returned home. The following report, however, was written before her departure and will be read with interest.

Miss Corbin reports: —

Girls' Boarding School. — During the year there have been thirty-three enrolled, two baptisms, one death and two marriages. It has been a year of quiet, hard study in the school, but on account of pressure of other duties I have been unable to do my usual personal work among the girls, and have been obliged to turn all recitations over to the native teacher; but I have seen many evidences of their growing Christian lives which have often cheered me, and their talks, prayers and remarks in Christian Endeavor meetings have shown a steady growth in the grace and knowledge of our Lord, and I notice, too, a greater desire in their hearts to glorify God. News has reached me of three of the girls who were married about three years ago, who have taken up some form of work among the women where they are now living, far distant from Ningpo.

Woman's Class. — On New Year's day we rejoiced to see the baptism of a woman of more than fifty who was then in the woman's class. This year's class had been called together and begun

by Misses Stewart and Parker, but upon their departure for home at the end of November, it came under my care and was continued through December and January. There were about a dozen women invited in from the country churches to learn to read and to receive further instruction in Bible truths. Among these were three who were not Christians: the one mentioned above, who was an inquirer upon entering the class; another was the wife of an earnest Christian man at Za-gyiao, who had formerly opposed her husband, but who is now, by the power of the Spirit, much changed and seeking to know more of the gospel, already knowing the Lord in the communion of prayer and in the salvation of her soul; the third was this woman's young widowed sister of twenty-one, who came to us a vegetarian, but was born again of the Spirit while in the class, and when, about a month after her return home, our Father called her to Himself, she went in great joy, leaving a good witness to His love and power behind her in that heathen mother-in-law's home.

Although some may prove too stupid to learn to read easily in a single session of three months, still I am sure all the women who come up to these classes return to their homes far stronger and more intelligent Christians, and bearing away with them some sense of their own personal duty in giving the good tidings to others, for much time is spent in oral instruction and in individual personal work. Mrs. Li was invaluable help during this year's class, as also was Mr. U, our North Gate pastor, in his series of Old Testament talks.

Country Work and Girls' Day Schools.—After the woman's class was closed, Tin-dong, Kong-keo, Dong-ao, Si-u, Do-kyi-deo, Za-gyiao, Ding-hae and Siao-so (the two latter on Chusan Islands) were visited, looking after the four girls' day schools at these stations, and doing as much in house-to-house visitation amongst the women and in meetings with those who came to my room, as the time that could be spared from the Ningpo work and my strength would permit.

In May, accompanied by twelve of our Ningpo Christian women, who volunteered to go with me, two days were spent at Ling-fong, the famous temple where each year tens of thousands of women come from all parts of the province to worship. Amid this throng we scattered, selling Scripture portions or tracts, and talking to those whom we found resting on their weary pilgrimage up a most difficult ascent to the temple. I have seen no more heartrending scene in idol-strewn China, than this throng of tens of thousands of poor deluded women, pressing up this most wearisome road to get their paper cheques stamped by the priests of this temple on a given day, bearing which stamp they are believed to be worth one thousand dollars in the spirit world.

In the same month three women were baptized in West Gate church. Mrs. Yiao, the pastor's most able wife, has led the women of their church out into some active service for the Master in house-to-house visiting. All the Ningpo Christian women have been contributing, according to their means, to Miss Inveen's new work in Szechuan, a first step in missionary giving.

Until the last months the year has been filled with hard work, which has brought its own blessings, and it is with sincerest regret that it must now be laid aside for a little time of rest.

SHAOHING—1869.

Rev. HORACE JENKINS and wife, Rev. W. S. SWEET and wife, Miss M. A. DOWLING, Miss L. A. SNOWDEN.

Rev. Horace Jenkins reports:—

There has been no special advancement in the native working force of the mission during the year. The number of chapels and assistants remains as last year—four chapels and four preachers. The chapel at Poh-hae-gyiao, in the western section of the city, brings a large population under gospel influence, and watches over the religious interests of a large suburb and outlying farming community; yet the indifference of the people to the gospel, and the lack of foreign supervision, render our present efforts in that section almost ineffectual. The second chapel, located at Ng-mô-fong-keo, controls a large population in the southwest and hitherto

unworked section of the city. A third chapel is located in the country, in charge of the son of the old pastor at Kinhwa. All these chapels were opened by Mr. Gould during his short residence at Shaohing, and had he remained in the service of the Union his acknowledged zeal would doubtless have made them a success. The fourth is our city Do-fông-keo chapel, the first in point of location and wide influence in the Shaohing mission field, and, in my estimation, is occupied by the best scriptural preacher we have in the Eastern China Mission.

Notwithstanding these excellent locations, and they are indeed good, and the men in charge are taught in the Scriptures, there is little manifest advancement. Three only have been added to the city church during the year by baptism, though there are some few others of whom we have strong hopes. We need men and women to personally superintend the work—women to look after the religious condition of their sisters at their homes, and men to watch over the laborers at the chapels and develop the field at large. Nor is there a larger field in numerical numbers, and one easier, in convenience of travel, to work, than this Shaohing plain in the vast regions of China, and the field is at our disposal, with no marked hindrances to occupancy and success, save the ever existing indifference of the people to the gospel.

Four promising laborers have been sent to us. Mr. Sweet is zealously fitting himself for evangelistic work, and has already opened his house to the children on his street, to whom on the Sabbath he gives scriptural lessons through one of the city assistants. Mr. Sweet also regularly visits two or three times weekly the city chapels to encourage the preachers. In December Miss M. E. Dowling and Miss L. Snowden joined us; they have come to labor exclusively among the women. As we close the year, they are busy with the primer of the Shaohing dialect. We feel truly to thank God for these four laborers, and take courage.

Theological School.—The year opened with eleven in instruction. Four of these left the school in April, having completed the three years' course. We close the year with eight pupils. Nine full months have been given to instruction, the pupils giving nine hours daily, five days in the week, to study, two of which are spent with their teacher. Each Saturday forenoon is devoted to review of the studies of the week. A native teacher is associated with me in giving instruction. Mr. Mason came from Huchau in the spring to give special instruction in Baptist church history.

Mrs. Jenkins has been faithful in her endeavor to instruct the wives of the pupils, giving quite two hours daily in teaching them to read, and instructing them in the Scriptures. She also employs a Bible-woman, who daily visits such families as are pleased to listen to her Christian talks.

KINHWA — 1883.

Mr. ALFRED COPP and wife, S. P. BARCHET, M. D., (wife in United States), Rev. T. D. HOLMES and wife, Miss A. S. YOUNG, Miss C. E. RIGHTER.

Mr. Copp who was left in charge of the station upon the departure of Mr. Adams for England sends the following:—

The advance that has marked the course of the Kinhwa work in some past years, has not marked its course this year that has now closed. Nor can we say we have been standing still, and consolidating our work here. It would rather seem, that like the superior planets, at times, there has been retrograding. Although we may be able to see none, the Lord knows exactly whether and how much advancement has really been made.

There are now but two paid preachers, instead of six as last year. One honorary preacher is perhaps doing as good, if not a better work, than either of the paid preachers.

A Bible class, started and carried on for some months, is pretty well attended, although the members do not take much active part beyond reading their verses. A candidates' class has been carried on for about two months, but has only about two regular attendants as yet.

The preaching of the word has been carried on pretty regularly through the last half year at the two chapels in the city. The people seem to listen quite attentively to this seed sowing. Of fruit, however, there is but little to be seen. We know that God gives the increase, and we are therefore not discouraged. I cannot believe that the many who have listened most attentively to the gospel message during the past year in Kinhwa, shall all have listened in vain, although the fruit be not forthcoming as yet. While preaching in the chapel one evening, a sky rocket was let off at me, as it would seem, for it struck the platform just alongside me.

There are people coming all the time, with their aches and pains, for the electric battery, or for medicine. We keep our health wonderfully well, for Kinhwa is undoubtedly a healthy place. What seems to be influenza is epidemic here just now, however, and we have had our full share of it in our family.

We have had no baptisms this year, and the present membership stands at about 117.

Mr. Holmes has arrived, and we are heartily glad to see him. Even another such a man would be all too little for the Kinhwa work.

Miss Righter reports :—

The year has been spent mostly in seed sowing and harvest is not yet ready for gathering, although the time is sure to come later on. My woman and I have visited all the towns, villages and hamlets within our reach. We find a growing interest in what we have to tell the people and many seem to be thinking seriously of what they have heard. Some tell me they have laid aside their idols and do not worship them any more, and are learning how to pray to the true God. We have held many meetings in these different places, and one thing that makes me feel happy over this year is, that the people are beginning to understand the gospel and to know it means salvation for their souls. There is great hope for these our people, and as we sow God's seed, we may rest in hope, knowing that He will bring the fruit in His own good time.

This has been a sad year in the church work. A storm that has been gathering for many years, has at last broken upon us, and already the skies are clearing and matters taking on a better appearance. Wrong ideas as to what a Christian really is had crept in among the people, some bad leaders sprang up among them, and for a time everything seemed to be taking the wrong road. These people, with their former education and heathen surroundings, find it very difficult to be true and honest and God fearing. They themselves suffer bitter persecution from their relatives and neighbors, and many who leave their household gods to become Christians, lose every friend they have in this world. It means much to a Chinese to become a Christian, and with so much against him, he can, oh ! so easily, make serious mistakes.

Although we have so many difficulties here this year, I never before felt so encouraged in the work. There are some true Christians and many who are well worth working for. I believe our people will do better this coming year than ever before. Some who come into the church for financial gain will likely drop off, but the true will stay. There has been a good spirit among our women this past year and they have helped better in the meetings than ever before ; they are always ready to testify of what Christ has done for them and seem more willing to visit among their heathen neighbors than ever before. This they do without pay of any kind from me, and, I believe, do it willingly for love's sake.

Miss Young writes :—

During the past year school work has gone on with regularity and I trust not without advancement of Christ's cause. Eighteen girls have attended school but some we dismissed as it seemed best to take none above fourteen years of age. This autumn term there are eleven. Two more who are entered at the school ought to be here but have been detained at home. We are assured they will come next term.

~ We have received a number of applications, from heathen parents, to let pupils enter school

at the beginning of next China new year. I am considering the advisability of admitting none from heathen homes unless entirely supported by their parents. The Christian parents are far from being as eager for educating their children as we would like to see them. They sometimes cause us to feel that they are conferring a favor upon us by allowing their girls to attend school. But they now clothe the girls more willingly than at first, and we hope in time they will be willing to support them entirely.

I have been encouraged by the progress made in study, and my heart has been gladdened by the evident interest of some in the story of Jesus' love. I believe some are trying to be Christians but none are ready for baptism.

HUCHAU — 1886.

Rev. G. L. MASON and wife, Rev. E. N. FLETCHER and wife.

Mr. Mason reports :—

The year 1893 has been marked with many personal blessings and with distinct advance in the mission work. We wish to record thanksgiving to God for restoration from threatening breakdown of health in the summer; from happy deliverance from bold adversaries, described in the October Magazine; for a new mission house and the return of my dear family to occupy it; and especially for the opening of new preaching places and the conversion and baptism of the first natives of Huchau.

Out-stations — Zông-pah, Đông-si, Hangchow. Zông-pah church has had several sad cases of exclusion, and, to offset that, some baptisms. I visit the place, about forty miles distant, about six times a year, with the native preacher, walking about the country, going chiefly to the houses of Christians, talking and praying and reading God's word to members, inquirers and others. In theory the native preacher is pastor. Practically, as yet, most of our natives need the example of a missionary in order to earnest and personal pastoral work.

Đông-si is an unwall'd city of 25,000 people, in the midst of tens of thousands more of farmers. Being on the Grand Canal, with steam communication to Shanghai and Hangchow and unoccupied, it would be a fine location for a missionary. In May I rented rooms and stationed there Mr. Cash, a consecrated cobbler who was trained in the Shaohing Theological School.

Hangchow, with 800,000 people, ought to have a Baptist missionary to occupy the lot and chapel. The Huchau work is so very pressing that I have done almost nothing at Hangchow and have had a native preacher there only two months.

House building has hindered doing as much as usual in country itineration, but still the gospel has been preached in a good many villages where it was a new message. Our aim is to do much more in this line.

City Work. — The attendance on Sunday preaching is good. There are prayer meetings for men and women at 10 o'clock; Bible school, studying life of Christ, 10.30 till noon or a little later; in the afternoon, sermon, followed usually by personal work till nearly dark. Sunday is with us a busy and blessed day. Other days we receive both men and women who come to our house from motives of curiosity. A few are willing to sit and be taught God's word. But we dare not be forgetful to entertain all strangers, whatever may be their motive in coming. Some are sick and are given simple remedies. Others come with wounds or sores to be dressed. All are taught that sin is the *chief* cause of suffering. A few have received bodily healing in answer to prayer.

A room for tract selling and daily preaching has been rented in South Street, a mile and a quarter distant. During six weeks in the winter that part of the city is thronged with tens of thousands of countrymen bringing in the tribute rice. This gives us a fine opportunity of sowing the seed broadcast. Cheap gospel tracts costing about one fifth of a cent we give away freely,

the larger ones we sell. Sometimes in one half day I visit scores of shops and stores giving tracts, inviting to our meetings, and, if the way opens, adding a few words of gospel testimony. But one must be careful not to intrude when business is lively. We mean to sow unsparingly. But through your prayers, too, the windows of heaven need to be opened. Then we shall reap, and many of these degraded souls shall "turn from idols to serve the living God and to wait for His Son from heaven."

A promising Field. — Huchau *fu* or prefecture is a densely populated region one quarter the size of Massachusetts. It contains seven *hiens* or counties, and about a million and a quarter people. Besides our two families of Baptists there are no resident missionaries, except one in the northeast corner. Huchau is a centre. There is water communication everywhere. Steam now brings us within two days of Shanghai. The telegraph has come this year. The people are better fed and clothed than in most parts of China and are more superstitious. I repeat the call made last year for missionaries for Changhing and Hiaofung, two large country seats west, and for Teh-ching, another walled city. A man or a family should also be sent to Dông-si on the southern border, where we have just stationed a native. Another family in Huchau city is needed to evangelize in the country. And the needs of Hangchau, the provincial capital, are pressing. More central than Ningpo, and having the telegraph and daily steamboat service to Shanghai, our Eastern China Mission treasury work could be done very conveniently at Hangchau and the mission work carried on without encroaching on the ground of others. The city is immense, growing, and by far the most important in the province. So, despite the hard times, we must still keep before you the crying needs of this field. Send us, when you can, six God-called evangelistic missionaries for these places.

Rev. E. N. Fletcher writes: —

I completed in November my first year of residence in China. Very happily was the occasion marked by our first baptism, a promising young man, son of my personal teacher, and a woman of middle age in very humble circumstances were the ones received. Other candidates were deferred. There is something peculiarly encouraging in the reception of firstfruits.

Many mercies have been our portion this year. We are very thankful for health with hardly an interruption. Mrs. Fletcher is now much better than during the past year, and we hope the climate will give us less trouble in the future.

As to the language, I am far from satisfied with my first year's work. I spent too much time, perhaps, in prospecting for the best method. The summer was less helpful in this direction, because I did not hear my own dialect, and avoided as far as possible the confusing of two until I knew one more perfectly. But I had a very satisfactory teacher whom I still retain, and am hoping to make good progress the coming year.

Within the year past Huchau has seen progress. Best of all, there are signs of promise in our work — a new chapel in another part of the city, a new out-station, the first baptisms, and now larger audiences, compelling us to rent a large hall near by, are full of significance. We have a new dwelling and a good lot so that our families can be comfortable. The attitude of the city is now apparently peaceable. Whether there may be smouldering hostility one cannot say, but outwardly it is much the same as the other cities we occupy in this province. A great convenience to us is the telegraph line extended to Huchau this summer, and the steamtug line connecting us with Shanghai established the first of the year.

The South China Mission.

SWATOW — 1846.

Rev. WILLIAM ASHMORE, D. D., and wife, Rev. S. B. PARTRIDGE, D. D., and wife, Rev. WILLIAM ASHMORE, Jr., and wife, Rev. JOHN M. FOSTER and wife (in United States), Rev. H. A. KEMP, Mrs. A. K. SCOTT, M. D., Miss MARY DUNWIDDIE, Miss MARY K. SCOTT, Miss A. M. ROSS, M. D. (in United States).

Rev. Wm. Ashmore reports:—

Specific reports will be sent from each of our number as to the year's work. Yet, following our old custom, we send you a concise summary additional. It is not my turn this year, but the others have been away so much that I have been requested to prepare a brief statement.

Never in all the history of this mission has the past year been surpassed in diligent, self-sacrificing and consecrated work by my missionary associates. Our mission is preëminently devoted to evangelizing, simple and direct. To that we are all committed and are all of one mind, and while we believe in other auxiliary agencies, such as school work, medical work and practical charities, we make them all emphatically subservient to the one great end. Our report of converts is not large; we mourn over the fact that so few have obeyed the gospel, but such numbers have heard that we look back over the work with profound gratitude.

Dr. Partridge has spent the whole winter at Jio-Pheng. He and Mrs. Partridge have sown a deal of the precious seed. We are expecting him home in a short time.

Mr. Ashmore, Jr., has followed up the evangelizing terms of preceding years. With a traveling boat for himself and one specially made for a staff of six preachers with him, 477 villages were visited. In about four hundred of these he conducted the campaign in person. The preachers keep a record, and 30,899 hearers are reported by them. The report covers only nine months of the year. During the other three months, much additional work was done by the preachers by themselves, more especially in connection with the church. Mr. Ashmore has also been doing work as usual on our colloquial versions.

Mr. Foster has pushed his work in the same directions. He has had another staff of preachers in another boat. Many villages and multitudes of hearers have been reached. A special feature of his work has been the organization of local classes for Bible study at country stations. Much has been accomplished in that way. We hope for still greater success in the future in the same line. He is greatly cheered by the substantial advancement apparent at two or three of his principal stations.

Mrs. Dr. Scott rejoices in a new dispensary and enlarged work at Kiet-Ine—in a new hospital for men at Kak-Chieh, and in increased evangelistic work in connection with her medical work. Four evangelistic workers are now employed, and she has had much help from the native preachers and the Bible-women. More than 8,000 persons have received medical and surgical treatment during the year.

Misses Dunwiddie and Scott are working together with delightful harmony and success. Besides country work they have a woman's class, here in the compound, which has had twenty-five names on its roll. Mrs. Foster, who had this class originally, has continued to render service, but the main responsibility has devolved on the new workers. The Bible-women under their direction report 4,445 families visited, and about 24,424 hearers. A Dorcas Society and a woman's prayer meeting on the compound are among their means of usefulness.

The boys' school has numbered forty-seven. It has been under the care of Mr. Ashmore, Jr. It has been conducted exclusively with a view to mission requirements.

The girls' school has been under the care of Mrs. Ashmore, Jr., as heretofore. It has been managed in the same way and for the same ends as the boys' school. It has numbered forty-two.

As for myself I have done garrison duty but have had charge of the preachers' students' class as the main thing. This latter has kept me more closely at home than was congenial. We had

nearly thirty names on the list all told. This work is of prime importance. From some of them we do not expect much, but others of them turn out to be good, available instruments for our work. We almost always have a students' class, off and on. It is not easy for some of them to get a good start in Bible study, but it is wonderful to see what, with persistence and God's blessing, can be made out of rude material taken fresh and raw from the paddy field.

Mr. Kemp has joined us during the year and his help is very much needed. He is hard at work at the language and will put his shoulder to the load in due time.

We are revising our church roll. This has not been done for some years and is greatly needed. Mr. Ashmore, Jr., has the matter in hand and is being aided by Mr. Foster. We shall show reduced numbers, as we count up the missing, but we all want to know just what we have to depend upon. However that will come into next year's report, as the summing up will have to run over till then.

Rev. S. B. Partridge, D. D., writes:—

The year 1893 must now be reckoned with the years that are past. One year ago I had but recently returned to my work, and felt some anxiety as to whether my health was so fully confirmed as to admit of my taking it up. I wish now to record my gratitude to God for His abounding mercies, and that I can look forward into the year upon which we have just entered with more of courage and hope than I felt one year ago.

My report for the year need not be an extended one. The work in the Mission compound was well provided for, being carried on as for many years past, and as it was not absolutely necessary that I should share in it, I was happy to improve the opportunity to take up other work on which, for ten years or more, my heart has been set. The northeastern part of Tie-chiu is more difficult of access than the other sections in which we have worked, so that comparatively little has ever been done there. I was anxious to test the feasibility of living in the district city of Jio-Pheng, seventy miles northeast of Swatow, and to preach the gospel in all the villages in the vicinity of that city. I was not able to enter upon the work at once, and in the meantime, Mrs. Partridge and I spent thirty days at different stations nearer to Swatow.

But we have spent four months in this city of Jio-Pheng, where I am now writing. We came up here in April, and remained till early in June, when the heat compelled our return to the more comfortable mission house in the compound. We came up again early in October, and hope to remain as long as the weather continues cool enough to admit of our doing so. If we had a house here with verandas, we could remain through the year, but I do not think it would be advisable to build here after a foreign style. It would be likely to provoke opposition, and it would tend to separate us from the people. We occupy two small rooms in an ordinary Chinese house, which for fifteen years we have used as a chapel, one of the lower rooms being about eighteen feet square, and large enough for our Sunday services thus far. If we could live as the Chinese do, we might possibly work among them to better advantage than we now do, but that would be impossible for any length of time. If we should attempt it, a Chinese burial would very promptly follow our adoption of the Chinese style of living. But our experiment, thus far, has proved that we can live very comfortably in an ordinary Chinese house, in this inland Chinese city. When we came up in October, I secured three rooms in a house near the one we occupy, paying \$10, United States currency, for the rent for one year. One of our ordained preachers, and a teacher, who with their wives and children came up with us, occupy these three rooms, and help in our work. I have had three helpers besides these during a part of the time since we came. We meet together in the chapel, morning and evening, for the study of the Scriptures and prayer.

In past years, I have translated portions of the New Testament into our colloquial dialect, but all need revising. I began the revision of Luke before coming up here, and have reserved the forenoons for that work with the teacher. We have, within a few days, completed the revision

of Luke, and have sent the manuscript to the printer. After a rest of a few days, I hope to begin work on the Acts. The afternoons have been devoted mainly to evangelistic work in the city and in the neighboring villages. I take two or three of the helpers and we talk to the people wherever we can find them. Sometimes one will remain to talk with a group, and the others will pass on to find hearers elsewhere. We have tracts and leaflets, which are helpful at times, but we effect very few sales.

I can, thus far, report no results, if by results we must mean the addition of names to the church roll, but there are results which cannot be tabulated. Before we came, no prayer ascended to the true God, so far as we can know, from any heart within the city walls; but since we came, our own little company of Christians has met together, morning and evening, for the reading of the word and prayer, and the two families who came with us are a constant example to their neighbors. Daily the word has been preached in the city or its vicinity, or in the neighboring villages. Mrs. Partridge has visited many homes in company with the wives of our helpers, and a great number of women have come to the chapel, who never before ventured near it.

The prejudices of the people against the foreigner seem to be to a great degree allayed, and we receive a kindly greeting everywhere. This is especially marked in regard to the conduct of the children in our neighborhood towards Mrs. Partridge, as she receives from them only smiles and pleasant words. Our little band of believers is as a light in the darkness which enshrouds this city. We are witnesses for Christ, and thus have a share in the work which is to precede His own glorious manifestation. The heathenism here is very dense, and all the people are bound with the chains of superstition. We seem, at times, to be standing before a blank wall which human ability cannot overthrow or even pierce, and it is only when we place ourselves by the side of Christ, and trust in His strength, that we find any courage to go on with the work. But there is constant joy in the thought that Christ includes us among those of whom He said, "Ye shall be my witnesses . . . unto the uttermost part of the earth."

Rev. William Ashmore, Jr., writes:—

Of my work I will only add a few words in regard to the evangelizing tours. These have been on the same plan as during the year before. I have spent between four and five months in the country with the preachers, going from village to village preaching repentance and forgiveness of sin through Jesus. We have visited in company 401 villages, in which we have had a little more than 29,000 hearers. Besides these the preachers went without me to about fifty more, not including those visited by them during the summer in connection with the work at the old stations.

We have had all kinds of listeners, curious, indifferent, hostile and interested. In only one instance have we been driven out of a village, but even there I believe that some would have liked to hear more. We cannot count up much as yet in the way of direct results, but we are glad to get a hearing for the gospel. The "set time" will come by and by, and this sowing is a part of the preparation needed for the harvest that sooner or later is sure to come. Our fears that our work might be interrupted by the course of American legislation have not been realized, and for this we are very grateful to God.

During the summer months the preachers were again distributed among the stations, as was done the year before. This plan works very well.

We have as a family enjoyed good health during the year, which to us has been one crowned with mercies.

Rev. John M. Foster sends the following particulars concerning the work:—

In the districts of Chao-Yang and Pu-Ning, which are in the portion of the Swatow field assigned to me, we began the year with an experiment in the way of a local class at Kui-Su, a cen-

tral point, and are convinced that the plan is feasible and profitable. Two of the members are now in the schools at the compound, one since baptized. Another, a Chinese school teacher, has applied for baptism but was advised to wait; he seems to be thoroughly in earnest and is to be tried as teacher at Tang-Uû next year; they cannot raise much money and he is willing to teach for less than he would get among the heathen for the sake of ridding himself of all heathenish surroundings and entanglements and being able to keep the Sabbath. One man, a carrier of burdens, has in his leisure since the class closed, read all of Mark in colloquial and seems to remember it all. We have been asked to open the class at Khou-Khoi, a larger station, but had already planned to reopen at Kui-Su for 1894.

I was able to be in the country then twenty-eight days, when illness in my family called me home.

From June to September it is not usually found profitable to do work in the country here; the wear and tear caused by heat, the numberless discomforts of life at such a time in a Chinese village, are so great, that experience has shown it to be wiser to give one's time to other things for a few months and make the most of cooler weather for the interior; but I am favored in having one station, Tang-Oû, near the sea, where there is a house built many years ago by Mrs. Johnson and containing one very comfortable room. I tried the experiment of living there the latter half of August. The time was to me the pleasantest part of the summer. The church members there always meet in the evening for worship and reading some book of the Bible in course; at this time they also asked me to give them an hour at noon. They come back from their fields at a little after ten o'clock in the hottest weather, and from eleven till twelve they gathered at the chapel and we had some most enjoyable hours, studying clause by clause that mine of spiritual wealth, the first chapter of Colossians.

We had also good opportunities for evangelizing in and about the village, and many "outside men," including children, came into our meetings. A blind boy, son of a Christian widow, was in a sad plight from a bad skin difficulty that had culminated in a savage abscess; they had taken all the outer skin off this by some strong decoction used as a poultice, and it was an unsightly object; happily it yielded to such simple treatment as was available and he was able to go to the hospital at Kak-Chieh, where Dr. Scott has given him a thorough course of treatment that has made him look like another person. He was baptized in October.

The last quarter is always the best time for work in the country and this year the weather has been remarkable, hardly a day when one need be detained from travelling. I was able to be in the country forty-five days. We observed the Lord's supper at six of the stations under my care and baptized five at Khou-Khoi. Also I spent a Sunday with Mr. Bradt at the Hakka station, Munkeuliang, where we had the privilege of baptizing five more, receiving them and partaking of the communion. This was the first baptism there for over seven years, hence a day of rejoicing.

I had one good evangelizing trip with the preachers who were on the boat "Hope," in the region about Pu-Ning. We had excellent opportunities and the prospect there is improving; we may have a place of our own in the city within a year, but the opposition is so strong we do not say much about that yet. Two visits at Khou-Khoi were especially enjoyed. The self-helpfulness of the people there is cheering; there is prospect of a branch chapel soon, or a place for evening meetings, at the neighboring village of Chiu-Huang-Niá.

The time between country trips has been quite well filled by my attending to the mission treasurership, forwarding mail, etc., to the Hakka mission, preparing a list of lessons in Luke for the Sunday schools next year (we have a calendar printed with the list of lessons and number of verse for Golden Text above, which is being generally bought by the church members), and doing some work preparing the first number of a modest Sunday-school pamphlet giving a short exposition of the chief points in each lesson, some news of church matters in this field, which is constantly widening, and some items of news from other lands.

Reviewing the whole year I find I have been in the country 102 days, twenty-four of them being Sundays, not so large a proportion as I should wish, but enough to be thankful for and to encourage me as to our prospects for the future. I have enjoyed, too, far more real Christian fellowship with the native Christians than ever before. Many among them certainly give evidence that the Holy Spirit has been working within their hearts, and in our meetings together the Spirit's presence has been more plainly felt than ever before in my experience here.

The results of the year numerically are not great, only a net gain of seven, but seven is a good number, and the losses were all by death. Within the last month of the year fully a score of new attendants came in to the different chapels professing their desire to become worshippers. There are other hopeful signs of enlargement in more quarters than one. In this connection a word should be said in respect to the faithful service of the native helpers employed in this part of the field. They have been *helpers*, ready to second any forward movement though it might mean discomfort for them, and have shown a readiness to watch and be on the alert for any opportunity to advance. One of them made a suggestion for a tract composed of hymns in 7s, a common metre in Chinese, which is the best selling booklet we now have. There is an increasing number of brethren, whom we delight to honor, who preach on Sunday and care for the interests of the congregation to which they belong without receiving any pay; every increase to their number means a mighty increment of power to our working force, and a mighty influence of example to all who shall be gathered in from the world in future years.

Mrs. Foster has been able to teach the greater part of the year in the woman's class, which has been large and encouraging, but she felt it was best to give over the charge of that work to the single ladies, who have the Bible-women also. My being away from home so much of the time adds not a little to her cares and responsibilities, still she hopes to continue sharing the instruction of the class the coming year.

Taking all in all the year, while it has brought its full quota of cares, anxieties and disappointments, has left us many reasons for thankfulness and going on with courage.

Mr. Kemp writes:—

I arrived in Swatow on October 13, after a very pleasant passage of thirty-three days. I found the missionaries in good health and good spirits, and all busy. I had the pleasure of spending four days with Brother Foster in the country. This trip was a great incentive to my interest, for I saw with my own eyes how great is the need that the gospel should be preached.

I was appointed to Kayin and fully expected to go there until I visited the field. I was then convinced that I could better employ my time on a field such as that of Swatow. I was not only convinced that I was more suited to a field of that character, but I was also convinced that the present need of Swatow is far more imperative than that of Kayin. I am now at Swatow. I have my teacher employed for a year and am very busy trying to get some of this very difficult language. The teacher that I have knows nothing about the "Romanized" system, but I find that I can pronounce sentences near enough so that he gets hold of the meaning, and then he gives me the correct pronunciation. In this way I am getting hold of a great many colloquial sentences, which are becoming valuable to me, as they are such as are used most frequently by the common people. I spend some of the time each day in reading from the gospel according to Mark and find it very profitable, as I get the pronunciation and become acquainted with the characters.

Mrs. Dr. Scott reports for the medical work:—

The medical work of this Mission for the past year has been the most satisfactory of the four years of my connection with it. More patients have seemed truly interested in the doctrine, and some, after giving good evidence of repentance toward God and faith toward our Lord Jesus Christ, have connected themselves with the church. A new hospital building for men has been

erected here in Kak-Chieh and meets a long felt need. A former patient who has recently become a Christian is in charge of this building and is proving a valuable helper. Our new house and dispensary at Kit Yang are a veritable good fortune and comfort in the carrying on of our medical work there, and the number of patients who daily listen to the preached word is increasingly large.

The amount of evangelistic work done in the Kak-Chieh hospitals and dispensary is also greater than in previous years. Two Bible-women have been employed throughout the year and have done earnest and faithful work among the hospital patients and in the villages round about, while at Kit Yang dispensary the women patients have been taught of the Way, the Truth and the Life, by Bible-women under Miss Dunwiddie's direction. Two Christian men are also at work in the medical department and in evangelistic work among the men patients, and the regular preachers of the Mission have shown a very commendable zeal in efforts to lead the men patients throughout the district to Christ the Great Physician. At Hu City, Am Po, Khek Khoi, Phau Thai and other places Miss Scott's Bible-women have also been true helpers in evangelistic work for the sick and suffering ones. We are hoping to open a new dispensary at Phau Thai at no very distant date. There are fine opportunities there for medical missionary work. We are praying for a helper in this work. We need one.

After the completion of the new dispensary at Kit Yang it was thought best to combine the Khek Khoi medical work with that at Kit Yang. The arrangement has proved satisfactory, as the patients can easily reach us by steamer, and the number coming to us is limited only by the restriction of the doctor's physical endurance. The daily contact with all kinds of loathsome diseases, the abject poverty and ignorance of the masses, their gross superstition, and the extreme fatigue which attends this work gives us a most realizing sense of what the Savior must have suffered and patiently endured when He lived and worked among the diseased and leprous ones of Judea. He did not shrink from touching the lepers. We would not, however, for one moment think to compare our poor, human efforts with His divine work—we are thrice blessed if we may but lead these suffering people to touch the hem of the garment of Him who always had compassion on the multitudes.

If friends in America think we are taking our ease and living in luxury they should come and do our work for a while. We worked hard at home, but we never knew what it was to be wearied to the extreme limit of endurance until we came to China—too tired to either eat, sleep or speak. Still this is a blessed work and we would not exchange it for any other. We only ask for grace and strength to keep on patiently without getting out of temper with this people—and so to love their souls that in spite of all physical weariness we may be glad and joyous in our service as missionaries.

MUNKEULIANG—1882.

Rev. W. H. BRADT.

Mr. Bradt reports:—

I have passed the greater part of the past twelve months at Kayin making occasional visits to the newly opened station at Chin-pin, but as no one had been able to visit Munkeuliang for a year or more, I came about the middle of October (Miss Ostrom had been here for a few days about a week before I arrived), and found the preacher holding the members together by an occasional service; and also that there were three or four persons that were anxious to receive baptism. I also went to visit the little church at Pun Shui some twenty-one or two miles over the hills and among the mountains. Here I found the little church much encouraged and also two who were awaiting baptism, so I arranged to have them come to Munkeuliang the next Sunday and pass examination before the church. Mr. Foster being on a portion of his field not far off, I invited him to come over and help us. He came, and gave his opinion that five of the candidates were worthy to be received, and on Sunday they were baptized—four men and one woman.

I was with them a few days longer when I had to leave for a time, but on December 26 I returned, and found the work somewhat encouraging. Here there are services held in chapel every evening and on Sunday at 8 A.M.; then regular preaching service at 11 A.M., and at 3 P.M. a sort of Sunday or Bible school, in which the preacher takes charge and as those who attend are grown people he makes a sort of Bible class out of it, asking questions, etc., with blackboard exercises and brief lesson helps.

At Pun Shui, which I again visited, spending last Sunday there, I find the members trying to improve the chapel, and they now regularly take collections. The chapel had neither seats nor table, so I promised to get a table for them if they would get seats. They have now a fair supply of good benches and I have bought the table for them.

There are four young boys there who meet every evening to study, learn to read Scriptures, hymns, etc., and they learned the Lord's prayer when the preacher and I were there last. The preacher drills them and I am hoping for good results from this quarter. Both churches, or both branches of the one church, have recently purchased new hymn books. There are some features that would be somewhat discouraging if we did not know that God is the same merciful Father of this people as of us, just as there are some dark sides to the work of the pastor at home, but when we consider all the circumstances and the education, I do not know as there is so much more that is discouraging here than there. I wish we might soon hear that our new physician is coming.

KAYIN—1890.

Rev. GEORGE CAMPBELL and wife in United States, Rev. G. E. WHITMAN and wife, EDWARD BAILEY, M. D., and wife, Miss ELIA CAMPBELL, Miss M. L. OSTROM.

Rev. George Campbell reports:—

The year 1893 was a busy and, compared with previous years, successful one. We are firmly settled here and no serious opposition appears. On the whole the people are more friendly. The way has opened for the establishment of a station at Shonghong in Kuh-kien Province and everything is ready there for a resident missionary. During the first quarter of the year a house was rented at Chin-pin, a city thirty miles north of here. About the last of March I went down to Swatow principally for medical treatment. April was spent in Swatow. About the middle of May Mr. Whitman and I took an extensive trip which is described by Mr. Whitman in the November Magazine, p. 482.

During the third quarter, covering the hot season, all but Mr. Bradt were away most of the time, either at Swatow or Macao.

Late in October I went to Shonghong, as enemies had stirred up a great deal of opposition and placarded the town with inflammatory notices. The local magistrate, as soon as appealed to, took stringent measures and soon the opposition disappeared. I began some repairs necessary to fit the house for the residence of foreigners, and when I was up again last month saw them practically completed. The people seem very friendly and I believe a good work could be done there. Late in November I went with my sister and Miss Ostrom up to Chin-pin and spent a few days.

Mr. Whitman has made such progress in the language that he has been able to take the regular Sunday services when I have been away. Mr. Bradt is now at Munkeuliang and has taken charge of the interest there and will doubtless report it to you. He expects, I believe, to spend most of his time there during this year. As we have no members here and the one native preacher is employed at Munkeuliang there remains only the colporter to be reported. He has been in Shonghong and the neighboring region most of the year. Five converts were baptized at Munkeuliang in October.

In December we tried to rent an extra house in preparation for our expected missionary physician. Opposition was shown and threats were made against the owners of the house. We

appealed to the magistrate a few days ago and obtained satisfactory assurances from him, so I suppose we shall get the place all right. It is much larger than this house and could easily accommodate two families if necessary.

The most encouraging feature of the work, as before, is the interest shown by the women. Some of them are regular attendants and profess to accept the truth. We mean to be very cautious about the first members here, as the character of the future church will largely depend on that of the early members.

Although we heard several months ago of a Dr. Bailey designated to this station, we have not yet heard from any source anything more about his coming and fear something has happened to prevent it. I have written before about Mr. Kemp's going to Swatow instead of to Kayin. Mr. Whitman ought to have a helper at once to be learning the language, and be ready to relieve him so that he can tour a little. Then, of course, a man should come out without delay for Shonghong and two men would be far better. It takes time for the acquisition of the language, and next fall we ought to have three married men on the field ready to begin work. We can easily care for that many and give them every facility for the acquisition of the language.

The German Mission here has just been reënforced by a young doctor. This is the first physician the Basel Mission has had in China and shows their appreciation of the importance of this centre. A young man came day before yesterday from the Straits Settlement, sent here by the government to study the language. He will qualify himself thus for the position of interpreter. This shows that Kayin is regarded as the place where this dialect is best spoken.

Rev. George E. Whitman writes:—

Just about a year ago now I wrote my first letter from Kayin, having reached here Dec. 13, 1893. As far as missionary activity is concerned the year has necessarily been filled more with preparation than with preaching, more with waiting than with work, more with attempting than with accomplishing. But it is hard work; I wonder if it is not the most trying period of the missionary life! At the first there is a wall that shuts us out from the inner life and thought of the people, as completely as though we were a thousand miles away. We have not even the privilege or satisfaction of making an effort to tell them of the riches of God's grace, no matter how sadly they need it. And the wall that separates us is of adamant, and the tools we have to work with are dull—so dull that the Chinese teacher has been likened to a deep well of water, the student becoming weary with the labor of drawing out the knowledge. With the instruments we have the year has been devoted to drawing up this water, to breaking down this wall. The work is fairly begun but it will be a long while before the well becomes dry or the wall of separation is completely removed.

The privilege of saying what you wish to those about you so that they can clearly understand, can best be appreciated by those who are trying to express themselves in a "strange tongue and a hard language." The greater the need and desire to be understood, the greater the appreciation. As occasion has offered this fall and winter I have tried to talk to the people, but often have found, as the expression of their faces indicated, that to quite an extent the wall of adamant still separated us. With perseverance the gift of utterance will come, though it may be trying to wait until it is developed. Especially will the coming year be a trying one, and the ability to enter fully and actively into the work of evangelization will be more than ever longed for.

Mr. Campbell goes in two or three weeks leaving me entirely alone, with but a feeble grasp of the language. The obligations and necessities placed upon me will no doubt help me to gain a quicker and fuller knowledge of the language than would be probable under other circumstances. In this I rejoice. But there is much that will need to be done and ought to be done, and for which I shall be but poorly adequate for some time to come.

Miss Ostrom writes of the work among the women :—

While there is not much to report in statistics, yet it has been a year of blessing in the work, and we feel that the hearts of some of the women have been touched by the Holy Spirit. We hope and pray that this new year some may be ready to acknowledge and accept Christ as their Savior, openly, and that the seed sown in less promising hearts, as it seems to our weak vision, may bear fruit for the Master. But the results are God's and we will leave all in His hand, knowing that we are but His servants and cannot love the work as our Father does. It is indeed a blessed privilege to be used of the Master in the work of telling the heathen of Christ and His power to save. My work has been studying for the most part, but I have enjoyed teaching the children on Sundays very much indeed, though I have longed to be able to tell them more than I could.

UNG-KUNG—1892.

Rev. J. W. CARLIN, D. D., and wife.

Dr. Carlin reports :—

In the past year we have preached and sold books in eighty-eight towns and villages, some of which we have visited as many as five times. In these towns we have had audiences varying from twenty to 300. We have also preached and sold books at ten fairs and two theatres, where our audiences varied from 200 to 1,000. I myself entered only forty-two of these towns, beside attending all the fairs and theatres, for I was engaged much of the time in the endeavor to secure a home here at Ung-Kung to become the central station of our work for the Jiô-au and part of the Jiô-Phêng districts. It has been our custom to go out every afternoon, except Sundays, to visit some town and preach and sell books. We all go together on these tours as it seems to impress the people with more respect for us, besides drawing more to see and hear these men invading their town on an errand they do not understand.

Last year we visited many more towns than this year, but it was feared that we were running too fast; but we still find we are going too fast for these slow thinking and moving Chinese. I estimated the numbers of hearers in the towns I visited, and there may be some variations from the actual numbers, but the native preachers made actual count when I was not present, and the sum of hearers in the eighty-eight towns, ten fairs and two theatres approximates 23,000, while the books and tracts sold number about 3,000—not half so many as we sold the previous year, but then the field was new and I had more helpers. The number baptized is less than that of the previous year, yet we have had more new hearers at the chapels, and the people generally seem more tolerant and less suspicious and afraid to be seen in company with us or at our places of worship.

In the year I have sold medicines to about 4,000 persons, but since our removal to Ung-Kung there has been such great demand that I have not kept count of the number of persons receiving medicines, and as but few comparatively paid for them I did not deem it important to keep count. Before removal to Ung-Kung I managed to get cost price for medicines, but here it has not been practicable to get any appreciable proportion of cost price, and as multiplied thousands, including persons from twenty miles distance, come for medicines, the drain is too great for private means, besides taking up too much of my time; so hereafter I shall dispense only a few of the standard remedies for the more common diseases. Many of the higher classes of Ung-Kung, including officials, have come for medicines, or sent with apparent confidence their cards with the afflicted of their families.

On account of so many people entering our premises daily we have not ventured to open school, though otherwise we are prepared to open with a promised patronage both from Christian and heathen families. The heathen pupils would cost nothing, except tuition, as they will board at home and be required to furnish their own books. We shall begin school as soon as it appears

prudent, and will try to make the school a direct evangelizing agency; elsewise I should not care to conduct a school under the auspices, and at the expense, of the Union.

Our work hereafter will be confined to Ung-Kung and vicinity, including a portion of the Jiô-Pêng District, and the Jiô-au District in the Fokien Province, and will be entirely new with the exception of one chapel about six miles distant, which because of its nearness Dr. Partridge thought best to transfer to the Ung-Kung Station. The chapel is in a small and almost deserted village, but there is a small membership which may become a nucleus for a church in a town of 10,000 inhabitants about one mile away, where I have secured a house, and hope to shift our place of meeting thither some time during the incoming year.

Our venture on the location of premises is a verified success, for there are continuous streams of people passing and entering from sunrise to sunset. We are so near to the highways, to the city gate, to the dwellers just outside the city wall, and to four villages north and west of us, that at first we were overrun by multitudes, and for three weeks we had a rugged and memorable experience. We tried plans and suggestions, but with no gratifying consequences, the people continuing to come in lawless hordes, but *God in one day* changed the attitude of the multitudes by sending great numbers of *literati* and officials on a social visit to our home. The effect upon the rabble was electrical, and from that day we have had no considerable annoyance. We are no longer in a state of doubt but feel assured that we are permanently established here.

Such opportunities as we have to work among the women are rarely equalled in Christian countries. They come to our house daily, sometimes as many as fifty together. Granting that curiosity brings most of them, still all hear the gospel, and many, many have frequently repeated their visits, whilst many others go into the women's gospel room where they are taught by our Bible-women, and do not ask to visit in our house. Mrs. Carlin has been invited to hundreds of Chinese homes, even to visit the wives and daughters of the highest officials; and she has visited the homes of the latter and was treated with utmost respect by the officials as well as by the rest of their families. Our Bible-women are elated, declaring they never saw or heard of such large and easy opportunities for teaching the women, that they do not have to go out and *seek* them. The Bible-women, so the preachers aver, do not have leisure to prepare and eat their food, except breakfast, because of the continuous presence of the people. Mrs. Carlin and I, because of the excess of visitors, have left newspapers and magazines all unread, letters unwritten, etc. This report was begun January 1, and it is now January 10. As we have no provision for fire it is too cold to read or write at night, were we not otherwise occupied. We are here to teach the people, and everything must give precedence to this object so long as God gives us opportunities, lest He foreclose them and we be left to dawdle at our own futile devices. True, little is accomplished with many of these visitors other than making their acquaintance and acquiring their goodwill, but these are the prerequisites, the *sine qua non*, to leading them to God through personal intercourse and appeal.

Our dwelling-house is right in the midst of the people, hence there are no limitations of convenience to the work in hand, and on this account this dwelling will continue to be the winter residence of missionaries. The chapel is within five steps of our large front door in the outer wall, which opens immediately upon the highway; and as it is the custom that women should be separated from the men we have a room for women on either side of the main audience room, where through lateral windows in the partition walls they can see and hear all that is going on about the preacher's stand without being exposed to the gaze of heathen men in the main audience room. But so far we have found our chapel too small; it will seat about 200, and by allowing others to stand we can take in about 300, as we did the past two Sundays; yet not more than one-third of the people got in, the rest stood about the doors and windows. Through week-days we preach in the open yard. We sometimes have five or six audiences at once—in the main yard, in the preachers' house, in the Bible-women's yard or gospel room, in the open court of our dwelling, in Mrs. Carlin's room, and in my study—all hearing the gospel in some

way, frequently attended with much clamor and consequent annoyance to the teachers; but as it is our policy to handle the heathen as we find them, and not as we would finally have them, we try to lay hold upon patience and defer good order until a more propitious day.

Furthermore, when, in connection with our spacious and convenient premises it is considered that all the officials and most of the *litterati* have visited us in our home some several times, that the officials have had us visit them or pressed us to do so, that officials of the Jiô-Phêng court have visited us, also from the Hu city, from Thô-lông, from the island of Namoa, from Jiô-au city in the Fokien Province, likewise other visitors to Ung-Kung have called in numbers from two to twenty, and when it is added that about twenty persons are hopefully interested with us, and that as we teach the preachers and Bible-women six nights in the week there are from three to fifteen heathen present to hear, or to examine the Scriptures with us, — the belief is justified that we are having an auspicious founding of the Mission Station at Ung-Kung.

The West China Mission.

SUICHAUFU — 1889.

Rev. WILLIAM UPCRAFT, Rev. C. H. FINCH, M. D., and wife, Mr. GEORGE WARNER and wife, Rev. ROBERT WELLWOOD and wife, Rev. F. J. BRADSHAW, F. B. MALCOLM, M. D., Rev. G. W. HILL and wife, Mr. W. F. BEAMAN, Mr. C. F. WIKING and wife, Miss EMMA INVEEN, Miss BESSIE FORBES, Miss M. A. GARDELIN, Miss FRANCES C. BLISS.

Dr. Finch reports: —

There is very little to say as to any visible progress. We have been seeing the dark side of mission work. We have all been house building or house hunting and so having business dealings with the Chinese, and we have found them the most trying of business people. Veracity seems not to enter into their business methods in the least measure; I think it is perfectly fair to say that where business is concerned they are a nation of liars. Anything to make a cash. This we were in a measure prepared to expect from those outside of our church, but we were pained to learn, after a little, that our professed Christians were not above making a few cash at our expense, and that those whom we were obliged to trust to help us were more interested in themselves than in us.

There have been no continuous inquirers during the year; some have followed for awhile and then dropped out. One or two in the employ of the mission profess a belief in Christ, but we prefer to wait awhile before taking them into the church, as they have been more or less affected by the prevailing discord. I am giving a dark picture, I know, but these people have only just been taken out of heathendom; the darkness surrounds them on every side, and comparing these people with those reported from older established missions, I am not much surprised nor disheartened. Mr. Wellwood's evangelist, so far, has kept himself the cleanest of all, and I think has a very clear conception of the gospel and lives fairly up to his light. Perhaps he was not far wrong in his remarks at our last covenant meeting, when on my asking for a *resumé* of the year, from each one, he said, that we had not grown as much as we should — partly because the teachers' energies had been divided, being so much occupied in house building, etc.; he also acknowledged that they, the natives, had not done their best either. But our house building is nearly completed and we shall have no outside distraction. We shall have a goodly number of new recruits, and will have our Brother Upcraft back again. We hope that God will fitly use us for His work, the conversion and salvation of souls.

The medical work has gone on about the same, dispensary averaging sixty or seventy patients each day of the three weekly dispensing days. I have refused to make visits in the city, as I could not do it and attend to study and house building. Mr. Wellwood has been

absent most of the time since October 1 in Luchau trying to rent a house for the new comers, but up to present time has failed, the magistrates being opposed—yet in real Chinese fashion, they lie about it. When the house is finally finished and we are settled in it I shall receive a few in-patients in the two or three back rooms, and when I can purchase more property with my specific appropriations I can do more satisfactory medical work.

I am sorry to give such a doleful account of the work here, but I trust it will not always be so. But it only shows the more need of earnest, consecrated and concentrated effort on the part of Christian people, both at home and on the field, to spread abroad the light of the gospel among this people, who are so bright and intelligent in many things and yet are so densely dark in the things pertaining to eternal life. Constantly remember us in your prayers that God's blessing may rest upon us.

Mr. George Warner writes:—

In making out my report for the past year's work, I find much encouragement for the present. The joy of reaching the few by means of the gospel impels to greater earnestness to try to reach more of the "millions" in the year to come. Looking back to the work the human eye sees little return for the labor expended, but the eye of faith has seen the kingdom come a little nearer China and the witnessing influences are wider reaching than ever before. Quietly the Lord is preparing the hearts of those which He has chosen to receive His truth, and by and by, if not now, we shall see them coming into the fold to the true Shepherd of their souls.

The first four months of the year was given mostly to country work, which is nearly always pleasant work. Good attention is given to all that is said, but when they hear of Christ and Him crucified, and the need of repentance from sin, some laugh, some turn away, while others say, "Come again; we want to hear more about your doctrine." The distance covered on one trip was 265 miles, nevertheless we went gladly, and had a pleasant time all along the way. At Gaohsieu ("high city") there are several inquirers; would that they were willing to suffer persecution for Christ's sake. The fear of man holds them back, and not only them but many others. After counselling them and trying to lead them into better light, we leave them in God's care.

We are home again and spend the rest of the year in the city work. In December I was able to secure a preaching hall in a good location just outside of the West Gate. The hall is open daily for preaching services, and to meet any who desire to talk on the things concerning their souls' welfare. The attendance so far has been very good and the men are orderly. We hope and pray that during the coming year we may see some fruit gathered in and souls acknowledging Christ as their Savior. Thus the year closes and we wait for the early and latter rains which shall bring forth the harvest from the seed sown.

Rev. Robert Wellwood writes:—

The report I have to send is rather a meagre one, in fact not fit for a report. The whole year has been employed more or less in house buying (which took us two months), house building, and, since October of last year, in house renting. The two former enterprises are completed or nearly so, the latter is a failure. Three full months have been literally thrown away and my work partly neglected. I do sincerely hope that last year's experience will never be repeated. I hope better success will attend our efforts to get settled in other quarters than at Luchau. One short journey was made into the country in the early part of the year—the only one I have been able to make through the year now past. The preaching at the street chapel has been kept up and many have heard the good news. The attendance has always been good, but we can number few who seemed impressed with what they heard. The seed has been sown broadcast and we look for some fruit. There is a splendid field, but we need more workers sadly. Two young men could be well employed here at Suichau. What are we, a few missionaries amongst such a multitude of people! Here in this prefecture we have eleven walled cities and

villages innumerable. How can we reach them all? Two missionaries could be well employed in each walled city and then reach only a small fraction of the population. Then there are the market towns and villages; we could employ quite a host in evangelizing these, and here we are with two evangelists and one medical missionary. May God stir up the people at home as never before to go to the poor heathen and carry them the tidings of salvation through Christ.

Our hearts are glad and encouraged by the advent of our friends to West China; we hope to see them soon and give the right hand of fellowship, and side by side with them do battle for our God. We shall see grand things yet. God will bless. I enter hopefully on this untried, untrodden year—hopeful not in myself but in God. My expectation is from Him and I shall not be disappointed. I would there were great things to report; but alas! we are only sowing now, the reaping is coming, and the husbandman must wait some time after sowing before he reaps.

Miss Inveen writes:—

The work of the year has been strictly evangelistic, following up the plan begun in 1892, and as I glance back over all the opportunities and experiences, my heart is full of praise for the open doors, and full of hope for the advancement of the Lord's cause in Szchuan. Definite lines have been pursued and pressed and not altogether without success. Individual witness bearing has been made prominent, and most of the few women whom we believe to have been converted, are doing something in the way of making the gospel known to others. There are two baptized Christian women and four or five whom we believe to be sincere inquirers. One of the former is a woman of faith and much prayer, while the other is very often found telling the truth to others. Liu Po-po, an old woman, has been faithful in testimony of what the Lord has done for her, both in her own court and in other houses whither she has been called. Her love for children has led her to teach them hymns and portions of tracts.

One Sunday in August, it was suggested that besides personal witnessing something more definite ought to be attempted in the way of reaching others. I told them what the Ningpo sisters had done in sending money to help the work in Suichau and of plans followed in other stations. They were given a week to consider the matter and report the following Sunday. One sister said, "I cannot go out on to the streets to preach the gospel, but I can give a few cash to help some one else to go." Another said, "I have very little money, but I can go out to tell the gospel to others if my employer could spare me a day or two a month." A third said, "I can go anywhere," to which a fourth added, "I'll go with you." After some further discussion, it was decided to take up a collection every Sunday afternoon for two or three months, and then use it for boat hire for any of their number who could go out to some of the villages. Two of the women took tracts home with them to sell as they had opportunity.

When it was decided that I was to leave Suichau to open work in some new station, the women said, "Take the money with you to buy tracts for your work." Another thing that has pleased me much is the improvement in their prayers, in a marked definiteness in their petitions, and in recognition and gratitude for answers granted them. A number of them combined to pray daily for eight or ten women whose conversion they especially desire. A testimony meeting, shortly before I left, opened a field of rich promise for the future.

Sunday School.—The children's Sunday school has been a real joy notwithstanding I have so keenly felt my unfitness for this branch of the work. The attendance has been somewhat better than last year. A large supply of picture lesson rolls and small picture cards, kindly sent by Miss Julia Randall of Alton, Ill., and other friends, followed by genuine interest and unceasing prayer for these Suichau children, has been a large factor in keeping this work a real live one. Many of the girls came to the evening class and thus received more thorough instruction. While studying the life of Daniel nearly all the children promised never to touch wine, tobacco or opium, and all are trying to pray to the true God every day. The homes of these children are open to us as messengers of the gospel, thus enlarging our gradually increasing opportunities of

reaching the women. How one's heart yearns over these little ones! and longs to see them really trusting in the Saviour, and their mothers, too. One of the most promising girls, who seemed to be really touched by the love of God, has left us, because as her mother said, "You have been going there so long and you get nothing to eat."

Country work has been limited to three journeys—one up the Yiangtse to Pingshan, and two a short distance up the Min River—besides the weekly visits to Laukwang, five miles distant. This is very hard work, and one requiring much faith and courage in God, for we can never be sure whether a shut door or an open one is before us, whether a friendly reception or a stony one awaits us. The soil is barren and hard beyond all conception. But thank the Lord, there were some bright spots and some good opportunities for sowing the seed. Repeated visits, as the spirit may lead into open doors, will gradually wear away the fear and the prejudice, but one must not be weary nor lose courage in this country work.

Never in all my life in China have I felt so full of joy in the work and so full of joy in my Savior, and if the Lord will I pray I may serve Him another year and that it may become to me more and more "this one thing" "until He come."

Miss Forbes writes:—

In the beginning of the year I began working in company with Miss Inveen, I usually taking the children while she was busy with the women. In the two meetings a week conducted by Miss Inveen and Mrs. Wellwood I asked the questions on the lesson to see how much the women understood or remembered. I had a class of little girls in Sunday school. I made two trips in the country with Miss Inveen. The first trip I did nothing but observe and listen, and the second I shared the work by taking the children, except when there was a crowd the women would go from the one to the other to hear what we were both saying.

We began to visit a home for aged people to talk with the women once a week, and I gradually broke into that work and it was given up to me. In neighborhood visiting I took the children, and in the evening classes took the smallest girls. When the new dispensary was opened I began going there to do what little I could, and soon was told I could have one of the three days of the week, so that would be one day a week for each of us. Once a week I visited with Miss Inveen a village about fifteen *li* down the river, but in the absence of Miss Inveen and Mrs. Wellwood I was unable to take up the work in October, and so the room was given up.

During the last three months of the year, I went to the dispensary three forenoons a week, and I believe one woman, a Catholic, was truly converted. She began to exhort others to repent and believe on Jesus, then she suddenly stopped coming and I saw her no more.

Dr. Finch has kindly taught me to use the battery, and I go three afternoons a week to the home of a young married woman who has lost the use of one hand and one foot. She is already much better, and a woman who knows them told us that both she and her mother had given up idol worship; they listen intently to what I say, as does also a neighbor who comes in regularly to hear, and others who come in occasionally. I get also invitations to go into houses and talk to people, as I go to and from that house.

I have kept up the Sunday and Thursday afternoon meetings for the women, and there seems to be a good spirit manifested there. Two professed conversions about the beginning of the year, but there have been no baptisms.

At the home for the aged and infirm poor I believe one of my old ladies has become a sincere believer in Jesus Christ, but is too afraid of her husband to take a bold stand.

I take the women in a Bible class in Sunday school, and Mrs. Warner takes charge of all the girls. I have had classes three nights a week for women and girls, but after the Chinese new year I mean to have girls alone, as I feel unable to do justice to both, and the women have their meetings, while the girls have only the Sunday school.

I have done very little visiting among the houses. At first I did not feel capable of going

alone with an unreliable heathen woman, and besides my hands were full, as I needed considerable time at first to prepare for my meetings and Bible class. But I now have a woman who I believe is a good reliable person, and I hope to do quite a little house-to-house visiting, as the doors are opened to me, should my life be spared the coming year.

I think the outlook for work among the women is very hopeful. We have one little girl with natural feet, the fruit of Mrs. Wellwood's talks with her mother.

Personally I feel I have much to thank God for, in that He has helped so greatly in my work, and given me a large measure of health and strength.

CHUNGKING — 1893.

Rev. W. G. SILKE (wife in England), Mr. C. A. SALQUIST.

In view of the difficulty of immediately securing property in the cities of Western China as originally planned, some changes have been made in the appointments of the new missionaries. Chungking being the point where all postal transfers are made for Western China, as also its exchange centre, it seemed desirable for the present to locate two of the party at this place. They report themselves as favorably settled and earnestly engaged with the language.

The Central China Mission.

HANKOW — 1893.

Rev. J. S. ADAMS and wife, Rev. W. F. GRAY and wife, Miss LYDIA J. WYCKOFF, M. D.

Mr. Adams reached this station too late for any extended report. Both Messrs. Adams and Gray are impressed with the largeness of the opportunity before them. Mr. Gray has been giving himself assiduously to the study of the language in preparation for his future work. Mr. Adams is carefully looking for a suitable location for the new mission.

JAPAN.

Excellent work has been done in the Japan Mission under great disadvantages. In the first place the working force of the Mission has been greatly depleted during the past two years. The need of rest, and in several instances complete prostration, has compelled the return from the field of some of our most efficient missionaries. Two—Brother Poate and Brother Schumaker—will not be able to return. These departures have caused serious interruptions in the work, specially since so little has been done to reënforce the mission. Besides this the whole country has been in a state of political ferment during the past year, which has to some extent interfered with missionary operations. A strong anti-foreign party has sought, by appealing to the prejudices of the ignorant against all foreign residents, to ride into power. This movement has been frowned upon by the government, still it has had the effect for the time being to divert the minds of the people to some extent from the consideration of the claims of Christ and to interfere with the movements of our missionaries. Resident and travelling passports have been more difficult to obtain, and the threatened insecurity of property held outside of concessions has led to the post-

ponement of several building projects. Notwithstanding all, Christ has been faithfully preached by our missionaries and native brethren, and a goodly number have received the word with gladness and been baptized. Our work has been pre-eminently one of evangelization and of such a character that it will abide.

The event of special interest has been the action of the Committee in the matter of the Theological Seminary. Better accommodations for the school have been sorely needed for several years past. Young men of promise have turned aside to other institutions from the fact that we were so meagrely equipped for our work. Taking advantage of the unanimity among our missionaries in favor of retaining the Theological School at Yokohama, the Committee have made the desired appropriation for improving the seminary grounds and the erection of new buildings in the place of the old ones that were falling into decay. The work is now going forward, with the expectation that all will be ready for the opening of the school in October. Rev. John L. Dearing has been appointed president of the institution. This will leave vacant an important place in the work of evangelization which we trust the Committee will speedily have the means to provide for. This action of the Committee with regard to the Seminary has given new inspiration to all our workers, for they now recognize that an important step has been taken towards the supply of one of Japan's greatest needs, more and better trained preachers.

Owing to the condition of the finances nothing has really yet been done to meet another of Japan's needs, some place for the teaching of promising youth having the work of the ministry in view — a school that shall be preparatory to the Theological Seminary. There are strong reasons for the opinion that two such boys' schools are a necessity, one for Southern Japan, located perhaps at Kobe, and another for Central and Northern Japan at Tokyo. The voice of your missionaries is unanimous in favor of this arrangement. No costly establishment in the way of buildings is desired or contemplated, but two modest, Christian schools, planted at a moderate cost, where the bright Christian boys of the churches can be trained for future usefulness under our own watch care and nurture. May the time not be remote when this want shall be met.

For further details regarding the work reference is made to the reports that follow.

YOKOHAMA — 1872.

Rev. A. A. BENNETT and wife, Rev. C. K. HARRINGTON and wife (in United States), Rev. J. L. DEARING and wife, Rev. F. G. HARRINGTON and wife (in United States), Miss C. A. CONVERSE. In America Miss EVA L. ROLMAN, Miss N. J. WILSON.

Rev. A. A. Bennett sends a general report from Yokohama : —

The year 1892, though unmarked by any great or special token so far as the Yokohama District is concerned, has still been one calling for much gratitude. As a mission band, God has bound us together by strong ties of mutual love and trust and of jealousy for each other's reputation. This is only as it should be, yet we are grateful that it is. Then, too, the anti-foreign feeling that in some places has awakened antagonism on the part of the people against the missionary, and has tended to depreciate the latter in the estimation of the former, has not appeared in our Yokohama church proper. In it the middle wall of partition seems to have been broken down, and we are all one in Christ Jesus. This is another cause of gratitude. Still a third is

the nature of the preaching and teaching done by our native brethren. Occasionally inaccuracies of expression, and statements the import of which had not been duly weighed by the speaker, may have been calculated to leave impressions in regard to some doctrine or other which perhaps were scarcely orthodox, but the preachers have been ever loyal to the great truths of the deity and vicarious sacrifice of our Lord, and to the lost and sin-cursed estate of unregenerate man. This is worthy of mention here because of the contrary teachings that are now being widely disseminated in this country. In the list of things demanding gratitude must also be mentioned the number of preaching-places and Sunday schools maintained in the city, the increased attendance at least at the latter, and the number of baptisms that have taken place following one another throughout the year.

Other phases of the situation, both positive and negative, are calculated to make us humble and to show us the necessity of prayer both on our own part and on the part of all supporters of the work. For instance, one who for years has been a member of our church and a Bible-woman here and elsewhere, has had to be excluded for immorality. The small number, too, of converts compared with the large number living and dying before our eyes in this very city, is appalling. This and the coldness of many members, of many prayer-meetings and of many services shows the imperative necessity of a greater quickening from on high before even a tithe of the desired blessing can be realized. Oh, pray for us!

The work in the out-stations under my care has been similar to that in the city. Baptisms have occurred at Chogo, Atsugi, Kami-mizo and Kawasaki, but not at Odawara or Hodogaya. At this last named, it has seemed wise to temporarily close the preaching-place, as none will come to hear. The real cause is not yet fully ascertained. The believers living there attend the services at the Baptist church here in the city.

The Theological Seminary has done well—everything considered, marvellously well. It never had a better class of students, nor students more willing to do outside work as well as study. The teaching force has been somewhat more than in previous years. Mr. Taft has taken up the work formerly done by Mr. F. G. Harrington, and Mr. Hattori, succeeded by Mr. Hoshino,—both native brethren of acknowledged ability—has given instruction in Sacred Rhetoric. The Seminary has never been unhampered. It has never had a building of its own except the present old, unsightly and almost unsafe one. It has had more than its share of criticisms, being “under discussion” for years, and often unintentionally trodden upon by those who honestly sought the Mission’s weal. But a better future is doubtless before it. Contending views are being harmonized into a policy. Mistakes within it, and perhaps even more mistakes about it, are being rectified. It was never before so dear to our whole Mission, north and south, as it is to-day. If it can have new buildings and a new president, it may yet become a source of joy as well as of usefulness. May God’s perpetual benedictions rest upon the school!

The writer has not been able to give very much time to translation work. The absence from this field, during most of the year, of Rev. Mr. Kawakatsu forced upon him a large amount of pastoral and evangelistic work usually done by this native pastor. This, in connection with seminary and other duties, has kept his hands reasonably full. He has, however, been able to assist Mr. Kushiro—formerly working with Mr. F. G. Harrington—in the translation of about half of Pendleton’s “Christian Doctrines,” less than half of Harper’s “Outline Studies of the Life of Christ,” and of a number of hymns as well as of a number of things of minor importance. No work in Bible revision has been carried on since Mr. Poate’s return to America.

Rev. John L. Dearing reports:—

As I attempt to give a brief survey of my mission work for the past year, it is with feelings of deep gratitude that I was ever called to the work in Japan, and that another year has been spent in the service.

I have been enabled to spend more time in country tours this year than any former one. I

have a travelling passport all the time which enables me at any time to go to any part of my field with no hindrance. My country tours have been more profitable I think, also, as increased familiarity with the language enables me to do more, and I understand better the needs of the work and of the field.

My country work is comprised in a quite thickly settled part of the country on the east coast north of Tokyo. In that territory, one hundred miles long and about fifty wide, other denominations have done scarcely anything, and unlike many sections of the country the territory is practically ours if we will work it. I am very anxious to enlarge our work there and open the many large towns which have never yet heard the gospel, as well as to strengthen the parts already taken.

Taira is the most northern point and has been the most encouraging this year. Here I have an ordained man, an excellent worker, who is backed by a working church. I require him to spend two-thirds of his time in other towns than Taira, so he is at present carrying on work in nine other towns covering a territory twenty-five miles square. In December he had baptisms in four different towns. During that month his report before me shows that he held twenty meetings attended by 1,100 people. He has baptized twenty-two during the year, and a good interest exists in several places now. The church at Taira is the only church at present there. They are making an effort to build a church edifice. Land has been bought and paid for. With difficulty and self-denial they themselves raised \$300 for this. Now they are building a house for the preacher on this lot, which will also serve as a place to hold their services until later, when they will build a church. They are to have no debt is my advice. I shall help them as little as possible with money which I have in hand, according to vote of the Board. I hear that now they are working with their own hands in building the house, those who have lumber giving it for the work.

I could write at great length of interesting features of the work there. I want to have another preacher there to help in the distant parts of the field. I also want to use as a sort of travelling preacher, a blind man who has been providentially brought to Christ there, but I dare not assume the expense yet. The only money I pay there is salary and travelling expenses of the preacher. Meeting places in all the towns are provided by the people, and all the expenses connected are borne by them.

Mito, my next church, is sixty miles south of Taira. Early in the year I secured a good man to go to that hard and discouraging field. There had been no regular preacher there for some time. Mito is however, an important centre, a large city. There are 600 to 700 students from the surrounding country. It is a city of large influence, but strongly opposed to Christianity and to foreigners. I hope sometime to see a missionary living there. The church is weak but has been much encouraged since the preacher came to them. There are six out-stations around Mito where meetings are held with more or less regularity. When I am there I always try to visit those towns most needing help. The preacher and his wife are getting the work well started and I hope to see substantial results another year. Four have been baptized here during the year. No work is done between Taira and Mito. There is a fine chance about half way between, to open a new centre of work and I hope to be able to do it some day.

Shimodate, about thirty miles west of Mito, is a town of 3,500 inhabitants and here in March I was permitted to organize a church of nineteen members. Everything seemed promising in the work and in its eight out-stations which the preacher visited. In the fall however, trouble arose in the church, starting with a case of discipline which has given me a good deal of anxiety. They are not at peace yet. I have labored with them as wisely as I knew how and am patiently trying to bring them to see their error and to come into line and work harmoniously. Eleven were baptized this year. Many different views exist on the mission field as to the organization of churches. I think however, that I should do as I did at Shimodate again if occasion offered. When there are eighteen or twenty Christians in a town thirty miles or more from

another church and there seem to be wise, careful men among them to guide affairs, I think they better begin to learn how to do the work of a church. I hope ere long to see good come out of the evil in Shimodate.

Besides this work I have had young men from the Theological School spend two or three months of the summer in four other towns where work had not been done previously and where their work has been the entering wedge. In some cases excellent work has thus been begun. I have now a young man doing a fine work in a small town about five miles from Shimodate.

Men and money are the only things I lack to hinder my opening work in scores of towns where the gospel has not yet been heard and where they would gladly listen. I have held on my tours more than fifty meetings at which more than a hundred addresses have been made. I am in constant correspondence with these preachers and churches, and trust that advice, counsel and encouragement through letters are of some help to them. No part of my work gives me greater joy than this country work.

In regard to work in the city: I have two preaching places under my care in the heart of the city. Usually Mrs. Dearing is present at one of them and I at the other, when services are at the same hour. Sunday schools are held in each place. Much seed sowing is done I am sure; a little reaping also, yet nothing like what I hoped for. The work is done at these places very largely by two young men who live with me— young men whom I regard as of much promise and whom I hope to help by close personal contact. I believe that an important kind of training can be done in this way. They are studying with me under my direction, and the work that I do with them every day by way of teaching helps me in my study of the language along just the lines that I need help to become a good preacher of the word. They in turn help me in my work. One assists me in treasury work, greatly diminishing the time I give to that.

I have continued work one evening a week in the evening school through the year with profit I think. None have been brought into the Baptist church, but six from the school have become Christians and joined other churches and I believe my influence has helped the school. I am sure I have touched many lives that I could not have reached in any other way.

Some of my time is taken with the care of our publications, seeing them through the press and sending them out to our missionaries, and too, many a day has gone during the year in helping missionaries who were either going or coming or passing through Yokohama; a work which seemed to fall upon me and which I felt was of so much importance to the work in a broad way that I could not shirk it though I tried to be wise and not spend too much time in that way.

Rev. F. G. Harrington reports for the work in the department of translation:—

During the first four months of the past year I was in Japan engaged in my regular work. The principal part of such work was translating and preparing translations for publication. In the latter part of November of the preceding year, Nov. 21, 1892, the translation of H. C. Vedder's "Short History of the Baptists," with an introduction, in all 423 pages, was published. In December of the same year, Dec. 28, 1892, the translation of "Everts' Concise Comments on Baptism," also with an introduction, in all 154 pages, was issued; and in May of this past year, May 3, 1893, the translation of Pendleton's "Church Manual," with important extracts from Hiscox's "Standard Manual for Baptist Churches," and "Star Book on Baptist Councils," in all 333 pages, was published.

These three books were all published in the same literary style and by a first-class publishing house. Doubtless the style may meet with adverse criticism from some of our missionaries, but I think it will meet with very general acceptance among the Japanese for whom the books are intended. This is a subject over which I have thought and studied much, and I consider that books intended for the Japanese should be written in such style as the Japanese use and like to read. The style I have chosen for the three books above mentioned is the simplest possible style of the written language, and perfectly intelligible to any Japanese of ordinary intelligence

and education. No one who would care to read such books, or to whom such books would prove of benefit, will find any difficulty in reading them.

I had as my very efficient helper in this work of translation Mr. S. Kushiro, whose industry and ability made it possible to do this work thus rapidly, and, I trust, satisfactorily. Brother Dearing also took great interest in the publication work, and, as chairman of the publication committee, afforded me valuable assistance. Had it not been for his prompt, sympathetic and intelligent assistance I very much doubt whether the translations could have been published as promptly and satisfactorily. I trust they may be used of God to the upbuilding of the native churches and the strengthening of Japanese Christians in the doctrines of the New Testament.

During the first four months of 1893, I was also occupied in Church History work, giving three lectures each week in the Theological School. An occasional sermon for the church in Yokohama, and some work on the Sunday-school lessons is all else that I need record.

Since my return home in June health and circumstances have not permitted me to do much work, nor did I think it advisable to try to study much. However, as far as strength and circumstances permitted I have been making special study of Japanese grammar, endeavoring as far as possible to master its principles and peculiarities. My desire is to gain so full and exact a knowledge of the grammar and construction of the language as to enable me to do more rapid and satisfactory work in translating.

Miss Converse writes:—

The work which centres at the Mary L. Colby Home has had a progressive year. More heart-searching work has been done, more upturning of the roots of evil, giving hours of trying work, but it has all paid. We come to the end of the year rejoicing over the spiritual growth which has been attained by many of the girls and most of the teachers. This growth is especially noticeable in Miss Cornes and two of the male teachers, a growth caused I believe, first, by the direct influence of the Holy Spirit, whose personality and power is more and more real to them; second, by a careful study of the Bible, and third by an untiring, active work for Christ. Their growth is manifest by what they can and are glad to do now compared with what they thought they could do two years ago; by the fact that their standard of right is higher, and by the simplicity and positiveness with which they preach the sinfulness of mankind and the one way of salvation. One of these teachers, in addition to his school work, which he never shirks, preaches at Ota two evenings in the week, does house-to-house work there Sunday afternoons, is superintendent of the church Sunday school, always helps bear the burdens of the church, besides innumerable duties which press him on every side; and yet he never says, "I am so busy," always responds cheerfully to any request for help. The harder he works, the brighter is his smile; in fact he is a most excellent co-laborer. The other teacher is just as faithful though circumstances hinder his doing as much active work.

Our work in Ota is encouraging, not for numbers converted but for the steady holding on and growth of those converted. There have been three baptisms this year making the whole number baptized ten. Two of the three baptized this year are earnest young men, one of whom has decided to preach the gospel.

We have a real old fashioned covenant meeting once a month. At the meeting last Thursday, the first in the year, three hours were occupied in telling the experiences of the year. There was no preaching, just the breathing out of heart thought to one another. Tired of sitting on the floor so long? Yes, but happy. An annual report of the work of the year was read and the treasurer's report showed that the *rins* collected on Sunday, amounted for the year to \$4.62. Each Christian gives something, if not more than a *gomo* (twentieth of a cent). This money is taken each communion Sunday to the church.

The work in Honmoku, the little fishing village, goes steadily on. Two teachers have had charge of it but it is now in the hands of one. There have been no baptisms yet, but inquirers. One man has thrown away his idols and applied for baptism.

TOKYO — 1874.

Rev. C. H. D. FISHER and wife, Rev. G. W. TAFT and wife, Rev. J. C. BRAND and wife, Miss ANNA H. KIDDER, Miss M. A. WHITMAN, Miss A. M. CLAGETT.

Mr. Fisher reports: —

Never have we been more thankful than during the past year for the privilege of preaching God's precious word. Nearly every night in the week and for many months in succession there has been preaching in one or another of my three preaching places in Tokyo, beside our work in the country.

Near the end of last year needed discipline was begun in the First church, and the week of prayer brought us much encouragement. Things were moving forward quite hopefully when we were all shocked by the grievous sin and fall of one whom we had all so trusted that a month before he had been unanimously elected church clerk. The church was greatly discouraged and scattered, and not less hurtful to the cause, in the crisis, was the unfaithfulness to their church obligations of some from whom we had reason to expect better things. God, however, was with us, and our other churches in Tokyo and their missionaries encouraged our people, who have so far rallied that the average attendance of our members at the main chapel is now better than a year ago, and unbelievers, too, are coming and some have believed.

At our Nihon-bashi-ku place we have had services Sundays and three evenings of the week. The house has been enlarged and its arrangement improved, so that many who have heretofore heard only while standing outside have been induced to come in where they could hear with less interruption. Mrs. Fisher has gathered quite a little Sunday school. In the evenings, as the place is a very public one, in spite of the throwing of stones, the breaking of our lantern, and occasional satanic hootings outside, very many from a distance as well as from that immediate neighborhood have listened to the gospel. If any one wants to study Buddhism and the influence of its priests, here, instead of on the platform in Chicago, is the place to do it.

As an illustration of interesting cases I may cite that of a young man, who last year so far disobeyed his employer, a zealous Buddhist, as to listen while standing outside this chapel. After a time, like Nicodemus, he came by night to study, and then gave his heart to Christ and united with the church, though he knew that by so doing he would lose his employment. Being thus compelled to go elsewhere, it was but a little time later that in Northern Japan he had gathered together a little company to study the Bible. He sends back money for a hymn book that he may teach them to sing, and with it comes also money toward the support of his loved church here. This is one of many illustrations, also, of the manner in which work done here reaches far into the country, and they afford us no small encouragement to make the most of our opportunities here.

The other place in Tokyo where I have preaching every week is the house of an unbeliever freely lent us for the purpose. Many have been attracted to the meetings by the hearty singing of the children to whom we have taught some hymns, and we are especially anxious that the one who has opened his house shall also open his heart to the precious truth of Christ. He is anxious that we shall save his wayward son if God's truth can do it.

On account of the feeling against the travelling of foreigners for mission purposes on the only passports they will give us, it has seemed to me wiser to make my trips into the country less frequent than last year, but I have been once in two months to do what I could for the work in Tochigi Province, fifty miles from here. The native pastor, though meeting many obstacles, has been doing faithful work both in Tochigi and in the dozen or more other towns in which he itinerates. Politics has been a great drawback to the work there, as it so happens that the two deacons belong to opposite political factions, and the people here have had so little political experience that they have scarcely yet learned to be angry and yet not sin. In the new state of

affairs it is of course but natural that political matters should receive much attention, and among the people that we have been able to reach this is more so in the country than in Tokyo. We hope, however, that time will teach Christians that God's service should not suffer for other things. One young man has recently come from there to study for the ministry, and we hope he may do well, for the church found it hard to spare him even for a time.

At Oyama earnest work has been done, and, hard indeed though the place is, quite a little Sunday school was gathered. Though the man who was preaching there decided that he must go elsewhere, the brethren remaining pay the most of the rent so as not to give up the chapel, and the pastor from Tschigi goes over to preach as often as he can.

In many respects it is a time of anxiety to God's faithful workers in Japan, but signs of encouragement as well as God's unfailing word give us reason to know what He gives us to do will not be in vain.

Rev. George W. Taft reports:—

The Kobikicho work has continued under the care of Mr. and Mrs. White. The congregations have averaged between twenty and thirty. There have been several baptisms. The church building has been somewhat repaired: The present church is too old for extensive repairs and in a short time a new building will be a necessity. The day and Sunday schools under Mrs. White's direction have been most encouraging. A half dozen day schools like this connected with our Baptist work in Tokyo would be a valuable auxiliary to our evangelistic work. In connection with this report we would like to mention our appreciation of the faithful labor of Komoriya San, the head teacher of the school, who has also rendered valuable assistance in preaching and pastoral work.

At Ichigaya, the second church, there has been more work and less to show for in any place connected with my work. There are some faithful members, but the additions for two or three years have been entirely from other preaching places.

At Yanagiwara preaching place there have been a large number of listeners. We are still of the opinion that this place ought to be enlarged, as it is an excellent centre for Christian work in a large and neglected district.

The Akasaka preaching place has been closed for a few months because of a lack of helpers.

During the past year I have taught a class at the Young Men's Christian Association in the Life of Christ. There has been a good attendance, a deep interest, and best of all two conversions among the brightest of the students. While the work is to a certain extent undenominational, still as Baptists we reap some of the advantages, as several of our young men are among the attendants and students. In two or three months the Young Men's Christian Association will move into their new quarters, which will compare very favorably with the buildings of a like character in our larger American cities.

During Brother F. G. Harrington's absence in America I have taken his classes in the Theological Seminary, so that I have had to devote much of my time during the latter part of this year to this department, leaving much less time than formerly for evangelistic work.

The young men who have been associated with me for the past two or three years are somewhat scattered. One has gone to Colby University, Maine, to pursue advanced studies. Another has returned to Sendai and is rendering valuable assistance on that field. Another has entered the Theological Seminary at Yokohama and still another has become a student in the Tokyo Anglo Japanese College, although he assists me on Sundays and during vacations in religious work. This greatly reduces the number of workers, but as they are fitting themselves to become better workers, in a few years we will be more than compensated for the present loss.

Our hope and prayer for 1894 is that the present difficulties may be solved aright, that the promised spiritual blessings may be realized, and that God will incline the hearts of American Baptists to maintain and strengthen their Baptist interests in Japan.

Rev. J. C. Brand's report:—

The year 1893 has been a year of much blessing and encouragement. My evangelistic work has been carried on steadily at our two out-stations, Asakusa and Gensukecho, and we have had many day and evening meetings at a smaller preaching place where Mrs. Brand and the Bible-women also held meetings and gathered the children on Sunday afternoons.

The preaching place at Asakusa is one of the best in the city for afternoon meetings. It is near the great red temple of Kannon, the goddess of mercy, as she is sometimes called. All classes and conditions come here to worship, and this temple, on account of the beautiful grounds connected with it, is also a pleasure resort, and in the vicinity are all kinds of shows, theatrical, sleight of hand, etc., and side shows of trained animals and birds. All these attractions, combined, make this district one of the most frequented in Japan; throngs of people, among them many Buddhist priests, passing and repassing our preaching place, stop in front, outside the open doors, to hear what we have to say.

Gensukecho, my other regular out-station, is in the neighborhood of Shiba where there are several large temples, and on festival days this region is overflowing with people. Besides this attraction, our preaching place is on one of the broadest, busiest streets in the city; shops with dwellings in the rear are all around us, and at night the streets are full of goers and comers, *hundreds* of whom stop at our open doors, attracted by the singing, the speaking or the long row of paper lanterns hanging in front. It is at this station we have had the most converts, and it is here we have had the most *stones* thrown at us. At this place we have also a very interesting Sunday school, and our helpers are reaching the parents of the children. After the Christmas exercises many of the parents came to thank the evangelist for his kindness, and for all that is being done for the children.

At these two stations, from our wide-open doors, the glad tidings of salvation have been preached, afternoons and evenings, to *thousands* of people who had never heard before. Thus we are witnessing for Christ and sowing seed that, we believe, will bring a great harvest before many years.

I have two good, native evangelists, Daté Ken and Kobayashi San, both converts from Mrs. Brand's work. Besides teaching all the inquirers who come to their homes, these two men go from house to house, trying to interest those who have never heard of the one true God, and the way of salvation by Jesus. During the year these evangelists have taught and explained portions of the Bible to 3,105 persons, and have made 1,661 calls, and have held 108 meetings unassisted by me, and I, myself, have preached 407 times. After every meeting I distribute tracts to all who will come forward to receive them, and to all who come in to hear more, I continue to give my card with my address in Japanese; and this I find promotes a social, friendly feeling, and many who thus receive my address, afterwards call at my house in Tsukiji for further instruction.

We have had baptisms every month this year, excepting August. I have baptized forty-four persons, many of whom are middle aged and heads of families; nine of the forty-four are women.

I preach to the church which meets in my house every Sunday morning, and we have communion the first Sunday in every month. One of our members—a different one every Sunday—speaks for fifteen or twenty minutes before the sermon, either giving his experience at conversion or during some time of trial, or making remarks on some passage of Scripture which has impressed him or been blest to him. They find this very interesting and helpful, and we trust the Lord will raise up some pastors and evangelists from among us.

There is a good spirit prevailing in our church—a spirit of love and harmony, and in spite of the anti-foreign feeling, our members are all willing to be guided and advised by their missionary, and this, of course, promotes union and increases strength. Members from both stations are expected to attend the Sunday services in my home, as Tsukiji is between the two places, but there is also a meeting every Sunday night at Asakusa for the believers in that neighborhood,

and Daté conducts that meeting, as I preach at Gensukecho on Sunday nights. Every communion Sunday an offering for the poor is put in the box at the door, and hereafter our members are to meet all the expenses of the church—including lights, fires, etc. We feel that our church is growing, not only in numbers, but in grace and a knowledge of the truth, and we thank God for its prosperous, happy condition, and pray that it may continue.

There is no lack of opportunity to preach the gospel in Japan, and there is a tremendous responsibility resting upon us who have come here to make known the Way, the Truth and the Life. Educational work has been overdone—it is Christ and the resurrection they need. As yet, the Japanese Christians have shown but little aggressiveness in evangelistic work. We need more missionaries who *want* to preach and who will *urge* the Japanese to *push* forward with the simple gospel. Japan is far from being Christianized—it is still foolishly, painfully, wickedly heathen, as a visit to any one of the temples will soon convince any one. And every house (excepting the homes of real, *established* Christians) has its god shelf and Buddhist closet full of idols.

Miss Kidder's work :—

In work attempted the year is not behind others, but present results appear meagre. Three of the Bible-women have remained in the city for study and work, while one has been laboring in Mr. Dearing's country field. They have each been instrumental in gathering some into the preaching places and Sunday schools where they teach. One has kept up a Bible school for children in a heathen house, in Mr. Taft's district, and the last report is that the idol shelf is down, the gods are burned, and the family worshipping the true God. This was so trying and obstinate a neighborhood and family that the woman's courage often failed. But the holding on till opposition ceases and the work of the Holy Spirit begins is a great joy, and a teaching to persevere in labor.

Including Miss Clagett's, we have kept open three evangelizing places until July, when one was burned. This was in the field nearest to our school, where we had labored many years, and the hindrance and disappointment have been great. We were in much perplexity for a long time, for although the government imposed no fine, as the evidence was plain that we were not to blame, yet some who wanted to hinder the work kept us troubled. But in the autumn we were able to settle the affair amicably without any loss to our Board; and we hope at some time, not very distant, to report our evangelizing place in working order again. In each of these places services have been held all Lord's day and evening, together with one or two week-day meetings at each chapel. Our preacher-helpers are men who have been in the Seminary, and we sincerely hope, for their sake and the work's, that they can have a few more years of the kind of training they are receiving under the brethren who have our Seminary work in hand.

Most of the year work has been accomplished in the face of difficulties, but since the autumn there have been some signs of cheer, and we have been permitted to witness baptisms again. More inquirers are coming now, and some are asking to be permitted to profess Christ. So our Sabbaths are once more spent in joyful service for and with the people.

The attitude of many in the Christian church in Japan causes us all deep anxiety for the near future. Yet we do not for one moment doubt the goodness of God, nor lose faith in the ultimate success of His work. We think, sometimes, that we have a taste of what the servants of God suffered before us, and though we remember that to "endure hardness as good soldiers" is enjoined, we are not sorry to have the old year go, and long to have the coming year one when souls shall flock heavenward; when those who have walked with us as Christ's disciples shall put on the new man; when sin shall be hated and put away.

Miss Whitman writes :—

The year past has been one of heavy trial; why sent, for what purpose permitted, One only knows who knows all things.

The report of our work in school does not differ essentially from that of other years. The daily round of duties remains about the same, and routine does not in itself have that which suggests much that may render a report interesting. Of course a large proportion of the school time is given to secular studies, the time allotted to Bible study and recitations and family prayers being about two hours daily. This, I know, is looked upon by some of our friends, as a strong point against schools — that so small a portion of the time is given to direct religious instruction. Is it nothing, however, that our boarding pupils, especially, are taught again and again, as they would never be taught in their homes, that all lying and deceiving is exceedingly sinful, that disobedience and neglect of duty are wrong? Is it of no value that these girls are in an atmosphere where Christian principles rule, that there is a constant endeavor to awaken their sleeping conscience? It seems to me that these things are sometimes quite overlooked. Some one said to me not long ago, "But you can't train people into being Christians." Surely not, but is not a Christian atmosphere more favorable than heathen surroundings? Neither can people be "preached into Christians." The Holy Spirit must do the work, so our constant prayer is for His presence among us.

We cannot report large results for the year. One of our pupils has been baptized. Two others have professed conversion, yet while they have seemed to be trying to be better children we are not quite sure that they have renewed hearts. The one who was baptized had an interesting experience for a girl of sixteen. She had not believed in the immortality of the soul, but at length, being convinced that her soul was not to die with her body, she was troubled in regard to the future. She said she looked about, "but in all the world there was no man to help." Then she learned of Christ and saw in Him the Savior she needed.

We have had this year in school a larger number than usual of small children, and we long for them that even in their childhood they may really give themselves to Christ. All of them pray in private and perhaps some even of the little ones think themselves Christians. The larger girls in the house are all Christians. Seven of the pupils assist in the Sabbath schools and are doing very well.

The Sunday-school work is of great interest and we trust the children are learning something of the truth. It is mostly work from which we see little fruit in present results, but there is hope for the future. Most of our Sunday-school children are from homes of poverty, ignorance and idolatry, and there is abundant opportunity to forget during the week what is heard on Sunday. Still, sitting in a preaching service or prayer meeting, we sometimes hear a child passing the building singing a bit of "There is a fountain filled with blood," "Weeping will not save me," or "Jesus loves me." The building reminds them of what is taught there. Many of them must be put out to service when not more than half grown and we lose sight of them; but will the Lord lose sight of the tiny seed — will He not care for it?

One of the most satisfactory things I have been permitted to do in the past year has been to free a poor child of seventeen who four years ago was sold by her mother and doomed to a life of shame and ruin. The case was brought so plainly to my notice that I felt I must make an effort to save her. The matter was under consideration for months, but it is finally settled and, thank God, the child is redeemed. She is now in a Christian industrial school, where I trust she may learn, not only those things which may help her to take her place among respectable women, but also the way of salvation from all sin. She is a quiet, modest girl and I hear good reports of her from the head of the school. If she becomes a Christian and the Lord has thus made me a link in the chain binding her to Him, I shall not have lived in vain. But while this one has been freed there are in those awful dens of iniquity which yawn on some of our streets at night, hundreds of women who, under glaring lights and clothed in scarlet, sit flaunting their own shame and enticing the "foolish ones," themselves a most horrible and hopeless phase of heathenism.

Pray for us, pray for the work. Japan needs more earnest interest, more earnest prayer, more

earnest work by our brethren and sisters at home than she has yet received. The battle with sin and for souls is never an easy one nor gained in a day, but in due season the victory will be ours if we faint not.

KOBE — 1881.

Rev. H. H. RHEES, D. D., and wife, Rev. R. A. THOMPSON and wife (in United States), Miss ELLA R. CHURCH.

Rev. H. H. Rhees, D. D., sends the following report: —

The year has not been as prosperous as last year, judged by the number of additions, and that it seems to me is the standard of prosperity which has been adopted by the churches in the home land. On the other hand, judged by another and to my mind better standard, namely, growth in grace and in a sense of responsibility and in a desire to have more hand in the work, I regard the year just ended as very much more prosperous than the former. In Kobe, there has been a growing desire to reach a point where they could support their pastor without help from the mission treasurer. The pastor has urged this matter many times upon the attention of the members, and many conferences have been held. For some time the church has paid about one-fifth of the salary of the pastor, and all the incidental expenses of worship. At the close of the year they made a vigorous canvass of the membership, held repeated meetings for consultation and prayer, and finally notified me that from the first of January they would assume the support of their pastor, and the other expenses of worship which they had previously paid. I assured them that no one was more rejoiced than I at the advance thus made.

On the thirteenth of January we set apart the chapel at Himeji to the worship of the one living and true God, by appropriate services, in the presence of a large audience, for though the house is not very large, the audience filled it and overflowed. The cost was 1,082.32 yen. Of this amount the Missionary Union appropriated yen 500, the disciples paid yen 62.29 and the writer paid the balance of yen 520. I may say that the disciples did better than I expected. Their poverty is so great and the numbers are so very few, that I did not expect as much as they have done. The chapel is the first house for Christian worship in that city. It is very neat, very strongly built, and will serve every need for a long time unless our zeal and our faith are greatly increased, and the power of the Holy Spirit is felt more in our hearts and exhibited more conspicuously in our lives.

The work at other out-stations has been very much as usual. At one, To-yo-oka, there was much suffering from a very heavy flood. The preaching place is a two-story Japanese house on the bank of the river which flows through the place. The water came into the house and rose nearly to the ceiling of the lower rooms. Boats were used in the streets, and throughout the country districts much suffering was entailed upon the people by loss of their harvests which were just about ready to be gathered. The preacher stationed there and the disciples exerted themselves to show the spirit of Christ in kindly effort to alleviate suffering, and appeals made to the disciples here and at our other out-stations were responded to in proportion to ability. Much distress was felt in many other places from these disastrous floods — loss of life and property — and the appeals for help from all the flooded districts were many and urgent. I think our brethren responded according to their ability to all these.

The number of baptisms has been as follows: Kobe, 12; Himeji, 11; Fukumoto, 1; To-yo-oka, 2; Ikeda, 3; Liuchiu, 3. Total, 32.

Much has been said and much may be truly said of the attitude of the nation toward Christianity. It ought to be said that much of the trouble comes from the so-called Christians. The anti-foreign feeling is not confined by any means to the unbelievers. The government, by which I mean the emperor and his cabinet, are in favor of an enlightened foreign policy. The diet, on the other hand, is in favor of and clamors for a repressive foreign policy, and many of the

churches endorse the policy of the diet, as does one at least so-called Christian newspaper. This spirit in the diet became so rampant, that after a clear and statesmanlike exposition of the governmental purpose by the minister of foreign affairs, the diet was dissolved. No fear need be entertained of a retrogressive policy calculated and intended to annoy foreign residents, so far as the government is concerned. But the agitators have the ears of many of the people, and the local governors and *ken* officials have the power as they have the disposition to annoy and distress and embarrass foreign residents, and in some places, as in Yamaguchi Ken, they avail themselves of the power to the full. We find no difficulty in obtaining travelling passports, for the application goes directly to the central government through the consul. But resident passports are applied for by a Japanese subject, and must go through the *ken* offices to the central government. If such an application gets past the *ken* office and reaches Tokyo, there is little or no question but that it will be granted.

We regret that the returns from the churches have been so small that all hope of a boys' school had to be abandoned. The heresies and falsely-called liberality of the other denominational schools, render us more and more anxious about our boys, whom we are compelled to send to them or let them do without education.

Miss Church is laboring at Himeji, about forty miles from Kobe, and writes:—

Still I am alone. The much looked-for, longed-for and prayed-for missionary has not yet been sent to join me. But I have learned many precious lessons here, with none but God to draw near to in time of heartache or perplexity or weakness. But the work is so large now, that I feel I am not doing it thoroughly, and should sickness interrupt my labors, how difficult it would be for one unused to the language to come in and take charge, can scarcely be understood in a foreign land.

Himeji is about forty miles from Kobe. It is at the foot of the mountain pass leading to all the counties to the west of here. Shikamu, its seaport, lies five miles away on the inland sea, forming in reality, though not in name, one with Himeji. All about are hamlets and villages, making a broad field for labor in sowing the words of life. Work has been done in Shikamu and Nakamura, and also in some of the other villages. For two months in the summer, while a theological student from Yokohama was here helping, I was enabled to send an evangelist to Shikamu, but since that time regular work has not been done there. In twelve of the surrounding villages meetings have been held from time to time this year, and tracts distributed.

Two preaching services and one Sunday school are held at the chapel on Sunday. On Tuesday evening a meeting for exhorting and teaching inquirers is held at the home of one of the Christians. On Wednesday afternoon two meetings are held at the school, one for children and another for evangelists, Bible-women and teachers. On Thursday evening is the regular church prayer meeting at the chapel. On Friday is the woman's prayer meeting, which is held from house to house, visiting, as far as possible, all the Christian homes at least once a year. Saturday evening there is either a meeting at the chapel for examining candidates for baptism, or a Bible reading at the school. Monday, once a month, the woman's sewing society meets, and Saturday, once in two months, the Benevolent Society meets. Sunday afternoon, four Sunday schools are held at different places at the same hour.

The Bible-women at present number four. Two are old, and two young, i. e., under thirty years of age. They all reside in Himeji; the younger ones in the school, the older at homes of their own in different parts of the city. There are three outlying towns and villages where work has been attempted by them during the year. They teach in four Sunday schools, but not alone; each one is assisted by one or more of the school pupils. There are two women's meetings in which they "lend a hand," but none conducted entirely by them. In the latter part of the year the sewing society of the church has been in the care of the older Bible-women. Regular visiting is done at thirty heathen homes by one of the women. Another gives her time to teach-

ing the women of the church. The other two do not visit so much yet, not more than five or ten families. In house-to-house visiting the women generally go alone, though I go with them when I can. A half day's Bible study is required of all. A half day's visiting is required of the two first named, less time for work and more study of the remaining two. The younger Bible-women have about an hour's housework and secular instruction daily, that they may be fitted to take proper care of their homes and food and bodies, and teach others to do the same, when they leave the school home.

In the school work this year there is much cause for encouragement and thankfulness. At the beginning of the year we removed from our narrow quarters into the commodious new building which had been provided for us through the kindness of the friends in America under the guidance of the Woman's Society and the untiring efforts of Dr. Rhees.

The opening or dedication of the school occurred on Feb. 11, 1893. The building was crowded with guests, many of whom knew nothing of Christianity, but came simply to see the new school. The visitors consisted of the best people of Himeji. We tried to make it a day of seed sowing for the Master. The principal speakers were Dr. Rhees, Rev. Mr. Thompson and Rev. Mr. Yoshikawa, pastor of the Kobe church. One of the men who has been baptized during the year, counts this day as the turning point in his life.

We are trying to make the school an evangelizing centre. The pupils teach in five Sunday schools, and one of the older pupils teaches a little charity day school in a poor part of the city. The two schools number sixty. Seven of the pupils have been baptized this year.

SENDAI—1884.

Rev. S. W. HAMBLÉN and wife, Rev. E. H. JONES and wife (in United States), Miss LAVINIA MEAD, Miss A. S. BUZZELL, Miss NELLIE E. FIFE (in United States).

Rev. S. W. Hamblén reports:—

We cannot report the advance in Baptist work in Northern Japan during the year just ended that we could wish. Efforts have gone steadily forward in the three centres, Sendai, Morioka and Hachinohei, and have radiated out from them; but, though we can report some received, as we trust, into God's kingdom, it has been a time of seed sowing rather than of fruit gathering. Hoped-for advance in evangelistic work through the opening of new out-stations has been impossible because of lack of men and lack of means. The manning and the support of the old work have demanded all our resources.

Our mission circle now numbers but four, one man, his wife and two single women. Upon this small number devolves the work of Baptists in Northern Japan—a work that is far beyond their strength. It would overwhelm us did we not remember that the strength of our Lord is made perfect in our own weakness. Throughout the year He has been with us, daily strengthening us for our daily tasks, and especially has He been near us in our weekly prayer hour, knitting us together in the "bonds of Christian love" and giving us courage for our work.

The Sendai church, though more have been lost to it than have been received into it, is seemingly stronger than a year ago. The return of Brother Jones made necessary a readjustment of work and of workers that gave to the church the whole time of a pastor. Together with this added privilege came added responsibilities and burdens. The members have faced them well, and though they are not yet supporting themselves and hence are not prosecuting a self-initiated and self-controlled mission work, it is to their credit that they have nearly doubled their contributions of last year for the church expenses.

The young men of the church have organized a young men's society, having for its aim mutual help and the leading of non-Christian young men to Christ. Its activity does not as yet extend beyond its regular meetings, but we hope it will enter upon earnest and aggressive work in the

near future. We are hoping much from our young men. Some are considering the claims of the ministry — indeed, one is even now preparing himself in our Yokohama school to carry the gospel to his countrymen, while others will, we trust, be faithful Christian laymen whatever their walk in life.

The Sunday schools, three in number besides the one at the church, have maintained a good attendance. Sometimes the numbers have become exceedingly small through the interference of the priests, but they have now risen again to their wonted level. The teachers are mainly young men and women of the church who are thus not only doing good, but are receiving the blessings of practical Christian work. A teachers' meeting on Saturday evening seeks to prepare them for the work of the succeeding day.

Preaching among the masses, at festivals, in public parks and rented preaching places has been carried on as fully as resources permitted. The high hopes with which a rest and preaching place for soldiers was opened by Brother Jones have not been realized. The chief reason is doubtless the position of officers, who have forbidden the soldiers frequenting it under threat of punishment. When meetings have been held in public places the people have in general gathered in good numbers and listened well, but few if any have sought out the church services. The hearts of the people do not respond readily to the gospel message. The seed, however, has been sown, and it must spring up in good time.

In the six out-stations connected with the Sendai field, work has gone on with but slight interruption. In Shiogama, so near Sendai as to be worked from here, no impression, to all appearances, has been made. There have been some who have listened well but have not yet chosen the "one thing needful." The meeting for children in this town has been well attended and is full of encouragement. A circuit of the other five out-stations, which lie much further from Sendai, has been made by an evangelist about once a month. He sends encouraging reports regarding three of them. Regarding the other two he is unable so to do. In these towns from ten to fifteen are studying the Bible.

The evangelist stationed in Hachinohei has earnestly and courageously preached the word in the towns on his circuit. In the face of discouragement and, in some cases, of marked and violent opposition, without as yet being permitted to gather fruit from his labors, he has steadfastly set his face forward and not faltered. As the year closes, however, he reports about fifteen who are seeking the light. The church has lost in numbers, for no one has been received while two have taken letters to other churches. This is the weakest of the three churches in Northern Japan and it feels its weakness keenly, but the little band of believers in Hachinohei has raised more money proportionately than either of the other two. This church also, as well as the Sendai church, has a representative — though he has recently transferred his membership to the Morioka church — in the Theological School in Yokohama.

Each of our three centres has been favored during the greater part of the year with the presence of a Bible-woman who by her good and faithful work among the women and children in the home and in the Sunday school has ably supplemented the work of the evangelist among the men. Each is indispensable in the sphere in which he or she labors. Each without the other can do no more than a one-sided work. It is the combined efforts of both that present a completed circle of influence and furnish the ground of hope for well-rounded results.

A view of this field would not be complete did it not include the school for girls which, through the self-denying efforts of Miss Mead and Miss Buzzell, is struggling into existence. In the face of inconvenience and discouragement which would have caused less resolute natures to halt, they have worked on, never faltering, till now they have a good corps of teachers, a school of high grade and fifteen girls as scholars. Waiting, however, is still their lot. Hopes have not yet been realized. The putting up of their much needed school home, owing to political agitation which finds its source in anti-foreign feeling, has been long deferred, and is still a thing of the future. Until they can have these buildings further growth is impossible; when they are secured

we may look for a healthy growth of the school and for an increase in its influence till it fills the sphere we all hope for it and which we believe awaits it.

As we look back upon the year now gone some facts stand out with startling clearness — facts that have demanded and are still claiming our earnest thought and prayer. As mentioned at the beginning of this report our work has not shown the advance we hoped for a year ago. If figures are a criterion for judgment there has been a decided retrogression. The high-water mark was reached in 1891, when our churches in Northern Japan witnessed the baptism of forty-nine candidates. In 1892 the tide began to recede — but thirty-one professed their faith in Christ by baptism. During 1893 the tide has receded still further — only eighteen have gone down into the baptismal waters. The only ray of comfort connected with this discouraging receding of the tide is that ours is not a unique case. The yearly review of the Christian press notes this fact as common to all sections of the empire. Whatever the cause, whether found, as regards Christians, in lack of faithfulness or misdirected effort on the part of missionary or Japanese, in the national pride of either, which would prevent coöperation, in the pursuit of speculative theology rather than the support of old standards, in too much attention to theoretical rather than practical Christianity, in too much reliance upon the arm of flesh rather than God's Holy Spirit; and as regards the people at large, in interest in social and political affairs rather than religious, in the emphasis of home religions and institutions rather than foreign, in excessive national pride, in love of sin, in a blunted sense of the need of salvation, in unwillingness to comply with the requirements of a pure religion, in bewilderment at the various garbs in which Christianity comes to them, in the inability to understand the treatment accorded less powerful nations by so-called Christian nations, — whatever the cause, the fact is forced home upon us that Christianity must wage a hard fight before it can be called the religion of Japan, and that those who bear the name of Christ in this empire must consecrate themselves as never before, would they see the work that God has entrusted to them prosper. The new year opens with a great religious awakening in Nagoya. May it be the harbinger of a blessing for Japan so great "that there shall not be room enough to receive it."

SHIMONOSEKI — 1886.

Rev. R. L. HALSEY and wife, Miss H. M. BROWNE, Miss OLIVE M. BLUNT, Mrs. ELLEN SHARLAND, Miss F. A. DUFFIELD.

Rev. R. L. Halsey reports:—

In the past year our mission has been called upon to part with Mr. and Mrs. Schumaker, who returned to America on account of ill health. Yet Brother Schumaker's work will not be forgotten. A company of faithful young men led to the Lord by his efforts will ever give us a gracious reminder of his earnest and prayerful service on this field.

Mr. Story and his wife, who were sent out to be associated with us, are detained in Kobe on account of passports. But we rejoice that they are here in Japan preparing for the work, and our hope is that the difficulties in their way may be soon removed.

Much of my time has been taken up with the building of the school for girls and of the ladies' house and the Shimonoseki church. The dishonesty and incapacity of the workmen have given me no little care and anxiety.

A strong effort is being made to keep foreigners out of the interior, and our residence here has not been as comfortable as in the past. Our native brethren, we are sorry to say, have caught the infection and seem to look on advice from the missionary as an attempt to break down the individual man for the sake of the missionary order. They desire us to accommodate ourselves to the tastes of the people we would evangelize, rather than adhere to the pattern of church life given us in the Scriptures. And when the shadow of the World's Parliament of Religions falls

on them, we fear there will be a desire for us to accommodate ourselves to the religious habits and prejudices of the people heretofore styled heathenism.

We have had twelve added to the number of our believers. As opposition is now very strong many hold back. But there is reason for us to feel that there are brighter days ahead when larger harvests will gladden the hearts of those who may then be here in the Master's service.

MORIOKA — 1887.

Rev. S. W. Hamblen has charge of this field, in the absence of a missionary, and reports:—

The evangelist living in Morioka has faithfully performed his tasks and has been rewarded by seeing fruit gathered into the garner. The number received into the church just equals the number lost to it. Though thus the same in membership as a year ago, it is hoped that its strength is greater and that through being left to itself it is learning lessons of self-reliance. One of its members, a young man of considerable promise, is preparing himself for the ministry, but in a Methodist theological seminary. The visits of the evangelist to Numakunai, the one out-station connected with this centre, have not yet resulted in any one professing faith in Christ, but doors once closed are open and people are listening to his words. A very pleasant season was spent with the Morioka church in the early fall, at which time several were baptized. More are now wishing to follow their Lord in baptism. At the present writing the evangelist is expecting, because of illness and the need of a change in climate and a long rest, to be forced to leave his work for several months.

OSAKA — 1892.

Rev. J. H. Scott reports:—

In presenting this my annual report I wish to bear witness to the continual gracious presence of our kind heavenly Father. He has given us favor with the people and with the officials; He has enabled us to conduct our work in peace and harmony; He has blessed our efforts in the salvation of souls, and our church has increased from twenty-two to forty-eight in membership, as is shown by the accompanying statistics.

We have had some experiences which we are inclined to call hardships, but when we realize what Christ did for us, it seems almost sacrilegious to call our experiences hardships. My work during the year has been threefold:—

Language study I have endeavored to place foremost. With this date, Jan. 2, 1894, I have been just seventeen months in Japan. I have not made the advancement I wished and perhaps expected, but I can usually make myself understood with the people in ordinary conversation, and I have had the trials and triumphs of the first sermon, which was listened to with close attention by the native Christians, who are very patient, and by a goodly number of others who were perhaps held by curiosity to hear a foreigner try to use their language.

Mission Work.—The statistics show what has been accomplished, but, of course, I am only one among other workers. Much of the credit is due to my valued associate, Brother Wynd, to the noble young men, our evangelists, to the efficient Bible-women, and to the native Christians. We wish we might report a larger contribution by the native Christians, but they are poor, some of them very poor. They all give, however, and they have voluntarily voted to bear hereafter all the expenses of our chapels, except the rent, also to bear a portion of the expenses necessarily incurred by the evangelists in their work.

School Work.—This is necessary in order to secure and hold our passports. When we first came here the officials were very easy with us, and we could teach as little or as much English as we chose, but since last summer they have been very exacting, and we were compelled to teach four afternoons and four evenings each week. Had we not had favor with the officials, even this

would not have sufficed. Indeed, for many months we were the only missionaries in Osaka allowed to live off from the "Foreign Concession." These restrictions upon foreigners are largely the result of the unfortunate condition of the treaties of Japan with other nations, which do not allow justice either to the Japanese or to foreigners. We think the officials in Osaka are personally favorable to us, but the intense anti-foreign feeling has rendered it almost necessary for them to take the course they have. Several months ago a society was formed having as its avowed object opposition to foreigners living off from the "Concessions," the only places guaranteed to them by the treaties. This society has sent its speakers and literature over the empire, and has stirred up an intense anti-foreign feeling.

We have wondered what the purpose of the government was. Some things occurred last week which seem to be favorable to the missionaries. The government ordered the society mentioned above to dissolve, and the minister of foreign affairs made a speech in the diet in which he stated plainly that the government was favorable to foreigners living off from the "Concessions."

What the future has for us we do not know. However, this school work must not only be continued, but also enlarged. We must enlarge the course of study and employ some Japanese teachers. This, however, instead of adding a burden to us will relieve us somewhat and allow us more time for other work. And we are hoping and praying that the Lord will use this school, as He has the past year, in the salvation of souls.

AFRICA.

The past year has perhaps been one of the most trying in the history of the Congo Mission. Death has in an unusual degree thinned the ranks of our workers. To be called in one year to part with the large-souled and sagacious Ingham, the earnest and untiring Gleichman and with Mrs. Bain, so richly endowed by nature and grace for her chosen work, from a human point of view seems nothing less than calamitous; and especially when the condition of our finances threatens to forbid all attempt to supply their places.

In addition to this, serious uprisings of the natives, goaded to desperation by the outrages of State officials, have obstructed the transport of supplies to the Upper River and otherwise greatly embarrassed our missionaries. We are grateful to record that no acts of violence have been attempted against any of our stations, and the influence which several of our missionaries have had in quieting the natives affords proof of the strong hold we have gained upon the people.

The work still continues to suffer from the terrible ravages of the rum traffic. In fact the appalling evil, if anything, is on the increase. The cry comes with almost every mail from the burdened heart of some devoted worker, "How long, O Lord, how long?" At times one is almost constrained to say, better had the Dark Continent never been thrown open, than that this diabolical iniquity of so-called Christian nations should thereby riot upon its poor degraded inhabitants.

One bright feature amid the gloom and hardship of the work is the cheerful, hopeful spirit of the workers. We hear no note of discouragement or repining, but only the utterance of a steadfast, courageous desire and purpose to bring the degraded and cruelly wronged children of Africa into the full enjoyment "of the liberty of the sons of God."

During the past year the projected railroad for Stanley Pool has reached Nkenge, completing thus about thirty miles of the proposed route. Considerable progress has also been made in the introduction of currency, thus relieving the Union in some measure of a part at least of the burdensome transport service. All such advances in the methods of civilized life are encouraging, and herald the dawn of brighter days for our Mission, which hitherto has been compelled to struggle with the difficulties attendant upon all pioneer work. Our work upon the Congo suffers nothing by comparison with that of any other society, and plans are now being matured whereby with a smaller expenditure the work will be rendered even more effective.

PALABALA — 1878.

Rev. ISAAC CADMAN, Rev. J. C. DAWES, Miss L. C. FLEMING (in United States).

Mr. Cadman writes: —

Words cannot express my gratitude to our Heavenly Father not only for health restored, but because He has permitted me during the year which is past to see some precious souls enter into His kingdom of life and love.

While the work has been in a measure prosperous and encouraging, yet it has been lamentably conditioned by the secret opposition of the kings to the gospel. The year has not been without its hard work and severe trials of patience and faith. Pride, prejudice and superstition, accentuated by bad rum, have been encountered at every step.

Our dispensary work is not fully understood because of malicious stories which the kings and native doctors spread abroad in order to frighten the people. One phase of this misunderstanding is that if a person comes to worship, he labors under the impression that that act alone entitles him to any medical aid which he may need. This belief I have combated and so have attempted to teach them that they must pay for medicine at the mission even as they pay their native doctors. My attitude in this matter has been assumed after mature deliberation, solely because those who most frequently take advantage of our medical services are those who are well able to pay and who spend almost all their cloth for rum. Nearly all of the rum consumed in the villages is received by the carriers for services rendered to the railroad people.

My relations to the people have been more agreeable and pleasing than last year; although there have been periods during which I have had to stand up against the king and vindicate my authority in my own house and in the church. The kings have been permitted to sit on chairs on our raised platform in the church, during the past; it causes a distinction and permits of a caste which is not permissible in the Christian church. But it is not the act of sitting on chairs which I condemn but the *place* they elect to sit in, and then it stands for a caste distinction; for they say, "If we sit on a bench then all the other natives must sit on the ground." Last Sunday I told them that all men were equal in the house of God, and so immediately they sat on the ground to emphasize their rejection and denial of such a doctrine, and to express their displeasure and anger removed many of the boys from the station; but I am confident that when they have ceased to drink rum they will return the boys and matters will assume their usual routine. The general attendance at church has been very satisfactory, but since I have returned from my vacation, the attendance has not been so large owing to local causes.

The spiritual condition of the church is a little improved and I believe the Christians understand the force of some moral precepts which they did not clearly understand before. The bad influence of heathen friends and rum are the temptations which they are least able to withstand; and they have not entirely abandoned their own evil customs. There seems to be no adhesive force existing among them, no power to stand or fall together, as those separated or called out

by the grace of God. Candidates for baptism have been put off that their knowledge of what it means may increase and that their faith in Christ may become more clear.

The outlook is bright if we take the people into account only, but very dismal and dark when we weigh the evil influence of bad kings among a community of slaves. The work is of God and He will bless it and make it a success in His own time. The medical work has been blessed of God to the cure of many bodies and to one soul at least.

At the close of 1892 and the beginning of 1893 I treated many of the laborers who work on the railroad. They have come many miles to be treated by me and the treatment was generally beneficial. From this class of people I have received the sum of £5 which I have already reported to the treasurer.

I think the dispensary work is valuable in that it tends to dispel suspicions which may lurk in the minds of the people and helps them to discredit the false stories of their chiefs. But otherwise they say God makes them ill and so they do not show much gratitude for favors given. My attempt to induce them to pay for treatment has minimized the attendance for medicine, but I believe with judicious insistence it may become a success. There are several very sick people in the towns; some have been treated *gratis* for years, and the failure to permanently benefit them is largely due to their living in town during treatment; so I have insisted on the people living on the station during the treatment, and it is proving a success.

The school work has had a prominent part in the work that has been done during the past year. In this part of the work, too, I have endeavored to introduce a needed reform—that of inducing the children to come to school without any form of pay whatever. But the children do not take kindly to it.

In this connection I can mention the safe arrival of Brother Dawes, who has accepted this division of the work and has entered most heartily and energetically upon it. I have not the least doubt but that the schools will prosper under his kindly way and sensible management.

The boys who were placed on the station have not only been instructed in secular learning and manual work but have been looked after spiritually. They have done an allotted amount of work each day, either in planting trees or removing the grass, or assisting in fencing the compound.

The buildings have been looked after and repaired so far as my knowledge would permit me to do it. But the white ants and dry rot have worked destruction on every hand, in many places beyond my means to repair.

Unfortunately our little church was damaged by fire but I hope to reroof it when the necessary material comes to hand. A force pump, hose and a considerable quantity of water would be a blessing here in the dry season.

I wish to add that some time ago I received a case of Chinese Testaments from the British and Foreign Bible Society; some I have sent to Matadi, some to Nkenge, and I have sold two or three to the Chinese laborers at Palabala. The Testaments came too late to be distributed to the great number of Chinese who were working near here some months ago.

BANZA MANTEKE — 1879.

Rev. HENRY RICHARDS and wife, W. M. LESLIE, M. D., Mr. THOMAS HILL, Miss F. A. COLE.

The work at this interesting station still continues to prosper, and is of a solid and enduring character. The report of Rev. Mr. Richards cannot fail to be read with interest:—

The year 1893 has been one of progress in many directions, and I do not remember one more to be thankful for since the revival.

Consolidation being aimed at as a necessary part of the work has been, we believe, fairly successful, and we have a much more intelligent and united church than ever before. Much time

has been taken up in instructing the Christians in Christian truth. I have taken the people through the gospel of Luke and The Acts, during the year, as well as teaching them the chief doctrines of the gospel. We have also got them into better order for work by more thorough organization. The population being scattered in small villages and hamlets, it was somewhat difficult to teach, discipline and watch over them. Now deacons, preachers and teachers are so placed that we can know what every member of the church is doing. I meet these men, whom we call elders, every Monday at the station, to hear reports of their work with regard to conversions from heathenism, with regard to the life of the Christians, to discuss matters of discipline, to hear testimony from those converts who wish for baptism, to plan for future work and to talk over matters generally. This gives me a rare opportunity, and through them villages around can be influenced. I recently called over the names on the church roll before these men, and every member was known and accounted for. The Christians, knowing that their souls are being watched for, are stimulated to walk circumspectly.

We fought for temperance and now we have a strictly temperance church. We have also found it necessary to fight other questionable practices. The advance towards civilization which is sure to follow the gospel, is very gratifying. I was looking at an old photograph of the Banza Manteke church the other day, and was quite shocked to see how scanty clothes were in those days. Now every member is required to dress, and it is the exception to find members in the church not decently clothed. The church's influence was never so marked as now. The heathen notice and remark on the good life of the Christians. A man expelled from the church quite recently began to speak to some heathen people upon spiritual things, when one of them offered him some palm wine which he took and drank. The people immediately threatened to tie him up and said, "Now we know you are a deceiver, for we know that the people of God do not drink palm wine."

The heathen as a rule have much more respect for our preachers than formerly, and they can generally get a hearing. We are more strict than ever in regard to discipline and receiving candidates for baptism. Experience teaches us the higher the standard the more the power. A big heart and a strong hand are needed to lead these people.

Extension. — We do not believe there can be real solidity without growth. Two new districts have been opened up. One is at Viaza near the Kuilo, about two days off, where fifty profess conversion and have been holding on for some months. This district is greatly disturbed now through palavers with the State. The State official at the Kuilo ferry was killed by some natives, and now the natives are in arms against the State. Our people had nothing to do with the affair. Our preacher there is a good, sensible man, and managed to keep the Christians from rising against the powers that be. For a long time the people there have been living in fear of their lives, and left their villages to hide in the woods, where our preacher would go and find them. The policy of the State is anything but wise. If their *capitas* or carriers fail to fulfil an agreement according to the State mind they send vagabond soldiers in the villages to take away women belonging to any one as prisoners, and thus the people resent as mean and unjust. They know what is just, and if the real offenders were punished instead of innocent women the people would not complain. The State through its mad policy keeps the country in a constant panic. Still the work at Viaza has gone on, and when sufficient time has elapsed to prove their reality we purpose to baptize and organize a church there.

The other district is a populous one for Congo, called Kiaha, about a day off. At this place one hundred and more have renounced heathenism and declare themselves believers in the Lord Jesus Christ. We have not baptized any of them yet, but expect to do so soon. Some of them are very earnest, and we shall not keep them waiting much longer if they continue in the faith. At this station and at the out-stations conversions have been weekly and sometimes daily throughout the year.

Out of 350 professed conversions, all have been carefully instructed and examined, and 248

have been baptized during the year, and seven who showed signs of repentance have been received back into the church. Altogether, reckoning those at Kiaha and Viaza, about 500 have professed Christ and 255 have been added to the church. Since Jan. 1, 1893, twenty-five have died and two have been put out. The standing membership is 528. Among the number called up higher was Joani, one of our very earnest evangelists trained in our Bible school. His end was one of victory and peace.

Schools.—After an extension of gospel work there is also an extension of schools. Schools follow the gospel. In 1891 the number of scholars was 181, in 1892 it rose to 371—now the number on day-school rolls is 603. We have also two station Sunday schools, average attendance 200. A night school for English and singing has been conducted for about six months with twenty on the book. I may say we keep no boarders, but the children and adults attend voluntarily. The children do not like holiday much. At Christmas a fortnight's holiday was given, and before the time was up the children had made up a little song about going back to *ziskoli* again.

Bible Training School.—I am grieved to say that very little has been done in this direction during the year. Mr. Harvey, who had charge of that work, has been called away most of his time helping the treasurer and now filling the treasurer's office. If you intend keeping him in the treasurer'ship I cannot urge you too strongly to send a good tried man (not a novice) to carry on the Bible Training School for preachers and teachers. I give all the instruction I can, but it is absolutely necessary that some one give his whole time to this work.

We have been very short of workers at this station, and the strain has been very great. We have lost two good helpers. Mrs. Ingham died in March and went to receive the reward of a devoted and useful life. Mr. Ingham bore up well under his heavy trial, but it was evident to all who knew him that he suffered much though he strove to hide it. He was engaged in transport up to the time of his death. He built a store at Lukunga and opened Nkenge and built a store there, and was up and down country frequently. The transport was going on fairly well. He went to Lukunga to complete arrangements and hoped soon to return and settle down at this station and give us some help in our work when not engaged in the transport. He was just going to leave Lukunga to return to us when he was killed by an elephant. He has gone to his rest, but we and the mission have lost a most active worker. Few possess the energy and stamina of our dear Brother Ingham. Who will fill up the broken ranks?

The medical work was taken up by Dr. Leslie upon his arrival in November, relieving Mrs. Richards and myself of a great burden. It is no small business to be doctor for 500 or 600 Christians, missionaries, any and everybody who happens to be sick. Seventeen of our members died of "sleeping sickness," seven of chest complaints and thirteen of dysentery. Our health has been fairly good, though we feel run down. We all feel glad that Dr. Leslie is here and we all like him. The native Christians are delighted with him. I hardly need say that his hands are full. The people help pay for medicine but his appropriation ought to be augmented.

A good deal of time has been spent in building. A two-story house has been erected with eight rooms eighteen by twelve feet, with two covered piazzas six feet wide. The house is built on iron pillars which makes it high and dry, healthy and pleasant. I was obliged to be architect, clerk of works, foreman, etc. Miss Cole is the only occupant. This house has put extra strain on us, but now it is up we want you to send us some women workers to occupy it and help on the teaching. Please send more help.

God has been with and helped us marvellously. To Him be all the praise and glory. Amen.

MATADI—1880.

Rev. C. H. HARVEY, Rev. WILLIAM A. HALL and wife. Rev. F. A. AGAR and wife in United States.

The advance of the railroad it is expected will soon enable the Union to dispense with this station which is mainly important from a business point of view. No formal

report of missionary work has been received. Much effort, however, is put forth by our brethren there, in the intervals between receiving goods and despatching them by carriers to the upper river stations, in sowing the good seed among the shifting crowds that throng this place.

LUKUNGA — 1882.

Rev. THEODORE H. HOSTE, Rev. C. B. ANTISDEL, Rev. LYMAN H. MORSE (and wife in United States), Rev. GEORGE H. JACKSON, M. D. (and wife in England), Miss C. A. HOWARD, Miss BESSIE E. GARDNER, Mrs. BELLA CLAFLIN, Miss NORA A. GORDON (in United States).

Mr. Hoste reports :—

The past year has been one of political unsettlement; we are situated here at the very centre of transport activity which is ever increasing to meet the demands of the various State expeditions, commercial houses and missions. These demands come as a continual pressure upon the people and source of trouble between the State and natives which very materially affects our work. These troubles seem inevitable. If the State is to exist, transport is absolutely necessary, and yet the natives cannot be blamed if time and trouble are needed to educate them up to the increasing needs.

We are not able to report so great an increase in our church membership as we could wish and our death-roll is unprecedentedly large, but nevertheless we have advanced and the work has matured, and we are bracing ourselves up for greater effort and are more than ever determined to succeed if God will.

We have had to modify our plans for education. We are of course naturally limited on every side for the lack of efficient native help, but this we trust will be supplied eventually by our seminary. We have found ourselves continually checked by the inability of the natives to rise to our plans and developments, but this is a natural impediment which we have to accept as unavoidable. On the other hand our churches are needing better circumstances in the way of buildings and pastors.

The progress of the station school is very encouraging, and I think for a long time to come that must be almost entirely our hope in the educational department. The out-schools do very well up to a certain point, but beyond that the faculty fail, and unfortunately the point is rather low. However we must go right on and try to solve all the problems which we meet.

Mr. Antisdel writes :—

I arrived at Mukimvika on Jan. 12, 1893. There I studied the language and taught in the school. The first of May I started for Banza Manteke. There I assisted in the transport for a few weeks while Mr. Ingham was at Lukunga and Matadi. I then came here, arriving the middle of July. My work here has been the study of the language and teaching. In the absence of Mr. Hoste I have conducted the daily chapel services and preached.

Dr. Jackson's report for medical work :—

Although having been but ten weeks upon the station I suppose a report is expected of me for that time. The medical work has already become an established feature at this station. It will not be necessary for me to enlarge upon the needs of a physician for I am sure the figures will speak loudly enough. During ten weeks I have prescribed for and attended 407 patients 844 times. Fully two fifths of the above number were surgical cases. The largest number any one day was forty-six, of which fourteen were gunshot wounds. The operations have been numerous and varied. Laparotomies, amputation of tumors, which latter are found in great numbers; extraction of bullets, stones, bits of iron, brass wire and missiles of every kind with which a gun can be loaded; excision of ulcers in some, and opening abscesses in many others. Eruptive

diseases are very plentiful, many of them being strange to me. I have been trying to help some people with sleeping sickness; the results are good but I cannot yet say if they will be permanent.

The Lord has richly blessed my department of work, and humanly speaking I am sure in many cases life has been saved. I am studying the language, but as is to be expected, in so short a time, cannot use it to any advantage as yet.

MUKIMVIKA — 1882.

F. P. LYNCH, M. D., and wife, Rev. A. L. BAIN, Mr. J. S. BURNS, Mr. W. M. BIGGS (in United States).

Mr. Biggs writes:—

The work here during the past year has been encouraging, but it is still up-hill work, owing to the indifference of the people. I can hardly say the day school is a success yet. The attendance from the towns is very irregular. Should the present system of rewards for good attendance fail to hold them, we shall have to wait until they feel the need of an education.

The medical work is growing very fast, now that a physician has taken hold of it. Mr. Burns is at present building a bamboo hospital to hold forty patients, which will be filled as soon as completed. There will be work enough for Mr. Burns at this station until the material for the sanitarium arrives, so he will remain here.

I had hoped to remain here until next May, but owing to ill health I have decided to return on the Dutch steamer leaving the last of next month. I have had twelve fevers during the last nine months, and lately as often as once a fortnight. I am just now able to be up from a fever which came on since I began this letter. Previous to my visit up river last April, I have had but one or two fevers from the time of my arrival in the field. I am exceedingly sorry to leave at this time, but it is not necessary to run any risks. The unused money appropriated to me for the year will be handed over to Dr. Lynch, as well as everything on the station. Mr. Bain will take charge of the mission and school work.

LEOPOLDVILLE — 1883.

Rev. A. SIMS, M. D., Rev. THOMAS ADAMS, Steamer "HENRY REED," Mr. J. H. CAMP.

The heavy burdens resting upon Dr. Sims in charge of this station prevent his sending his report. Mr. Adams, who has been rendering assistance since the lamented death of Brother Gleichman, sends the following notes concerning the work:—

It is just one year since my arrival at this station, and so it seems quite appropriate that I should write a brief report. Although the service and blessings were different from any in the previous years of my Christian experience, yet I am thankful that I was led to a place where my services were needed.

When I arrived here Mrs. Hartsock was anxiously waiting an escort to the coast and this was my first duty and privilege. After returning, Brother Camp put the steamer on the slip and built several necessary houses. During that time I worked harder than I ever did at my trade at home, not even taking time to study. This was a mistake, which I regret now. Brother Gleichman's sickness and death caused a break in this kind of work, as I was clearly led to escort Mrs. Gleichman to Matadi. Soon after returning the steamer began to show signs of completion, and as Dr. Sims was feeling the effects of overwork, besides receiving many professional calls, it seemed best to assist him in the station. At first I only assisted him in the transport work and in the other work when he was obliged to be absent from the station. I have always assisted in the services when on the station.

About two months ago the boy that had taught or had been the principal teacher left the station, so the school was assigned to my care. This responsibility was gladly received, as it is a work of interest. My endeavors are appreciated by Dr. Sims, as he thinks there has been an improvement. Until Brother Gleichman's successor arrives it seems best that I should take up the duties he left as far as my ability and limited experience will allow.

One of the new features in the school work which has seemed a success is the giving of merit cards. Every time I note any special improvement they receive one of those cards, and at the end of the month exchange them for a small present. Then we allow them to take turns reading a short Bible story in the public service which is held twice each day, and this has also seemed to encourage them to read well.

The spiritual advancement seems to be about the same as usual. We have baptisms nearly every month, and we could have more, but it seems best to hold them back until we are thoroughly convinced of their sincerity. The boys and girls give a portion of their allowance every Sabbath toward the expenses of the chapel.

BOLENGI — 1884.

Rev. C. B. BANKS and wife in England, Mr. J. B. MURPHY (and wife in England), Rev. E. V. SJOBLÖM.

Mr. Murphy reports: —

We have been passing through a severe crisis; at last I think we have seen the worst of it. We report a membership of sixteen.

There has been only one great wave of blessing in this place, and that was during the closing months of 1891, when God was graciously pleased to appear in our midst with great power. I have very pleasant recollections of those days. In the March of 1892 my wife and I returned to England on account of my illness; before we left there had been no conversions for some time, and we saw the beginning of a reaction, which has been going on until now. I think this defection is due chiefly to the fact that the church consisted almost entirely of children. Children are easily impressed with truth, but often fickle in mind, so that we could not expect stability in a church so formed, for whilst there were more than sixty who professed conversion, amongst whom were many town people, it came to pass that most of those baptized were children from the school. The native chiefs and people have said that it is a church for children; they have gone a step farther and say it is only for the station children. I do not say that we should altogether exclude children, but we ought to be very careful in our receiving of them.

Polygamy makes it so easy for our young people to go wrong. A chief will have many wives that he will hire out. In the eyes of the natives there is no sin in taking a wife for immoral intercourse, if the man pays; *the sin is not paying*. We are having a hard fight against these customs. The marriage question is daily being brought up to us.

A few days ago we heard of the death of my friend Brother Ingham; it was a great blow to me. God's dealings with us are full of mystery; the lives which seem so necessary to the work are first taken. He was a man full of energy and zeal, much blessed in the work, a capable business man such as we seemed to need in the transport work. His Master has called him up higher; it is not for us to repine, but to pray for grace to say from the heart, "Thy will be done."

BWEMBA — 1889.

Rev. A. BILLINGTON and wife, Rev. CHARLES B. GLENESK and wife.

Mr. Billington, who has in the absence of his beloved and efficient colaborer been alone at this station reports: —

We trust we have labored faithfully and earnestly, and we had hoped that before the year closed the light would break, and the gospel day dawn on this dark district; but the clouds and darkness seemed to gather and increase as the year neared its close. However as we have, under

other circumstances, been cheered by the thought that the darkest hour is before the dawn, and the blackest cloud has its silver lining, so we take courage now and lift up our hearts and voices to Him who alone can work the change, that He may give us more of His spirit and power, and more earnestness and zeal in carrying on the work, and at the same time prepare the hearts of the people for the word. Will not our friends at home join us in praying that this year the gospel may triumph in this stronghold of sin and Satan?

Most of 1892 Mrs. Billington and I were journeying or in the home land. On Jan. 1, 1893, we again sighted the "Dark Continent" at Kabinda. It was, however, March 2 before we reached Bwemba. We have had some sickness during the year, but on the whole our health has been very good.

Mr. Glenesk had had five years' trying work, and was in need of a change, so he and his wife and child left here for England about two months after our arrival. He was alone during my absence, and we have been the same since he left, so you will see that this station has been worked practically single-handed for two years.

Our Sunday morning services on the station and afternoon services in the towns have been kept going, but the attendances at both have been discouragingly small. Sunday school we hold in the evening, on account of our going to the towns in the afternoon. We have a short service on the station daily, at 7.45 A.M., and immediately afterwards give medicines to any who apply. The attendance at this service is more or less regulated by the amount of sickness in the district. Yet we sometimes get a few natives in who do not come for medicine, and these, together with our own people, give an average of about twenty-five. Our prayer meetings are held on Sunday morning and Tuesday evening.

Our day-school for children on the station has been held more or less regularly, often interfered with from the fact that the schoolmaster and part of the school are out visiting by canoe. What I look upon as our most hopeful work is the visiting of the towns often, and getting into conversation with the people. I am out in the canoe one, two or more days nearly every week, and those days I am not away by canoe, I try to spend some part of the time in the nearer villages. The people generally listen and converse freely, and may assent to what you say, though probably they have no idea of putting it in practice. They do not look upon wrong-doing as sin against God, and so do not realize their danger or see their need of the Lamb of God.

From the very beginning of our residence here there has been a gradually increasing decay, depression in trade, if we may so speak of it, and much sickness and death. I think the people have decreased to one half since I first knew the district, and when I spoke to Rev. G. Grenfell about the matter, some little time ago, he said he thought the people did not number more than one third of what they were when he first knew the district. Some of the people have looked upon us and our preaching as the cause of some of these things, especially the sickness and death, but it is only in the last few months that these feelings have found such bold, bitter expression, and interfered with the attendance to such an extent. I have very good reason for saying that some of the people really believe we are here to get the spirits of the departed to work for us in our country. We have had opportunities and have shown the people in various and, to us, unmistakable ways that we seek their good; but our words and actions are so different from theirs that many of them have a lingering belief that we have some selfish end behind all, which we keep a secret.

The real causes of the depression seem to be: (1) The European traders have established themselves higher up river and thus intercepted the ivory which once passed through the hands of these middle-men. (2) The State has seized a good many slaving canoes, and thus prevented many others attempting to bring their living cargoes down here. (3) Immorality may have been the cause of some sickness and may account for the fact that very few children are born in the district. (4) Troubles with the State have caused some removals. (5) Sleeping-sickness has appeared almost like an epidemic and carried many away.

During the last few months we have had two witch-doctors from the equator district, and various interruptions and troubles have followed in their wake.

We have baptized one youth during the year, but he is a slave from the Lower Congo. One youth from the towns here is a very hopeful case, but not yet fully on the Lord's side; these boys have been a great comfort and help to us in the work; they are nearly always with me in the towns, explaining where I am not clear, and sometimes they make short speeches, which have pleased me much for their clearness and boldness. For these things we thank God, and for many things we cannot write down, for He has been very good and gracious to us through the year; but still our hearts are sad and troubled, for death is carrying off one and another, and the whole district still lies in the wicked one, without God and without hope in the world. Surely God has a people here. Oh! may the sheep soon hear the Good Shepherd's voice and follow Him.

KINJILA — 1890.

Rev. P. FREDERICKSON and wife, Rev. CHRISTIAN NELSON and wife.

Rev. Mr. Frederickson reports : —

The past year has not been one of much harvest, but many of our converts have given evidence of growth in grace and in knowledge of their Savior. The year's teaching has, I hope, prepared them for more usefulness in the future. Three have been baptized and added to the church. We have had to put out other three for falling into sin; one name is blotted out for not attending the meetings; three have left for other places, leaving our present membership twenty-two.

One of the great hindrances to our work here this year has been caused by the natives breaking up their villages and hiding away in the bush, putting a few houses here and a few there in order to escape the punishment due to them for stealing goods from the State, when carrying to Stanley Pool.

Two meetings have been held on the station each day of the year. In the morning we have had a short preaching meeting conducted by us, and in the evening a prayer meeting, which the natives conduct themselves by turn. The average attendance on Sundays is about forty-five. Lately eight have stood up desiring to follow Jesus; others have asked for baptism.

The schools have made good progress during the year. Mrs. Nelson and Mrs. Frederickson report forty-seven on the books, with an average attendance of thirty-eight. One of the out-schools has not been kept so regularly as could be desired, but our teachers are yet young and need much to be taught themselves. The Sunday school is prospering. Rev. C. Nelson reports fifty-three names on the book. More than 1,648 patients have received medicine for various kinds of sicknesses, and a few have stayed with us on the station for a shorter or longer time. Sixty have been vaccinated. Twenty villages have been visited during the year, some of them many times over. My health has been far from satisfactory, which has hindered me from making so many mission journeys as I desired to do.

A few of our young members have had some special Bible reading and teaching in Scripture. We expect them to be of much usefulness in the future for spreading the gospel among their own people. I hope we shall be able to plant three new out-schools and preaching places this year, so we shall have plenty for our young people to do.

We are trying to lead our young church on the lines of self-support. The boys like to own books, slates and pencils, etc., so we encourage them to buy, and the most of those who can, do so; the year's contribution is seven dollars.

It has always been difficult to get hold of the women and girls. This year three women and three girls have come to the station. One of the women has shown a desire to be saved.

It is very desirable that our station school should be well supported. Here we have a good hold on the people, and the future hope for good preachers and teachers. We keep a good many boys on the station, who in return for food and clothing have to do all kinds of work,

such as clearing away grass from the station, cutting boards, making bricks, building houses, etc. The Congo children must from a very early age take care of themselves, and time is taken up with seeking food in the woods; hence, if we want them to learn, and the work to make headway, it is necessary that a certain number be kept on the station in order that we may get some that are able to teach others.

Mr. Nelson writes:—

My first year in this place of labor is past, and it has been one of joy and peace in the Lord. Our work at Kinjila is very encouraging, though the State has driven nearly all the people away on account of the officer here being killed by the natives. Our Sunday services have been well attended; sometimes we have up to sixty.

The station school has been making very good progress under the care of Mrs. Frederickson and Mrs. Nelson. Some of the boys who did not know even the letters when the school commenced can now read very well. We have four boys who in a short time will be able to do evangelizing work; we have a class in New Testament history for them one hour a day. Our Sunday school has an attendance of from fifty to sixty, though it has been held only since April, and we commenced with twenty. The members in our two out-schools are small, but we hope much of them in the future. We have been visiting all the villages within about twenty miles of our station. The work on the station has mostly been building and making lumber with the boys. The most of my time is spent in studying the language and the people, a few missionary trips and teaching in the school. Then we have been to Kisantu several times.

IREBU — 1890.

Rev. THOMAS MOODY and wife, Rev. JOSEPH CLARK and wife, Mr. J. A. FINCH (wife in United States), Miss GERTRUDE MILNE under appointment.

Mr. Moody reports:—

It has been a year of hard work. We have had the regular daily and Sunday services which still keep their regular numbers from eighty to 150, and on special occasions, as in the opening of the chapel, as many as 250 attended. I have also preached about twice a week in the town. Mrs. Moody and Mrs. Clark and myself have also managed to keep the school going. The Clarks were here three months.

I have finished my house, chapel, store, cook house, boys' house and girls' house, and now I am getting out timber for Mr. Hartsock's house.

In 1892 thirty professed Christ, and in 1893 five professed. So far only three have been baptized. The reason I refrain from baptizing more is that as soon as a boy's or man's time is finished and he lives in the town, he does not come to service regularly. What we need now is evangelistic work in the town day after day. I have done the best I was able to, but it is not enough. Not a single person has made a profession yet but the men and boys who have worked on the station at some time. What we want is a genuine work of grace in the town. It is hard, hard work, and sometimes I get almost completely discouraged. The only thing that sustains me is that if we are faithful God will give the blessing in His own time. He is far more interested in this work than I can possibly be.

There has been a great deal of reaction among the baptized Christians on the Upper River, from what I have seen and heard. I trust that we may all have the wisdom and guidance which we need to deal with the natives. Oh, I do pray that God will send us a godly, consecrated man with common sense. The trials in this country almost break one down.

May God give the Board wisdom and guidance to do that which is best for Irebu and this whole dark land of Central Africa as well as for the other fields.

Mr. Clark has made a beginning of work at Ikoko station, Lake Ntumba, and earnestly desires to open a new station at this point. The condition of the finances, however, will not permit of any further extension of the work, and he has been directed to abandon this plan. He is regarded as attached to Irebu, though he writes from Ikoko station:—

I record, with heartfelt praise to God for His goodness, that neither my wife nor self has been a whole day sick during the year. We have had as good health as we could have expected in our own land.

Jan. 1, 1893, found us at sea on the "Gaboon" nearing the Congo. On the sixth of January we arrived at Matadi, and after a delay of three weeks, we started on our journey to the interior. On our arrival at Lukunga, I was earnestly requested to take Mr. Hoste's place and work for a time, as he was very much in need of rest and change, and if relieved would make a journey to the coast—enabling him to see the Banza Manteke work and talk over its various phases with the missionaries there. Very unwillingly I consented. I had had no call to preach in the Kikongo tongue for eighteen months, and was afraid to attempt it before the Lukunga congregation as the dialect differs somewhat from that used at Palabala where I was stationed so long; but it was evident that Mr. Hoste was in great need of the rest, and there was none but myself to take his place. I had a share of the seminary work, also the transport and the daily services, and as it took a great deal of time for me to prepare an address in the Kikongo tongue, my hands were full. Added to that we had a new bridge to build over the Lukunga, but Mr. Finch took the greatest share of that work.

On arrival at our Stanley Pool station we found Brother Gleichman in a dying state and Mrs. Clark and I at once took a share of the needed nursing. Our services were not long required, for on the third night our fellow worker was called to glory. My boat, the "Los Angeles," had to be built at Kintamo; but I did very little at it. Mr. Finch took that off my hands and I spent most of my time helping Dr. Sims in his varied duties. He required assistance with transport and his industrial department, and this I gave, also taking a share in the daily services during the seven weeks that we spent there.

During October, November and December, I made other five journeys to Ikoko, once accompanied by Brother Moody, who was of one opinion with myself regarding the site and prospects for work on the lake. These journeys were made to take up building material, and this was kindly stored for us by the old chief "Mpela." We made Irebu our headquarters till December, when Mr. Finch and I came here and commenced erecting a small house of two rooms, each twelve by fifteen feet, with veranda six feet wide all around. The back veranda will be closed in for store, bath room and study. When we are able to build a permanent dwelling house the one now building will be used for stores and a visitor's room. On December 22, I returned to Irebu in order to bring up Mrs. Clark, but we did not get away from there till Jan. 2, 1894, and arrived at Ikoko on the third. Our house is not yet ready, but meantime we live in a hut I put up for my native helpers.

So far as work among the people is concerned we have done but very little:—

(1) We are holding a short service daily in which we sing hymns in the language of the Irebu people. One of the Irebu converts speaks and prays. He is understood by most of the men and some of the women. At our service last Sunday, we had over 300 people. Probably there were not more at any of our mission stations, unless at Banza Manteke. I have never seen so large a gathering of unconverted people at a Congo service.

(2) We have just commenced school work. Mrs. Clark has been making out lesson sheets for the teaching of this tongue, and they will be in print very soon. Through this school work we hope to bring a number under the influence of the gospel.

(3) My native assistant, Frank, has been three months alone with these people. He has

shown them a "Christian walk"—the first they have seen—and very soon he will be able to tell, in their own tongue, the story of the cross to the Ntoumba people.

(4) Twelve Ntoumba villages have been visited and something made known of our purpose.

(5) A little medical work has been done amongst them, and we try to make them understand that we give them help in this way "Dobo lo Nzakomba" (on account of God).

(6) We have probably over 300 words of the lake language in our note-books, and a good few stored in our memories. Inflections and other grammatical changes have been hard to reach, but we have made a beginning with them.

EUROPEAN MISSIONS.

FRANCE—1832.

The work in France appeals with special urgency at the present time to American Baptists. This statement seems to be fully justified by the movement that is everywhere attending the efforts of our devoted pastors and evangelists. Not only are the reports from existing churches for the most part very encouraging, but calls for the establishment of new churches, at points where our principles have taken root, are numerous. As the result of the patient and faithful seed sowing in the past, there is a quiet work now in progress that as yet cannot be represented in figures. I refer to the increased interest that is being awakened among all evangelical Protestant churches in France in the positions Baptists hold with regard to the ordinances and the supreme authority of the Scriptures as opposed to all tradition. From a sect everywhere spoken against we are beginning to be recognized as an aggressive evangelizing force, and our methods are being studied and imitated.

One fruitful source of our power has been the success with which the characteristic features of the McAll Mission have been combined with the work of the church. In every important centre where we have churches there are connected with them *salles*, or preaching places, opened in favorable localities for reaching the people. Here stirring services are held night after night, presided over by earnest evangelists. Converts multiply, and these are incorporated with the membership of the central church, which is thus kept in a healthful condition for receiving and nourishing them.

During the past year a new and important addition has been made to the churches of France by the union with us of a strong body of believers in Neuchatel. No little interest was awakened in this famous city of the Reformation period by this event. They have chosen for their pastor Rev. E. Revel, one of our well known missionaries. The church, with a little help for a season, will soon become self-sustaining and a strong centre for missionary operations in French Switzerland.

At Marseilles and Toulon a gracious work has been in progress that has added considerably to the strength of our cause in the South. A recent letter from Mr. Saillens in the May number of the *Magazine* gives some particulars of this work that will be read with interest. In the North, the district under the care of Rev. Philemon Vincent, there has been gratifying progress in spite of obstacles. At

Pas de Calais, Denain and Bethune the earnest labors of Pastors Forelly, Vincent and Sevier and Evangelist Meyer have been blessed with additions to the churches and a marked quickening of Christians.

During the past year the work throughout France has been directed from the Rooms in Boston without the intervention of a French committee as heretofore. This plan seemed to the deputation who visited France last autumn altogether the wisest for the present, though it has added considerably to the correspondence of the Foreign Secretary. This arrangement it is expected will be only preliminary to the organization of the churches of France and Switzerland into associations upon the American plan, with a general association or convention for securing unity and harmony in the entire work. Already steps in this direction have been taken by Mr. Saillens in his department of the field, and the movement, we hope, will soon be extended so as to include all our churches.

The work in Paris has continued to prosper. Of Rue St. Denis and other portions of his field Mr. Saillens writes: "We continue to have cause for gratitude; our membership has reached 300 and new additions are forthcoming. Brother Juillerat, at Tramelan, has reached 200 members. He is about to start a branch work at Chaire de Fond, a Swiss town of 20,000 inhabitants. Here at Deauville, whither I have come for a few days, we have a promising little flock. Were it not for the lack of funds we could start new missionaries in many places where Christian people are calling us. In the South at Nismes, Alais and other places, we might have churches in a short time, as there are many baptized believers in that region, who are waiting only for some one to organize and lead them.

The old church of Rue de Lille, under the pastoral care of Rev. Philemon Vincent, assisted by his brother Samuel, is making a good record. Work is being successfully carried on in its various *salles*, and baptisms are of frequent occurrence.

Pastor Cadot reports for the work in his district:—

The little group of churches that have begged of me to correspond with you for them has nothing very remarkable, except with regard to our mission church in Ougrée, Belgium, which is for us a cause of great encouragement, joy and hope.

Chauny.—Our church here remains about in the same state as the preceding years. Sometimes we have had more baptisms to tell you of; but this year, my collecting tour in England (where I spent ten weeks) prevented me from administering baptism at Christmas as I expected. New converts will be baptized with the others at Easter, D. V. My efforts to collect money in England have been blessed. Our Heavenly Father was with me. The times were very difficult on account of the miners' strike, and the great dullness of trade. I asked the Lord to give me £20 a week, and went about in His name. Now, instead of £20, He gave me £24 for every week I was in England. Let His name be praised. Thus I brought back 5,500 francs, of which I gave 3,000 to pay a part of our debt, 300 to help our colporter at St. Sauver, and kept 2,200 for the preaching hall I wished to build at Ougrée where I placed one of my pupils, M. Brognies.

It is because the work of evangelization is much more difficult round about us here than in other provinces, in large towns or in Belgium, that I sent Mr. Brogniez to Ougrée. During my absence in England, our Brother Meyer, who is greatly blessed in Paris, came to fill my place here. I expected that a new voice, full of fire, would inflame our people; but only one person was hopefully converted. Still our church is not dead; we have two prayer meetings a week, and we go preaching in the villages round about every evening except on Saturday. Besides,

our brethren are pious and faithful, and generally they love one another. But it is very difficult to bring new souls to Christ, on account of the general infidelity and ignorance of our people here.

It is because of the very meagre success that we have here that to help, if I can, in God's work, in another way, I am trying to prepare young men for the service of Christ. There are two here with us at present. One has been a captain of the Salvation Army; he works well. The other is a young man from our church.

We have had here five baptisms only. Our receipts for the work of Chauny, colporters, pupils and general expenditures here, as well for the help sent to Ougrée, have been 5,890.45.

La Fère. — The church of this town has been, during some time, rather agitated on account of the departure of her pastor, M. Revel, who left for Monthéliard in the month of September. That dear brother was often downhearted on account of his too little success; yet the church had never been more prosperous at any time of her existence that I know of; and the brethren at La Fère loved their pastor, as they had loved the preceding one, our honored and venerable brother, J. B. Cretin, who entered his rest in the beginning of the year 1893.

We had the hope of finding an evangelist to put him in this part of the field, but the young man who was to come has been kept in Paris, and the pastor of the church at Chauny has — till things change — the charge of that sister church. Our Brother Andru goes there once a month, when his health allows him to do so; one of my deacons, our dear Brother Béguelin, as well as my pupil Jaccard, go also to La Fère occasionally, and a deacon of La Fère, Brother Gilbert, helps the pastor of Chauny in the edification of that church.

But the work to be done is above the strength of the Chauny pastor, especially during the winter, when, as now, we have meetings at night in far distant villages and sick people to visit. Then it will be absolutely necessary to place an evangelist at La Fère, and, if possible, a pastor. If there is a pastor, we shall want 3,500 francs for him, his rooms and his journeys. If it is an evangelist we shall have need of 2,500 francs.

The church at La Fère has had six baptisms. The sum collected during the year has been 1,678.45.

St. Sauveur (Oise). — This church suffers still from the absence of her good pastor, our dear Brother Lemaire, who is still in a very bad state of health. Possibly our worthy brother will no longer be living when these lines shall reach you. The church at St. Sauveur has not had, during the past year, the joy of admitting new members.

The place of worship is well attended; the Sunday school is in a good state, and there are missionary meetings in two surrounding localities, Cuise and Chevières, where there are respectively from twenty to thirty, and from fifty to seventy hearers. The colporter-evangelist, our dear Brother Ferret, who works in that church, enjoys the confidence and love of the brethren. He is courageous and faithful. He goes about trying to sell the word of God in the villages of Morieuval, Bitry, Berny-Rivière, Montigny, Chelles, Verberie, Béthery, Ducy, Saintines, Saint-Martin, and many others, where he pays visits to brethren scattered in these localities and others. He has sold thirty-three Bibles, 294 New Testaments and 122 portions of the Holy Scriptures. That brother works without ceasing. Is it possible that the good seed he scatters remain without fruits?

The sums given during the year by our friends have been 908.20 francs — from which the needs of the church have been supplied — prizes for the children, help to the poor and a part of the salary of the evangelist.

Ougrée (Belgium). — I translate the report that my pupil, M. Brogniez, sends me about his work: "This place has a very numerous population of working people. It is about four years since two workmen (brought to the knowledge of the gospel in our churches in the north of France) began to hold some colloquial meetings in this locality. Later, they were aided by another brother who, having more knowledge than they, became a very useful helper for them.

The number of their hearers grew little by little, though there was nothing very important to remark. But seeing they had some success, they decided to call our brother, Pastor Cadot of Channy (France), to visit them. He did so several times, as well as one of his helpers. At his second visit Pastor Cadot baptized eleven persons at Ougrée.

"A year ago the undersigned was sent to take the direction of that work. On his arrival here, the former congregation was almost scattered, and those who had been baptized were about the only ones who gathered together. But since then God has greatly blessed us by bringing many more people to our meetings, and several conversions have taken place.

"The house in which we assemble now has become too small to contain all our hearers, and we are compelled to build a wooden preaching hall, for which Brother Cadot has collected some money in England. During the past year (1893) we have had the joy to baptize twenty persons.

"We have open several new preaching rooms: at Seraing, at Villers les Bouillet and at Tilleur, where the population is very thick, on account of large mines and very important factories. We have also a very encouraging Sunday school at Ougrée. The people here are more religious than they are generally in France. But they are very ignorant and superstitious—yet we are happy to say that our work goes on very well, and we hope to see here a flourishing Baptist church before long.

"I am alone here, and as I have six and seven meetings to preside over every week I should like to have some one to help me; I have also many visits to pay. I should like to have with me a colporter. With him I could extend my work a little more."

I can add that our brethren at Ougrée are very zealous. Several go here and there with their evangelist to sing in his meeting. Sometimes they sing in the streets, stop there and speak to the numerous people who go about. They also sell New Testaments. Sometimes when they go to new villages they sell as many as twenty, forty or sixty in one day. Unfortunately our dear Brother Brogniez cannot be everywhere, and I wish greatly to be able to send him a colporter. I hope I shall find one.

GERMANY — 1834.

Great prosperity has attended the work in Germany. The field covered by the operations of the German Baptist Committee has become widely extended. The following report of Rev. J. G. Fetzer deserves careful attention:—

Your committee met at stated intervals during the year to hear the reports of the brethren, to consider new petitions and to help and advise where it can. It has done as well as it could and spent the money at its disposal as was considered best for the entire field under its supervision.

In general, it may be said, that the work of all our brethren, especially those aided by the Union, has been greatly blessed, in spite of the opposition some of them have met, as, for instance, our Brother Mascher in Dresden. In Germany over 1,900 have been baptized and added to the churches, while in the adjacent countries, especially in Hungary, the work has been making remarkable progress. Brother Meyer reports 999 baptisms for Hungary alone, where the principal workers have been, besides Meyer up to last year, the brethren Kornya and Toth, two Magyars. Last summer three brethren left the Theological Seminary to enter the field in Hungary. But there is room here for a dozen or more workers yet.

In Hungary. — In consequence of the addition just mentioned, to the number of workers in this hopeful land, it was necessary — indeed it should have been done years ago — to divide the large field into districts, with a pastor over each. Still the districts are so large that they each contain from twelve to forty-eight preaching stations, many of which might be churches with a native pastor. Hence no one man, however competent he may be, is able to do the work as it

should be done. However, it is probably the best that can be done at present, leaving the organization of local churches to some future time.

Our brethren in Hungary need a dozen or more men, and some aid in church building in the chief cities. Thus Brother Balogh, an excellent young man, writes in a letter lately received: "My field is in the northwest, with the important city of Debreczin as a centre, fifteen preaching stations and 260 members. At Hajdu Boszörmeny I have my principal station with 105 members. What we must have before the current year closes is a large church which will seat about 1,000 to 1,200 people. We now have regularly at our meetings 400 or more and more would come if we had room for them. We have already purchased a suitable place in the heart of the city and paid for it. Besides this we have a building fund of 1,500 florins. But as we need from 6,000 to 7,000 florins, we are still a great way off." What Brother Balogh writes concerning his field may no doubt be said of others. Can not something be done to aid them in this respect?

Austria and Bohemia.— Brother Preuss began his labors in Vienna last July. The Lord has so blessed his efforts that baptisms have repeatedly taken place, and the place of worship which has served the church for a number of years is too small now. They are therefore obliged to look around for another place.

The work in Bohemia, especially Prague, is also prospering. The number of doors opening in different parts of this state is steadily increasing, so that Brother Nowotny, with his weak body, finds himself insufficient to the task. One of the young men at present attending the seminary, a Czech, intends to leave the institution this year, much to the regret of the teachers, in order to take something of the burden upon his shoulders. Next year another Czech will graduate and your committee would gladly see him in Bohemia, too. Since he speaks German about as well as his mother tongue, he would be able to serve the two millions of Germans in Bohemia.

Eastern Europe.— In the eastern province of Austria, Galicia, the work does not move on as fast as one might wish, and in Bulgaria and Roumania the cause is progressing slowly. At the time of this writing Brothers Bickel and Braun of your committee are down in Hungary, Bulgaria and Roumania visiting and inspecting among the churches. May the Lord bless their efforts in behalf of union and progress.

Switzerland.— Baptist sentiment is steadily gaining ground. Brother Gamper, of whom mention was made in the last annual report, is quite encouraged with his work in Basle. He is very active and zealous and the Lord is blessing his endeavors. At Bülach, a small town not far from Zürich, an entire independent church of some sixty members has decided to join the Baptists, and among the French population in Switzerland there seems to be a similar movement on foot, so that Brother Gamper is very much elated and hopeful for the future.

The Work in Germany.— The Lord is with His servants here. Their work is not in vain as the numbers already quoted show.

The Theological Seminary.— When in the fall of 1880 the seminary in Hamburg was opened, there were not a few of our elder brethren, solicitous for the future, fearing that soon the number of young pastors would be so large as to drive the old ones from their posts. But now, though eighty-eight brethren have come to and gone from the institution, and though, with relatively few exceptions, all are in active service, there is still heard a cry for want of preachers. We are not unmindful of the fact that the Lord sees the need, and that it is He that sends harvesters into the field. Therefore we pray as earnestly as ever, "Lord of the harvest, send forth laborers into Thy harvest." The work is going on steadily under the blessing of God. At present there are twenty-three promising young men here. That the prayers of all the friends of this institution are earnestly solicited need hardly be said. For only as God blesses the work done here, will the young men, going out, be a blessing to the millions about them.

The Need.— Though so many brethren have gone out into the field from the seminary, still there are now quite a number of churches without pastors. I only mention a few—Inowrazlaw, Graudenz, Essen, Niederplanitz, Kiel. More might be named; this is, however, sufficient to

show that there is really a need of more men, simply to supply the vacant places, to say nothing of the many very important places that ought to be occupied.

Churches have been organized at Basle, Strasburg, i. e., Schmalkalden, Heiligenbeil, Wermelskirchen, Neuenflügel, Duisburg, Elberfeld and Chemnitz in Saxony, and church buildings were dedicated at Gelsenkirchen, Brome and Stade. From this it is evident that progress is made all along the line. But as the work progresses, the field enlarges and the wants increase.

The Enlarged Opportunities.—Dortmund, the largest city in Westphalia, with a population of 100,000, has, until recently, been but a preaching station to Bochum. Two months ago an independent church was organized there with a glorious outlook. And Elberfeld, the sister city to Barmen and of no less importance religiously as well as commercially, has only since last week (Easter week) become an organized Baptist church. The prospects for this church are also very encouraging. There are very many more places in all parts of Germany where something might be done.

Your committee has been able, by withdrawing some of the assistance granted to some of the older and larger churches, to help weaker enterprises and to secure pastors for important places. I would only mention Dresden, Strasburg and Dortmund; the two former have been receiving aid for more than two years now, while the latter is just now beginning to be aided. And our German American churches are assisting the churches in Leipzig, Duisburg and others, so that in comparing the present state of things with that of a few years ago, we can say that a large step has been taken in occupying important places in Germany. All of which is cause for gratitude to God and to the brethren in America, for without their assistance much in every way would remain undone.

The Tract Society in connection with our work is enlarging. At the annual meeting of the committee held in Hamburg-Eilbek in February it was reported that 11,622,748 pages of tracts had been printed and distributed. This is one and a half million more pages than in the year previous.

Besides the tracts this society publishes also a Bible Reading Calendar in connection with the International Bible Reading Association, a child's paper, called *Morgenstern*, which now has over 9,000 subscribers, and a semi-monthly paper called *Friedensbote*. This carries the gospel of peace and contentment into nearly 20,000 homes.

The Publishing Work.—The affairs of our publishing house also are in good condition, though no building is yet in view. The progress made is a sure though steady one. Every year shows an increase in the sales of books and in the number of subscribers for the different periodicals. *Sword and Trowel* only has ceased to make its appearance, because the number of regular subscribers had been continually decreasing. All the rest would show quite an increase if it were not for the Russian censors. These have positively forbidden all our papers to pass the line. Hence hundreds of subscribers living in Russia cannot get any of the papers, and are thus deprived of the intellectual and spiritual touch of the German churches.

The building, of which mention was made in the last report, is still a thing desired. How soon we shall have it none can tell. The amount thus far collected does not exceed \$12,000, while at least \$30,000 is necessary to warrant a beginning. At the coming triennial conference, to be held in Berlin on the twentieth of August, the question as to its location will probably be decided. In speaking of the triennial conference, I am sure that our brethren would be greatly pleased to see some of their American brethren present.

The Work among the Young.—The work among the young people is also going steadily forward. Since the beginning of 1893 the B. Y. M. C. Association has an agent in the field, whose duty it is to work exclusively in the interests of the young men in the German empire, in connection with the Baptist churches. Special efforts are being continually made for the soldiers, who are in particular dangers and subject to untold temptations. Owing to our young men's

work in this particular direction different denominations, as well as the church, have begun to do so too. Thus again the influence for good exercised on the part of the Baptists continues to be, as it has been in the past, far greater than generally appears on the surface. The young ladies' societies are organizing here and there, looking towards a closer organization throughout the empire. It is therefore safe to say that their influence is continually increasing, too.

Of the Sunday schools the same may be said. There are now local unions in different parts of the empire. These exert an influence for good among the teachers and gradually elevate them to a higher level. According to the statistics now publishing the number of Sunday schools in Germany in connection with the Baptist churches is 367, with 1,462 teachers and 17,076 scholars, an increase over last year of fifty-four teachers and 500 scholars, but a decrease of ten schools, a loss perhaps not much to be regretted.

Thus, whether we view the work in the adjacent countries, or look at what is being done in Germany with its fifty millions, it is evident that the opportunities for work are numerous, that the number of accessions to the churches is encouraging, and that all branches of work are prospering. While, however, the opportunities for doing good are increasing, it is painful to know that not everything that *might* be done *can* be done because of the want of men and means. The churches do a great deal considering their poverty. All the associations, with but one exception, show an increase in liberality, and the activity shown by some is really remarkable. Pray for the work in Europe.

Dr. Bickel reports for the publication work:—

The work of your committee here has prospered notwithstanding the general despression, but as Professor Fetzter has reported the doings of the missionaries and the progress of the school, it remains for me only to say a few words about our Bible and publishing work.

The financial year of the National Bible Society of Scotland has now closed, and its report shows that it, as well as the Publication Society, has done good work. The Hamburg branch of the National Bible Society has printed, bound and circulated 16,848 Bibles, 17,401 Testaments, and 2,067 parts of Scripture. This is a good showing when we consider the stringency of the times. The aid extended by your society to this prime missionary agency has been most thankfully received. We have about forty colporters constantly in the field, and these men must have books, particularly Bibles and Testaments, and we can never print enough to meet the demand. As our circulation is limited by our finances, your generous aid helped us in a measure to overcome this difficulty.

The German Baptist Publication Society has had a prosperous year. Our Almanac (and an almanac is a great power for good or evil in Germany) has reached a circulation of 50,000 copies. Our weekly newspaper, *Witness of Truth*, has a list of more than 8,000 subscribers. These figures remind me of the handful of corn which was placed upon the top of the mountain a few years ago, and which is already bearing a plenteous harvest. Before New Year's we had hoped for 10,000 subscribers to the *Witness* for 1894, but the Russian censorship exercised in St. Petersburg, having become still more intolerant toward Baptists and Stundists, and especially toward German evangelical publications, has closed the mails against all our periodicals. By this we have lost 1,000 subscribers to our weekly, and piteous are the lamentations of the Sunday-school workers, who are deprived of their lesson helps and Sunday-school papers. God pity the poor sheep in the midst of wolves!

So far about my work as your publishing missionary in Germany, and now a few words regarding the work of your committee over which I have the honor to preside.

The secretarial and financial work has always been in good shape. Mr. Lubec as treasurer, Mr. Braun recording and German secretary, and Professor Fetzter as corresponding secretary for America, have done excellent work, and we have labored together in harmony. In the matter of appointments and regulation of salaries there was singular unanimity, and we were seldom

called upon to adjust difficulties which required arbitration on the field. This we are thankful for. Thanks again to the Union for its continued and generous support given to the German Mission.

SWEDEN — 1855.

Rev. Adolph Drake presents a general view of the work:—

Gains and Losses of our Churches.—During the past year there has been great difference in the various associations. The number baptized reached twenty-one per cent of membership in the Bleking Association, one of our four small ones (membership not reaching one thousand). The increase in that association is not the result of a sudden awakening under the sermons of a great evangelist. It has come like the droppings of repeated showers on the different scattered churches. In two associations, that of the West of Sweden and that of Angermanland in the north, the number baptized reached ten per cent of membership.

In two other northern associations there have been heavy drawbacks by exclusions, caused partly by over-speculation in business, bringing about sad religious decline, and partly by the too hasty reception of hundreds impressed under the great religious movement in the region two years ago.

In the great bulk of our associations the number baptized kept at about five per cent of membership, bringing the grand totals up to 1,847 baptized in 1893.

Hopes for the Future.—The want of progress in some churches brought about united prayer during the latter part of the year. In one place, Nyköping, the answer came before the close of the year. In many other churches, in widely different parts of the country, including the barren regions in the north above spoken of, numerous conversions and baptisms have taken place after the New Year. With some churches daily prayer meetings have been kept up for weeks with happy results. Dozens and scores have been baptized and are still being brought into the churches.

Places of worship have increased from 277 to 286. While some churches have been building very discreetly—those on the island of Gotland reporting “no chapel debts” and those of North Dalarne only insignificant ones—some city and town churches are burdened with very heavy debts. The church of Upsala, at the last conference, made an appeal to the whole denomination for an aid of 10,000 crowns, which was favorably considered; but the churches did not see their way to collect the sum in less than five years.

Contributions for all religious purposes reached the ratio of eleven crowns per member on an average, which is quite a fair amount, considering the impoverishment of most of our members.

Preachers.—The number, 647, reported by the churches includes many volunteers going out occasionally to the surrounding villages. Many of the churches are aided in supporting their pastors. Thus thirty-four preachers were aided by the American Baptist Missionary Union, thirty-five by our own Home Mission and twenty by the Stockholm Missionary Union. Each of the nineteen associations employs two or three evangelists. Very many country churches unite in supporting a pastor who gives one week or two in each month to them severally. But few country pastors have a salary of 1,000 crowns.

Sunday Schools.—The number of scholars, 37,254, exceeds our membership. The number of teachers has grown from 3,025 last year, to 3,063. A goodly number of present or former Sunday-school scholars are swelling the ranks of our churches.

Counteraction.—It begins to be very evident that the Established Church of Sweden has been roused from her slumber to see that it will be impossible to counteract the Baptists and other free churches unless by zeal. The theological faculty of Upsala has succeeded in influencing the growing ministry accordingly. This movement is bringing numbers of the Free Lutherans back to the Establishment, and a mighty reactionary wave, political and ecclesiastical con-

jointly, at present is on the ascent. Whatever the Lutheran Establishment gains in contraposition to the Baptists will be a gain to Romanist principles, which are creeping in, even if not so boldly as yet as in the Anglican church. But the plain gospel of Jesus Christ will gain the last victory.

Dr. Broady writes of the work connected with the Seminary:—

All our hearts are filled with gratitude to God and to the Missionary Union for the help rendered, which gratitude finds daily expression at the throne of grace, as without your society maintaining and sustaining the mission and the school here in the way you are doing, our work would be crippled in a degree beyond human calculation.

The fall term in the Seminary has been a most precious season. Not a day has passed without the perceptible presence of the Spirit of Christ. The privilege of going directly to the word of God as it is given to us in its original tongues, and of going to it, not as learned men and critics, but as single-minded and simple-minded children, whose hearts hunger and thirst after being taught by God, making thus the word an object of prayerful, thorough and conscientious study, and the doing this daily, is inestimable both to teacher and pupils. We have no time to wade through the massive volumes that men write about the word, explanatory or otherwise. The word itself claims all our time and attention, the very best of teachers being Christ Himself. And besides, the churches, when our young brethren come to them as the messengers of the Redeemer, want to hear what He, the Savior of their souls, has to tell them. This, and this alone, satisfies their heart-longings, as they have learned by happy experience that nothing saves and redeems from sin and death but the gospel. Therefore we study the word. And by studying it, the Spirit of truth guides us slowly but unerringly to a truer and truer and more and more soul-satisfying knowledge of God and of Him, whom His love has sent, Jesus Christ, and of His way of salvation. This is also the threefold knowledge after which the world is panting, though unconsciously, and is perishing from the lack of it. The work in the Bethel Seminary is, consequently, in a direct line of the very work of our Mission. In a certain sense it is under God the source and feeder of this latter work.

Forty-two pupils are in attendance at the Seminary this year, all, of course, preparing themselves for the gospel ministry. We have the largest fourth-year class the Seminary ever had, numbering eleven, all of whom will graduate next spring. Of the whole number of students thirty-four, who are unable to pay their own way, are beneficiaries, receiving lodging, food, fuel, light and tuition free. Our practice is not to admit any to the Seminary as beneficiary without his calling to the ministry first having been assured and his talents tried by two years' actual service in the field as preacher or home missionary. The same strictures are as a rule even applied to those who enter the Seminary and are able to pay their own expenses. By these precautions, under God, we generally secure for the Seminary a class of students who, before their entering the school, have made themselves known as devoted young men, endowed with talents suitable for the gospel service. They are now, while the holiday season lasts, all of them out preaching Christ in cities, towns and country places, their hearts yearning for the salvation of souls. Our prayers follow them. We hope for great things through Christ by means of their services—great, not in the eyes of men, but in the eyes of God, great and of vast moment for the kingdom that is coming. Our trust in God has never yet been disappointed and it never will be, because His children's heart-yearnings are of His own creating.

The expectation stated in my last, that the endowment fund, raised by the churches here for the Seminary, would during the year reach up to about 40,000 Swedish crowns (nearly \$11,000), has been realized, or at least nearly so, there being only about five hundred crowns lacking, which sum we also hope to receive within a few months. For this result we feel profoundly thankful to God; as compared with the sum needed to fully endow the school it is only a small beginning, but when compared with the limited capacity of our churches to give, the sum is very

large. We have invested the whole by cancelling with it that much of the mortgage on the Seminary building, thereby reducing the mortgage on this to 10,000 crowns (\$2,703), which still remains on the house.

Wherever the churches are blessed with preachers called by God, preachers and people are all earnestly at work in the Master's service, He Himself superintending the whole by His divine presence. The reports that reach us are full of encouragement. In all parts of our land, wherever we have churches and preachers devoted to the work, the gospel is uninterruptedly making conquests, the churches are growing inwardly, outwardly and upwards, chapels and meeting houses are built, and the cause of the kingdom of Christ is ever on the advance. In some places spiritual awakenings on a larger scale are being wrought by the Spirit of God. In the township of Delsbo, for instance, one of the most notorious in Sweden for the wickedness of its people, our laborers are in the midst of a powerful revival, some of the worst of its population being converted and brought to Christ. In other places the same gracious work is going on, though as yet on a smaller scale.

A great deal is being done for Christ among us, and well done, although it escapes the notice of the shortsighted. Part of this work is preparing the people at large for their ingathering into the kingdom, and part of it is lifting believers to a ripper and truer life in Christ. It is wonderful to notice what a change has been wrought among the people at large by the gospel during three or four decades past, a change affecting them most profoundly both morally and spiritually. And it is simply stating a fact when I say that among the instruments used by the Lord to bring about this change, the Baptists have, under God, had a very important share, showing them and their work to be the Lord's planting; showing also that the offerings of the American Baptists, through the beneficence of your society laid on the altar of this Mission and attended by your prayers, have not been in vain, having, as is evident, brought God's lasting blessing to a whole people. True, the people yet revel in unrestrained wickedness, being the slaves of sin and lust. Nor is there anywhere a shade or form of irreligion or unbelief but what has even here in Sweden its advocates and followers. But notwithstanding all this, the change for the better, wrought in this country within the last thirty or forty years, is immense. The tone of the press shows this in untold ways, as does the public and private life of individuals and families in all parts of the land.

But from a strictly religious point of view, nothing, perhaps, shows the change brought about more plainly than the attitude assumed by the State Church. In many of her pulpits she now at least tries to preach the gospel. Forty years ago her pulpit, with perhaps here and there a solitary exception, was through and through rationalistic and worldly-minded or secular. Now, following the "sects" in their methods, she is beginning to hold prayer meetings, and preaching week days in country schoolhouses belonging to the parish, and Sunday schools for religious instruction. Forty years ago methods like these were in her eyes the essence of heresy. But, on the other hand, her religion is still formalism, and cannot be otherwise. Her foundation dogma is still not the doctrine of Christ, but infant regeneration through baptism (pouring). In her heart she still hates those who are not of her communion, and among these, as is natural, none so much as the Baptists. And, whenever an opportunity offers, and public opinion, local or general, does not shame her or put a check on her following her heart's bent, she still lays her iron hand on the poor, defenceless Baptist preacher, and, backed by the civil law, either, if she no longer succeeds in incarcerating him, in some other way silences his testimony of the grace of God through Christ, or drives him away from the field of his witnessing.

Consequently, were there no other causes at work holding the people in the bondage of sin and death, the unregenerate state of the national church would be cause sufficient for the important work intrusted by the Lord to the Baptists in this country.

But there are many other causes calling for just such work as, under God, is committed unto us, causes some of which have already been touched upon, and some, it may be, common just

now to all nominally Christian communities and lands. Among these latter I may mention the almost perfectly unsettled state of beliefs within the religious world here, caused by the many contradictory forms of criticism, so-called, current in other countries, the waves of which criticisms are sweeping broadly over this, causing among the learned and unlearned great confusion and bewilderment. People are in many cases simply confounded, not knowing what to think or what to believe. This holds true particularly among all those classes of religionists whose faith is a matter of intellect and not of experience, and we have here multitudes of such, not only within the national church, but also outside of it. The only antidote for this unsettledness is a living, growing heart experience of Christ and His redemption, which experience comes through the preaching of the gospel, the very word of God. To do this is in a preëminent sense our work and mission as Baptists.

There is, then, a call, and a very urgent one, for our work in this country. And thus our work is but begun. Its magnitude and vastness, morally and spiritually, is scarcely as yet touched by us. God alone through Christ is our strength and efficiency. May it please Him to raise up among us, for the work of the harvest, a host of true, earnest and devoted men, who love Christ and are loved by Him, and to endow us increasingly with His Spirit. We thank Him truly and humbly for the blessings of prosperity graciously vouchsafed our mission thus far, and for the men, the wisdom, and the measure of His Spirit granted us; but we earnestly and hopefully look to Him and cry to Him, for the full endowment of the abundance of His gifts and mercies in Christ Jesus.

We carry you and the great work of your society ever in our prayers. We beg you also to carry us in your prayers. And, please, think of the great needs of our mission.

Rev. T. Truvè sends the following letter:—

Looking back on the past year we have reason to thank God with regard to His blessings both in the church here in Gothenburg and in the Western Association. We have not had what we would call any great revival, but souls have been added to the church every month, making in all sixty baptisms during the last year. The church has six preaching stations; the largest of these is of course the Tabernacle in the city, which seats 1,200 persons.

We have 1,020 Sunday school children connected with our church, in the different preaching stations; 600 of these meet in the Tabernacle.

Several of the brethren of the church go regularly out every Sunday and preach in different places and God has blessed them. I have both last year and this one had a course of study during five weeks' time for such young preachers, and I have found it to be very useful.

During the winter I am generally at home, preaching two or three times every Sunday and conducting some kind of meeting three or four times during the week days, besides editing my paper, *The Beehive* for children, and *The Light in the Home* for older people. But during the summer my time is taken up a good deal by visiting conferences and large meetings of different kinds. Last summer I travelled for this purpose 8,000 kilometres.

In the western part of Sweden where you donate the extra \$1,000, the following change has taken place. Mr. Nygren, who was in Sköfde, has moved to the north part of Sweden, and Pastor P. Ryden has taken his place. There has been a good revival going on since he came there. I was there a few weeks ago at the twentieth annual meeting, and one evening we had a meeting for the newly converted and there were sixty of them present. Several of these have since then been baptized and united with the church. In another city called Vennersborg, where Mr. Ericsson is preaching, a remarkable revival has continued since the week of prayer. Several of these have been baptized. The brethren you support in different places are doing good work, and we have had more additions to the churches during the last year, one excepted, but there are yet many dark places, and persecutions are going on against those who meet in private houses.

A few weeks ago a woman came to me from the far interior of the country. She was poor and

had borrowed money to pay her journey by the train. She came to ask my advice what to do. She and her husband, a blacksmith by trade, are the only Baptists in that dark vicinity. They had opened their house for religious meeting, but several rowdies had come and disturbed the meeting and driven out the people and threatened to beat the preacher. They supposed that the land owner had treated the disturbers with brandy in order to give them courage to do such a thing. The owner of the house went to the justice of the peace and requested him to bring the disturbers to court but he refused to do it. Since then I have learned by letter that the land owner has threatened to send away every one from his estate that dares to open his house for worship. We have now sent one of our best and strongest evangelists there and we shall see what he may be able, in the hand of God, to do.

We are full of hope with regard to the future of this part of Sweden. The extra help you gave us has stirred the churches to do nobly in helping on the work of God.

DENMARK — 1891.

The statistics of the work have been received, but no formal report, Rev. Aug. Broholm, secretary of the committee, coming himself in person to bear the greetings of the churches in Denmark.

FINLAND — 1889.

Report of Rev. Eric Jansson :—

It is with much gratitude to our heavenly Father that we look back on the work and the development of this Mission also during the past year, which in some respects, however, was a hard and trying one.

The alterations our churches have passed through in getting them into proper legal relations have called for special work and means and have been quite heavy on the community. And besides these circumstances the country was stricken with famine the last two years, and the severe and cold weather during the last winter added yet more difficulty. Many times it was too cold to go out doors, which made it hard for people to visit meetings. Many had their limbs frozen here during the same winter. Nevertheless the work prospered and sinners were brought to the feet of Christ. Of those who were converted only 108 were baptized and added to the churches. But looking upon the whole, we can clearly see how the King of Zion is establishing His kingdom even in this country.

We do not by any means expect that difficulties, either ignominy or persecution for Christ's sake, will cease by our being a legal community. No, we are not looking for this—we rather wish to bear the cross after our blessed Master; but what we have sought for and received, was to get the right to exist as a Christian community here in Finland and to preach Christ and Him crucified, and that we regard as a great privilege. The whole operation in regard to the possession of lawful rights will also have a great and good influence on the people in general, as the same law gives every member of the State Church right to separate from her communion. The people can now insist upon these rights and feel more freedom to listen to us than before. The Lord has seemingly given this field to us Baptists.

The population of this country was in 1810, or two years after it was captured from Sweden by the government of Russia, only 863,301, and in 1891 we numbered 2,412,135. These figures bear witness to a strong increase of people, and if we are able to give them the true gospel it will make up a good and a hearty people. We may say it is a people with "backbone"; they are not very easy to change their minds, but when they do it means something.

Without counting myself we have nine of our brethren who have given all their time to the gospel service, and been out on the field during the year. Brother Hedborg has worked in Kuopio and its vicinity, Brother Eriksson south of Wasa in the villages, Brother Rausk at Rangsby and villages in that vicinity, Brother G. Soderman in the parish of Nerpes, which consists of 1,400 inhabitants, Brother J. Soderman at the city of Jakobstad, Brother Weststrom in Forsby and villages north of Jakobstad, Brother Liljestrand at Tolby and villages around Wasa. Brother Osterman's time has mostly been taken up with school and editorial work of our paper, *Finska Manadsposten*; and his work is very important for the development of the community. He is also pastor of the church at Wasa. Brother Palomaa's work is partly in the school and partly on the field. This brother is mostly living on our friends' charity; we try to do all to avoid losing him, as we need him very much for the school work. It will certainly hurt the school if we lose him, especially in regard to the teaching of the Finnish language. Brethren J. Soderman, G. Soderman and Rausk, who have given all their time for gospel work, are also sustained, even if it is scanty, by our friends' readiness to help. But we are glad that the love of Christ constrains these our devoted brethren to rather suffer for the gospel's sake here in Finland, than as many other young men do, seek a better field. Besides these brethren, ten others were out on the field some months last winter, or as long as the churches were able to help sustain their families.

Two chapels were built during the year, one at Larsmo (an island) and one at Jungsund, a village north of Wasa. The chapel at Larsmo, which was erected by the church of fifty-seven members, cost 5,000 Finnish marks = \$1,000. Of our twenty-three churches only eight are so far legal, from lack of men with required education. But if we are able to keep up the school work we shall within a few years have men enough to serve the churches as legal administrators, at the same time they are doing the regular mission work.

My own time has, with the exception of my visit in America from June to September, been taken up with church work in the community, preaching and travelling, by rail 400 *swedis* = 2,700 English miles, and by horse 200 *swedis* = 1,350 English miles, or together 4,050 English miles.

Committing you and ourselves into God's loving care we trustingly look up to Him for blessing not upon us only, but upon all His kingdom.

NORWAY — 1892.

Rev. P. Helbostad reports:—

The first year since your committee took up Norway as your missionary field is already past, and a quarter of a new one. Only four churches and pastors were benefited by the help from your society the first year, whereas we have been able to support six more missionaries and pastors this year, altogether ten, by help of the \$1,000. Is not that well-spent money? These ten brethren have all labored very diligently and energetically, and we shall here give a little summary of the work done this first quarter of the new missionary year.

At Tromsö Pastor O. B. Hansson has worked this quarter as before, having held the place for more than twenty years, and sent out seven daughter churches north of the polar circle. The church, therefore, at this time numbers only 200 members. This quarter he has spent the most of the time for work in the town among its 6,000 inhabitants, holding four meetings every week at the chapel and a few in private houses. However, he twice visited Balsfjord, where he had many good meetings and enjoyed much blessing, many sinners asking for the way of salvation. On the shores of this large fjord there is great need for a missionary who could spend all his time the year round on this field, but they lack means for supporting one. A new field, named Rödö on Helgeland, a place nearly three hundred miles south of Tromsö, just under the polar

circle, has been taken up by our northern brethren this quarter, through Pastor K. O. Tounæs of Sammerø, who visited the place at the end of October last, and held many good meetings there, and baptized seven believers. Some more have left the church of the state.

At Andøyen, a large island southwest of Tromsø, washed by the Atlantic Ocean, we have a Baptist church, numbering 110 members. In his church Mr. A. T. Aanes, a graduate of Morgan Park Theological Seminary, has served as pastor since October last, spending the most of the time in work for the church, and among its wide scattered members. Meanwhile he has labored five weeks outside the church, visiting many places where he preached the gospel to large audiences, and some were converted to the Lord. He is one of the new missionaries supported by your society this year.

Vørdalen, east of Trondhjem Fjord, is one of our finest valleys. Here took place the last fight between heathenism and Christianity. Here in the year A. D. 1030 King Olav, the saint, who introduced the Catholic religion, by force, to Norway, was killed by the peasants. In this valley we have a Baptist church which numbers nearly a hundred members. Mr. Fr. Nilson, a graduate of the Bethel Seminary in Stockholm, has been its pastor since it was formed, but he has not been able to give all his time for evangelical work for some years, the church being unable to support him. Since October last he has received a little help from your society, and spent all his time in preaching the gospel, as well in the Baptist chapel as in the country districts, and he has baptized six the last quarter. Vørdalen Baptist church thanks you very much for this welcome help.

The church at Trondhjem has not yet a permanent pastor; the writer served it the first two Sabbaths in October, and Rev. M. A. Ohrn, after his return from Minneapolis, Minn., served it during November and December. Some of the brethren belonging to the church have also this quarter visited many of the surrounding places where the church has members and is doing evangelical work. The meetings have been well attended, and a few, formerly baptized, have been received into the church on a confession of their belief in Jesus.

At Christiansund, a town with more than 10,000 inhabitants, built on some small isles in the Atlantic Ocean, southwest of Trondhjem, we have a Baptist church, numbering fifty members. This quarter Mr. Oscar Nilson, who formerly for four years was a captain in the Salvation Army, has worked here as a pastor and missionary with great energy. Many have attended the meetings, sinners have been converted and nine have been received in the church during the quarter, five by baptism and four on confession. It is only by help of the means from your society that the church has been able to support him; the church formerly for years has been without any preacher and evangelist.

In Bergen Mr. I. Milde has continued the work also this quarter, the church still being without any settled pastor, but they hope soon to get such a one, Rev. M. A. Ohrn of Trondhjem now visiting them. Being taken up very much with the work in the town, Mr. I. Milde has not been able to do much for the country districts this quarter. He has baptized only one brother during the quarter.

Risør and Karagerø are two small towns in the southern part of Norway, the first with 3,000 inhabitants, the second with 6,000, surrounded by populous country districts. In each of these towns we have a little Baptist church with nearly half a hundred members in each. These churches, situated very near each other, have secured a pastor together since October last, getting a little help from your society. Mr. A. Sewaldson, the pastor, has thus worked in both these small churches during the quarter, to the edification of believers and the salvation of sinners. Last Christmas day he baptized a brother in Kragerø; a large audience filled the Baptist chapel and listened to his sermon. Both these churches have their own chapels.

Langesund and Laurvig are two small towns a little east of Kragerø. Also in these towns we have Baptist churches, which have since October last been served by Mr. P. E. Andreason as their pastor; he has labored very diligently and held in all about sixty meetings during the quar-

ter. At Laurvig he has received two new members in the church, and at Langesund, where the church has a little chapel, they had a revival the last evening in the year 1893, and some have been asking for salvation. These churches have had a little help this quarter from your society.

At Skien Pastor A. Milde has continued the work as before. During the last quarter the church has repaired the chapel and made it larger and lighter. During that time Mr. Milde has preached in the Presbyterian chapel which has kindly been placed at his disposal. The Baptist church opened anew its chapel the first Sabbath in the new year, and has had revival meetings since that time, and many have listened to the gospel preached and have been converted.

Also at Fredrikshald, a town in the southeastern part of Norway, not far from Christiania, the Baptist church has been benefited by the help from your society during the last quarter. The writer, who formed the church here and served it as pastor the first five and a half years, took up the work here again at the middle of October last. We have two chapels, a large one in the town and a smaller at the suburb Tistedalen, where we began the work at the first and where most of the members are living, and we have a very good church and missionary field. We have had services there every night during the month of January, the chapel having been crowded, sinners saved and a dozen received into the church. This help from your committee was very much needed, and we hope it will yield rich fruit in the future of which we expect to be able to tell more in our next report.

Rev. E. S. Sundt reports the work in Christiania and vicinity:—

Since forwarding my last letter it has been my privilege to give the hand of fellowship to twenty here in the capital; seven of these came by baptism, the others by letters and experience. Some of these have been baptized in another religious society, but having attended our meetings for some time they now asked for church fellowship.

Our meetings are well attended, and a good interest prevails. The church meetings have been very blessed, especially the covenant meetings. We have felt the force of the words expressed by the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Once a week we arrange a meeting for the members with the aim of instructing them in all the things the Lord has commanded, and this has been highly appreciated by the church and proved to be helpful to all, especially to the new converts.

For the summer a new move has been planned for open-air meetings. Some of our brethren have exercised playing a sestet. With this they will gather the people at such places where the throng is moving. Some one will then be there to preach. Our long, bright summer evenings are very suitable for such work. The people here like to avail themselves of the beautiful evenings by being out. Thus a class will be reached with the gospel of Christ that could not be reached in any other way. Tracts will also be distributed, with announcement on one side of our regular meetings in the hall.

Our stations have been cultivated as well as we could with the help we have in our brethren in the church, though we feel more and more the necessity of giving more attention to this work, especially in Homansbyen, which has a large population and is also rapidly growing. An assistant is now highly needed here. We hope the Lord will so abundantly provide for your treasury that the time may not be far away for having this realized.

The work at Eidsvold is full of interest. Three Sunday schools are in operation among the children in different localities, and soon another will be organized. The revival there still continues, this time especially at what is called "the gold mine." Years ago gold was discovered here and gold mining was carried on for a number of years; this, however, has ceased. Now the Lord has opened a mine of greater riches where many precious gems are discovered. I have just held a series of meetings there, two and three services a day, and we all felt that it was a time of visitation from on high for this people. A deep conviction of sin was wrought by the Spirit of God, and some very remarkable conversions took place. Thus a family which held an

open house for worldly entertainments, dancing, drinking and card-playing, was converted. I was invited to preach in their house for a numerous gathering of their friends. After the meeting the husband and wife in earnest supplications called on the Lord for guidance, light and strength in His service, and others followed. This summer we expect a number will be baptized, and those who have followed their Master in this regard are much interested in having a church organized at the place.

Our Evangelists. — In one of my letters I mentioned that we have a Mission Society connected with the church having for its aim to send out evangelists to dark, neglected places in the surrounding country. This quarter two brethren have been supported and two others have travelled now and then, defraying their own expenses. One of these, son of the brother who built the meeting house at Eidsvold, and our Evangelist Rudin have labored for some time at Hamar, a city located 126 kilometres from here beside the famous lake Mjösen with a beautiful and fertile surrounding country. The city has between four and five thousand inhabitants. Our brethren succeeded in getting a very suitable hall and held meetings which resulted in a number of conversions, and two are baptized — the first baptism administered at the place.

Gjövik was also visited, where a good work began. This, however, stirred up a strong opposition and no wonder; the place is surrounded by whisky distilleries and breweries. The Salvation Army was stoned out of the place. Though the opposition was very fierce still our brethren held the ground and continued their meetings every evening, and not a few were won for Christ. A leading wagon manufacturer, who was converted, has been a great help for the gospel cause.

The other two brethren have labored in Svelvik and vicinity with some result.

The present Outlook. — Our people are moving politically and religiously. There is a deep-felt need for more liberty. Formality and traditions are not any longer able to hold the masses. "Forward" is the cry; better schools, better churches, better government. The old forms are giving way for something new, and as a new era is breaking in on us it is of the greatest importance to exert our utmost strength and influence as a denomination so as to mould the national character by preaching the everlasting gospel of Jesus Christ, which is the power of God unto salvation, and bringing the Scriptures to the people as the highest and most reliable authority in all religious matters. In this we thank you for your kind coöperation and prayers.

SPAIN — 1870.

Rev. Eric Lund reports: —

Since your last annual report was published, we have had larger meetings and better opportunities to preach the gospel than ever before in this country. In two places we have often seen from 300 to 600 people in the meetings, and on special occasions from 700 to 1,500. During the last three years we have evangelized thirteen villages, and in all but three of them the visible result has been the conversion of a few souls.

Among the converts we find men with gifts for preaching, brethren who are growing and developing into efficient and self-supporting helpers in the evangelization work. Last year a committee was formed among them to collect funds to help pay expenses of those who make occasional visits to the villages to preach the gospel and confirm their brethren in the faith.

Our humble *Eco* is doing no little good, visiting from week to week our scattered people, teaching, exhorting and encouraging them.

No group of converts has been dissolved as yet; on the contrary, they are growing in grace and some of them are increasing in number, though slowly.

The General Statistical Table for last year was rather incorrect. The following figures will help you to correct it. We are now six preachers, supported by the Union, who give all our time to the work; besides we have ten brethren more who preach occasionally. We baptized

eighteen converts last year and we have at present six small churches numbering from five to twenty members. The total number of members is only ninety, scattered over seventeen towns and villages. This is a small number, but it should be remembered that we are in Spain, that we have always preferred the quality to the quantity, and that most of the converts are the fruit of the last three years' work. So we thank God, take courage and go on.

This year we have baptized only five; three more are to be baptized and we have several candidates who will probably be baptized next month. Help us pray for them.

Some years ago I promised to visit my former fellow laborer, the Swedish missionary Haglund, in this town of Valencia. I find here in the midst of this thickly populated province, with its 270 villages and 730,000 inhabitants, only *one* missionary. In the five neighboring provinces—Castellon, Teruel, Cuenca, Albacete and Alicante—there is *none*. Think of six provinces with only one missionary with scarcely any funds to extend the work out of the borders of the capital where he lives. It is true, he has visited occasionally two villages, and the result has been two good groups of converts, which proves that if a village mission could be started, as in Catalonia, the fruit would perhaps be more abundant than there.

This vast field is left entirely to Baptists, and I feel pressed by these many hundreds of unevangelized towns and villages, to ask you to help us start a village mission also in this part of Spain. God has given the men; His people should help us with the means. It is the first time I send such a petition to the Union, and can I help doing so? Think of this immense and needy field!

GENERAL STATISTICAL TABLES.

As usual the summary of the missionary statistics shows a large and gratifying increase, for which there is abundant reason to praise and magnify the name of the Lord. The growth from last year in the most important features of the missions is: Missionaries, 20; native preachers, 68; churches, 81; church members, 15,499; scholars in Sunday schools, 5,312; scholars in mission schools, 1,526; contributions on the field, \$8,631.52.

EUROPEAN MISSIONS.	PREACHERS.	CHURCHES.	BAPTIZED IN 1893.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS.	CONTRIBUTIONS.
Sweden	647	550	1,847	36,291	37,254	\$112,328 00
Germany*	277	139	2,596	27,332	20,323	102,510 72
Russia	90	67	1,067	17,041	3,958*	17,690 20*
Finland*	10	21	152	1,329	675	—
Denmark	70	25	239	3,165	3,880	11,847 50
Norway	16	27	285	1,961	—	—
France*	30	19	383	1,900	858	3,278 52
Spain*	5	3	5	100	—	—
MISSIONS TO NOMINALLY CHRIS- TIAN LANDS	1,145	851	6,564	89,119	66,948	\$247,654 94
MISSIONS TO THE HEATHEN†	993	761	4,886	96,109	24,048	56,246 63
GRAND TOTALS	2,138	1,612	11,450	185,228	90,996	\$313,901 57

* Statistics of last year.

† See the following pages for details.

EIGHTIETH ANNUAL REPORT.

Number.	STATIONS.	Out-Stations.	MISSIONARIES.					NATIVE PREACHERS.			Bible-Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1893.	Members.	Sunday Schools.	
			Men.	Wives.	Single Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.				
Burma.																				
1	Rangoon, Burman*	6	9	8	6	1	24	2	3	5	4	1	33	3	1	4	65	493	6	
2	Karen	106	3	2	2	1	7	18	52	70	4	1	81	106	106	526	5,699	19		
3	Moulmein, Burman	7	1	1	1	1	11	2	7	9	1	3	24	1	2	3	18	321	5	
4	Karen	15	1	2	1	1	3	9	17	26	6	2	37	15	15	124	1,481	7		
5	Telugu and Tamil*	1	1	1	1	1	2	1	2	2	1	1	4	1	1	1	6	59	2	
6	Tavoy, Burman*	1	1	1	1	1	2	1	2	2	1	1	6	1	1	1	14	1	1	
7	Karen*	20	1	1	1	1	2	4	8	12	1	1	14	1	20	20	60	1,005	1	
8	Bassein, Burman,	6	2	1	1	1	3	2	5	7	1	1	10	1	1	1	91	275	2	
9	Sgaw Karen	115	2	2	3	1	83	37	52	89	35	132	95	95	95	491	9,492	95	2	
10	Pwo Karen	33	1	1	3	1	5	14	18	32	1	6	43	29	29	87	1,534	2	1	
11	Henzada, Burman,	6	2	1	2	1	4	1	4	5	2	2	13	2	1	3	17	159	3	
12	Karen	52	1	1	1	1	3	10	28	38	1	1	41	25	24	49	149	2,420	36	
13	Toungoo, Burman,	1	1	1	1	1	2	2	3	5	1	1	9	1	2	2	6	63	2	
14	Paku Karen*	69	2	2	2	2	6	13	36	51	1	1	57	69	69	238	2,279	31	1	
15	Bghai Karen	100	2	2	2	2	8	20	90	110	1	1	118	78	78	110	3,052	55	1	
16	Shwegyin, Burman*	1	1	1	1	1	2	1	3	3	1	1	5	1	1	1	4	35	1	1
17	Karen	34	1	1	1	1	2	8	20	28	1	1	30	29	13	42	71	1,721	2	1
18	Prome*	6	2	2	1	1	5	4	4	8	1	2	16	4	4	10	244	4	1	
19	Thongze	6	1	1	1	1	2	3	8	11	2	3	18	2	2	32	302	2	1	
20	Zigon	2	1	1	1	1	2	1	2	1	1	1	5	1	1	2	13	132	4	1
21	Tharrawaddy	24	1	1	1	1	2	4	17	21	1	1	23	24	1	25	101	744	6	1
22	Bhamo	6	2	2	1	1	5	1	3	4	1	2	11	1	1	1	30	129	1	1
23	Maubin	16	2	2	2	2	6	4	8	12	1	1	18	17	17	37	752	7	1	
24	Thaton	1	1	1	1	1	1	1	2	2	1	1	3	1	1	1	5	27	1	1
25	Mandalay	4	1	1	4	1	6	1	6	6	3	3	18	1	2	2	13	82	5	1
26	Thayetmyo	6	1	1	1	1	2	1	4	4	1	4	10	2	1	3	23	136	2	1
27	Myingyan*	1	1	1	1	1	2	1	1	1	1	1	4	1	1	1	1	11	1	1
28	Pegu	4	1	1	1	1	1	1	5	6	1	1	7	4	4	17	178	4	1	
29	Sagaing	1	1	1	1	1	2	1	2	2	1	1	5	1	1	1	2	24	1	1
30	Sandoway, Burman,	4	1	1	1	1	2	2	5	7	1	1	11	1	2	2	10	62	1	1
31	Chin	15	1	1	2	1	4	3	17	20	1	3	28	1	14	14	47	380	12	1
32	Meiktila	1	1	1	1	1	2	1	2	2	1	1	5	1	1	1	1	1	1	1
33	Thibaw	1	1	2	1	1	4	1	4	4	3	4	15	1	1	1	5	22	1	1
34	Monè	1	1	2	1	1	5	1	4	4	1	1	10	1	1	1	10	1	1	1
35	Myitkyina	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1	1	1
36	Namkham	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1	1	1
Totals, Burma		665	49	47	45	7	148	166	435	601	32	77	858	360	240	600	2,409	33,337	324	1
Assam.																				
26	Sibsagor	9	3	3	1	1	6	1	8	9	1	1	16	1	7	7	91	445	8	1
27	Nowgong	4	2	2	2	1	6	1	5	5	1	2	14	1	1	2	50	111	1	1
28	Gauhati	14	2	2	1	1	4	2	1	3	1	15	22	5	5	103	550	14	1	1
29	Goalpara	1	2	2	1	1	4	1	2	2	1	1	6	1	1	1	1	1	1	1
30	Tura	48	4	4	2	1	10	4	7	11	60	81	11	11	12	306	2,283	26	1	1
31	Molung	8	3	3	1	1	6	1	1	1	1	9	16	1	5	5	3	77	9	1
32	Kohima*	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1	1	1
33	North Lakingpur	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1	1	1
Totals, Assam		84	18	18	4	1	40	7	24	31	2	86	159	17	15	32	553	3,469	59	1
Telugus, India.																				
34	Nellore	5	1	1	2	1	5	7	20	27	3	18	53	1	3	4	167	1,092	25	1
35	Ongole	16	6	4	4	1	14	19	44	63	37	67	181	1	16	16	491	27,860	50	1
36	Ramapatam	1	3	3	1	1	7	2	4	6	1	9	22	1	1	1	12	620	4	1
37	Alluri	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1	1	1
38	Secunderabad	4	2	1	1	1	3	2	5	7	3	1	14	1	1	1	23	84	8	1
39	Kurnool	34	1	1	1	1	2	1	4	4	3	13	22	1	1	1	88	532	10	1
40	Madras	3	3	1	3	1	8	2	9	11	9	14	42	1	2	2	31	163	11	1

*Statistics of last year.

†Statistics included in Nellore.

— GENERAL STATISTICAL TABLE.

Scholars.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Value of Missionary Property.	CONTRIBUTIONS.			
	Self Support- ing.	Not Self-sup- ing.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Benevolence.	Total.
270	1	6	7	4	8	12	104	127	231	4	\$110,000	-	-	-	\$1,026 72
629	1	55	56	70	6	76	1,207	700	1,907	106	37,500	\$4,257 53	\$3,080 00	\$1,462 00	8,799 53
300	1	7	8	10	12	22	246	178	424	4	13,333	237 00	-	384 25	621 25
300	26	1	27	3	-	3	537	248	805	22	10,000	810 98	1,074 96	48 78	1,234 72
21	-	3	3	3	6	9	62	51	113	1	5,733	15 00	-	12 66	27 66
52	-	1	1	-	-	4	-	-	70	1	2,880	180 00	-	-	180 00
-	22	1	23	25	4	29	357	290	647	20	7,666	244 75	585 16	62 17	892 08
66	-	2	2	6	1	7	83	31	114	2	6,000	371 00	-	-	371 00
3,000	75	-	75	63	12	75	1,144	969	2,113	98	52,000	6,726 66	9,810 34	100 67	16,637 67
137	17	1	18	24	7	31	249	164	413	31	19,470	656 00	-	377 66	2,141 33
155	-	4	4	7	4	11	138	28	166	4	13,333	136 13	404 18	90 07	630 38
1,300	1	36	37	42	2	44	900	300	1,200	55	16,000	1,660 00	2,000 00	1,410 00	5,070 00
50	-	3	3	7	2	9	103	17	120	2	5,900	64 67	-	-	64 67
505	-	56	56	14	-	14	480	296	776	60	6,666	318 66	-	1,605 33	1,923 99
1,500	-	70	70	-	-	30	-	-	1,172	-	12,000	-	-	-	2,170 45
28	-	-	-	-	-	-	-	-	-	1	2,166	40 17	-	8 44	48 61
130	13	1	14	17	1	18	-	-	339	34	3,000	362 39	1,469 12	997 68	2,829 19
300	-	-	-	-	-	-	-	-	-	7	5,333	221 52	33 34	91 07	345 93
83	-	1	1	-	2	2	-	83	83	4	3,000	100 00	-	597 00	697 00
106	-	4	4	5	2	7	88	18	106	2	3,300	86 30	5 90	9 57	101 77
215	10	1	11	11	-	11	176	120	296	8	666	333 63	727 41	159 68	1,220 72
74	-	1	1	2	1	3	53	48	101	5	13,333	36 57	89 18	-	125 75
220	7	1	8	6	6	14	170	80	250	14	11,666	114 00	397 34	708 66	1,220 00
25	-	1	1	1	-	1	16	14	30	1	1,666	17 72	-	4 96	22 68
294	-	5	5	8	5	13	112	66	178	3	31,000	88 00	-	15 00	103 00
70	-	4	4	3	1	4	-	-	98	-	5,000	-	50 00	22 78	72 78
18	-	-	-	-	-	-	-	-	-	-	2,266	41 00	-	-	41 00
121	3	1	4	3	2	5	54	45	99	4	3,300	98 57	-	143 27	241 84
20	-	-	-	-	-	-	-	-	-	1	4,981	-	-	-	36 63
60	-	2	2	-	-	-	62	22	84	-	140	-	-	-	39 25
375	1	7	8	13	-	13	135	80	215	7	1,300	135 00	70 00	26 00	231 00
10	-	1	1	1	1	2	40	-	40	-	3,666	-	12 00	20 66	32 66
30	-	1	1	1	2	3	12	8	20	1	9,000	52 60	2,000 00	37 45	2,089 45
-	-	-	-	-	-	-	-	-	20	-	2,500	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
10,524	178	278	456	351	88	473	6,608	3,983	12,290	522	\$425,764	\$17,856 92	\$22,464 93	\$8,395 81	\$51,999 71
340	-	1	1	1	1	2	25	9	34	6	\$2,800	\$9,633 00	-	\$12 00	\$108 33
50	-	13	13	13	1	14	230	19	249	3	3,333	-	-	-	46 51
200	14	-	14	17	-	17	254	137	391	14	7,200	137 00	\$65 33	149 34	351 07
9	-	1	1	1	-	1	32	-	32	-	-	-	-	-	-
1,619	1	50	51	55	-	55	676	186	862	25	8,333	361 52	163 97	95 76	621 25
160	-	10	10	10	1	11	143	33	176	9	500	-	-	20 43	20 43
-	-	-	-	-	-	-	-	-	-	-	500	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2,378	15	75	90	97	3	100	1,360	384	1,744	57	\$22,666	\$594 85	\$229 30	\$277 53	\$1,148 19
600	-	20	20	-	-	21	222	132	354	2	\$20,000	-	-	-	\$215 00
1,600	-	300	300	126	174	300	-	-	4,000	1	20,000	-	-	-	-
130	-	4	4	-	-	9	-	-	130	3	20,000	-	-	-	98 66
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
230	-	8	8	3	2	5	87	73	160	1	10,000	\$25 33	-	-	25 33
253	-	15	15	14	5	19	182	90	272	9	6,666	20 27	-	-	20 27
507	-	9	9	11	8	19	162	310	472	1	11,000	122 98	-	-	122 98

EIGHTIETH ANNUAL REPORT.

Number.	STATIONS.	Out-Stations.	MISSIONARIES.					NATIVE PREACHERS.			Bible-Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1893.	Members.	Sunday Schools.
			Men.	Wives.	Single Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.			
41	Hanamaconda . . .	73		2	—	1	4	1	5	6	3	1	14	—	2	2	80	171	2
42	Cumbum . . .	100	1	1	—	—	5	3	10	13	3	1	42	—	6	6	8,000	66	
43	Vinukonda . . .	11	2	2	—	—	4	6	14	20	16	16	43	—	1	1	5,965	11	
44	Nursaravapetta . .	19	2	2	—	—	5	10	19	29	13	13	55	—	19	20	6,000	55	
45	Bapatla . . .	49	3	3	—	—	7	10	18	28	33	33	44	—	17	17	41	2,553	25
46	Udayagiri . . .	16	1	1	—	—	2	3	12	15	3	3	25	—	2	2	78	893	20
47	Palnur . . .	6	2	2	—	—	4	10	11	21	4	4	19	—	2	2	15	497	2
48	Naigonda . . .	17	1	1	—	—	2	1	7	8	4	10	24	—	1	1	81	523	2
49	Kanigiri† . . .	—	1	1	—	—	2	—	—	—	—	—	2	—	—	—	—	—	—
50	Bangalore . . .	—	1	1	—	—	3	—	—	—	—	—	4	—	—	—	—	—	—
51	Bolarum . . .	1	1	1	—	—	3	1	1	2	1	1	6	—	—	—	—	—	—
52	Kavali† . . .	—	1	1	—	—	2	—	—	—	—	—	2	—	—	—	—	—	—
53	Kundakur† . . .	—	1	1	—	—	2	—	—	—	—	—	2	—	—	—	—	—	—
54	Atmakur† . . .	—	1	1	—	—	2	—	—	—	—	—	1	—	—	—	—	—	—
55	Podili† . . .	—	1	1	—	—	2	—	—	—	—	—	1	—	—	—	—	—	—
Totals, Telugus . .		354	37	31	15	5	88	68	182	250	96	186	620	2	74	76	1,182	54,968	291
Chinese.																			
56	Bangkok, Siam* . .	4	1	—	—	—	1	—	1	1	—	1	3	—	1	1	2	13	—
57	Ningpo, China* . .	12	2	3	4	1	10	3	14	17	5	2	34	—	6	6	20	288	2
58	Swatow . . .	33	5	4	2	2	13	3	12	15	12	3	43	—	1	1	48	1,011	6
59	Shaohing . . .	4	2	2	2	—	6	1	3	4	1	—	11	—	1	1	18	—	—
60	Munkeuliang . . .	1	1	—	—	—	1	—	1	1	—	—	2	—	2	2	43	—	—
61	Kinhwa . . .	5	2	3	2	1	8	—	2	2	1	12	2	4	6	—	117	—	—
62	Huchau . . .	3	2	2	—	—	4	1	3	3	1	1	8	—	2	2	6	40	1
63	Suichau† . . .	10	6	4	2	—	22	—	2	2	—	1	25	—	1	1	—	—	—
64	Kayin . . .	2	3	2	1	—	8	—	—	—	—	—	8	—	—	—	—	—	—
65	Ungkung . . .	1	1	1	—	—	2	—	5	5	2	—	9	—	—	—	4	14	—
66	Hankow . . .	—	2	2	—	—	5	—	—	—	—	—	5	—	—	—	—	—	—
Totals, Chinese . .		67	30	26	16	3	80	7	43	50	21	9	160	3	17	20	88	1,553	12
Japan.																			
67	Yokohama . . .	36	4	4	3	—	11	2	12	14	3	9	37	1	5	6	70	494	21
68	Tokyo . . .	8	4	4	3	—	11	2	6	8	6	8	33	—	5	5	52	403	8
69	Kobe . . .	1	3	3	1	—	7	1	2	3	4	4	18	—	1	1	32	170	—
70	Sendai . . .	6	2	2	3	—	7	—	2	2	2	2	13	—	1	1	12	220	5
71	Shimonoseki . . .	10	1	1	4	—	6	1	4	5	7	3	21	—	2	2	12	128	9
72	Morioka . . .	6	—	—	—	—	—	—	2	2	1	—	3	—	2	2	6	79	2
73	Nemuro* . . .	1	1	1	2	—	4	—	1	1	—	—	5	—	1	1	7	23	4
74	Osaka . . .	2	2	1	1	—	4	—	4	4	2	—	10	—	1	1	25	48	5
Totals, Japan . .		70	17	16	17	—	50	6	33	39	25	26	140	2	17	19	216	1,565	59
Africa.																			
75	Palabala . . .	—	2	—	—	—	2	—	1	1	—	3	6	—	1	1	11	25	2
76	Banza Manteke . .	9	2	1	1	—	5	—	12	12	1	7	25	—	1	1	248	528	—
77	Matadi* . . .	—	3	2	—	—	5	—	—	—	—	—	5	—	—	—	—	—	—
78	Lukuanga . . .	6	3	2	4	1	10	—	7	7	—	10	27	—	7	7	143	591	1
79	Mukimwika . . .	—	3	1	—	—	5	—	—	—	—	1	6	—	1	1	31	28	1
80	Leopoldville . . .	—	2	—	—	—	3	—	—	—	—	—	6	—	1	1	1	1	—
81	Bolengi . . .	—	3	2	—	—	5	—	—	—	—	3	5	—	1	1	1	1	—
82	Bwemba . . .	—	2	—	—	—	4	—	—	—	—	3	7	—	—	—	1	1	—
83	Kinjila . . .	—	2	2	—	—	4	—	2	2	—	—	6	—	2	2	3	22	1
84	Irebu . . .	1	3	3	1	—	7	—	—	—	—	3	10	—	1	1	—	6	—
Totals, Africa . .		16	25	15	6	4	50	—	22	22	1	30	103	—	14	14	438	1,217	9
Grand Totals . .		1,256	176	153	103	24	847	254	739	993	177	414	2,058	384	377	761	4,886	96,109	754

*Statistics of last year.

†Statistics included in Ongole.

‡Statistics included in Nellore.

§Including 9 missionaries not in active service and 9 appointed but whose stations are not yet designated.

—GENERAL STATISTICAL TABLE.

Scholars.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Value of Missionary Property.	CONTRIBUTIONS.			
	Self-supporting.	Not Self-supporting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Benevolence.	Total.
60	—	5	5	3	2	5	53	46	99	1	\$5,000	—	—	—	\$40 67
1,311	—	67	67	69	35	104	800	511	1,311	100	8,666	—	—	—	—
226	—	38	38	25	26	51	480	273	753	1	6,000	\$74 82	—	—	74 82
893	53	59	112	—	—	60	722	446	1,168	17	8,333	434 06	\$466 66	—	900 72
441	—	27	27	—	—	38	481	265	746	—	—	—	—	—	—
236	—	16	16	14	6	20	134	102	236	1	3,000	49 84	—	—	49 84
62	—	2	2	1	3	4	52	33	85	1	5,333	—	—	—	50 69
50	—	9	9	7	3	10	76	19	95	—	1,000	53 81	—	\$12 85	66 66
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
7,599	53	579	632	273	264	665	3,451	2,300	9,881	138	\$124,998	\$781 11	\$466 66	\$12 85	\$1,665 64*
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
150	—	13	13	6	8	14	102	124	226	4	\$10,000	—	—	—	—
150	—	9	9	7	3	10	78	33	111	28	10,000	—	—	—	\$80 95
40	—	1	1	—	—	—	8	—	8	1	27,245	—	—	—	283 23
10	—	—	—	—	—	—	—	—	—	2	5,000	\$5 00	—	—	5 00
—	—	—	—	—	—	—	—	—	—	2	1,050	3 00	—	—	3 00
20	—	—	—	—	—	—	—	—	—	6	4,585	4 62	—	\$8 48	13 10
35	—	—	—	—	—	—	—	—	—	2	3,450	7 50	—	—	7 50
—	—	—	—	—	—	—	—	—	—	—	4,500	12 50	\$0 75	13 25	26 50
—	—	—	—	—	—	—	—	—	—	1	2,250	10 25	—	7 75	18 00
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
405	—	24	24	14	11	25	188	168	356	58	\$68,080	\$42 87	\$0 75	\$29 48	\$437 28
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
952	1	3	4	5	3	8	78	97	175	4	\$12,000	—	—	—	\$210 04
349	—	1	1	2	5	7	—	53	53	2	10,000	\$52 00	—	\$4 00	56 00
232	—	2	2	2	3	5	8	52	60	2	6,000	16 40	—	3 00	19 40
310	—	1	1	6	2	8	—	15	15	1	2,175	51 67	—	1 67	53 34
320	—	2	2	3	3	5	—	31	31	1	10,000	48 00	—	12 00	60 00
62	—	—	—	—	—	—	—	—	—	—	1,000	34 74	—	1 35	36 09
140	—	1	1	1	—	1	—	—	12	—	6,000	—	—	—	57 64
175	—	1	1	1	—	1	30	—	30	5	—	15 00	—	—	15 00
2,540	1	11	12	19	16	35	116	248	376	15	\$47,175	\$217 81	—	\$22 02	\$507 51
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
24	—	2	2	—	—	—	15	10	25	1	\$2,600	—	—	—	—
200	—	16	16	8	—	8	312	317	629	1	8,000	\$206 50	—	\$30 00	\$236 50
—	—	—	—	—	—	—	—	—	—	—	2,000	—	—	—	—
165	—	6	6	10	—	10	—	—	639	2	6,000	—	—	—	143 00
—	—	1	1	1	—	1	20	10	30	1	2,000	—	—	—	—
100	—	1	1	6	—	6	82	18	100	1	7,500	60 00	—	—	60 00
50	—	1	1	—	—	—	30	20	50	1	5,000	—	—	—	—
10	—	1	1	—	—	—	6	3	9	1	5,000	—	—	—	13 80
53	—	3	3	2	—	2	47	6	53	1	625	—	\$35 00	—	35 00
—	—	1	1	—	—	—	29	3	32	1	3,000	—	—	—	—
602	—	32	32	27	—	27	541	387	1,567	10	\$41,725	\$266 50	\$35 00	\$30 00	\$488 30
24,048	247	999	1,246	781	382	1,325	12,264	7,470	26,214	780	\$730,408	\$19,760 06	\$23,196 64	\$8,767 69	\$56,246 63

*The Telugu Christians contribute very largely "in kind" for the support of their preachers and teachers, but these contributions are not reported.

REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1894.

MISSIONS IN BURMA.

Rangoon.

For salary of Rev. E. W. Kelly, estimated, ten months	\$1,000 00	
his mission work	906 66	
his allowance in United States, six months, to Oct. 1, 1893	400 00	
his passage to Burma, estimated	1,000 00	
mission work of Dr. A. T. Rose, and Bible training school	1,041 66	
his passage to United States	676 79	
his allowance in United States to April 1, 1894	666 66	
salary of Mrs. E. L. Stevens	500 00	
Rev. F. T. Whitman's rent, Bible women, and Telugu and Tamil mission work	1,593 99	
Mrs. Whitman's passage to United States	290 49	
salary of Mrs. E. F. McAllister	500 00	
her mission and school work	1,051 67	
salary of Miss M. E. Williams	500 00	
her mission work	35 00	
salary of Miss R. W. Ranney	500 00	
her mission work, including \$60.28 collected in field last year	636 95	
salary of Miss A. E. Frederickson, and balance for 1892-93, \$15.28	515 28	
her mission work and removal expenses	101 27	
salary of Miss Hattie Phinney	500 00	
salary of Rev. A. E. Seagrave	1,200 00	
his rent and mission work	365 00	
salary of Herbert Vinton as lay evangelist	500 00	
salary of Mrs. J. H. Vinton	500 00	
her mission and school work	793 33	
salary of Rev. D. L. Brayton	1,200 00	
his mission work, including \$19.17 collected in field last year	165 83	
salary of Rev. J. N. Cushing, D. D.	1,500 00	
his mission work, college expenses and schools, including \$783.92 collected in field last year	3,240 91	
salary of Prof. L. E. Hicks, estimated, eight months	533 33	
his outfit, \$400; passage, estimated, \$800	1,200 00	
salary of Rev. D. A. W. Smith, D. D.	1,500 00	
his mission work, expense of Theological Seminary, land and new buildings, including \$1,316.38 collected in field last year	9,086 16	
salary of Rev. W. F. Thomas	1,200 00	
travelling and removal expenses, including \$31 collected in field last year	330 86	
salary of Prof. E. B. Roach	1,500 00	
taxes, repairs and insurance on mission property and expenses connected with treasury department	720 23	
salary of Prof. D. C. Gilmore	966 66	
his mission work	46 67	
salary of Rev. W. A. Sharp, estimated	800 00	
his outfit, \$400; passage, estimated, \$800	1,200 00	
Eurasian Boys' School	880 02	
salary of Miss Annie Hopkins	500 00	
her mission work	66 00	
allowance in United States of Mr. F. D. Phinney	800 00	
balance due on account of Miss Batterson	19 19	
Less saved in appropriations of last year, including exchange for Burma	\$43,100 67	
	12,214 90—	\$30,885 77

Moulmein.

For salary of Rev. E. O. Stevens	\$1,500 00
his mission work	868 33
salary of Miss S. E. Haswell, two years, one month	1,250 00
her mission work	607 60
salary of Miss S. B. Barrows	500 00
her mission work, including \$496.89 collected in field last year	1,193 56

For salary of Miss E. E. Mitchell	\$500 00	
hospital	2,000 00	
allowance of Miss A. Whitehead to April 1, 1894	333 33	
salary of Miss M. Sheldon and balance for 1892-93	516 00	
her mission work	533 33	
salary of Miss M. E. Carr	500 00	
her mission work	67 00	
salary of Miss L. M. Dyer, estimated, ten months	416 67	
her mission work	50 00	
her passage, estimated	400 00	
allowance in United States of Mrs. L. M. Haswell	300 00	
salary of Rev. W. C. Calder	1,200 00	
his mission work and removal expenses	810 36	
allowance in United States of Rev. J. L. Buckley to Dec. 31, 1893	600 00	
special grant to family	100 00	
salary of Mrs. C. H. R. Elwell	500 00	
her mission work	304 00	
salary of Miss E. J. Taylor	500 00	
her mission and school work, including \$713.63 collected in field last year	1,313 63	
salary of Miss N. Garton and balance for 1892-93, \$15.28	515 28	
her mission and medical work	200 00	
salary of Rev. W. F. Armstrong	1,200 00	
his mission work and school, including \$4.28 collected in field last year	1,276 42	
salary of Miss S. R. Slater	500 00	
her mission and school work	816 66	
salary of Miss A. L. Ford, estimated	400 00	
her mission work	50 00	
her passage, estimated	400 00	
Less saved in appropriations of last year	\$22,222 17	
	844 39—	\$21,377 78

Tavoy.

For salary of Rev. H. Morrow	\$1,200 00	
his mission and school work	3,002 51—	4,202 51

Bassein.

For salary of Rev. E. Tribolet	\$1,200 00	
his mission work, and new building and work, and school at Wakema	5,651 66	
salary of Rev. T. H. Burhoe, estimated, ten months	500 00	
his outfit, \$200; passage, estimated, \$350	550 00	
salary of Rev. B. P. Cross	1,200 00	
his mission work	100 00	
passage to United States of Mrs. Cross and family	686 36	
salary of Rev. C. A. Nichols	1,200 00	
his mission work and house, including \$1,063.79 for the B. S. K. N. & I. I.	3,116 90	
passage to Burma of Mrs. Nichols, estimated	600 00	
salary of Miss I. Watson	500 00	
special grant to do.	25 00	
her mission work	25 00	
salary of Miss H. E. Hawkes	500 00	
her mission work	41 67	
salary of Miss A. B. Harris	500 00	
her mission work and house	430 00	
salary of Miss M. C. Fowler	500 00	
her mission and medical work	150 00	
her passage from Burma to England and return	643 02	
allowance in United States of Rev. L. W. Cronkhite	800 00	
special grant to do.	200 00	
his mission work	839 74	
salary of Miss S. J. Higby	500 00	
her mission work	470 00	
salary of Miss L. E. Tschirch, balance for 1892-93	555 10	
her mission and school work, including \$827.59 collected in field last year	1,560 02	
passage to United States of Miss L. R. Black	409 50	
her allowance in United States to Oct. 1, 1894	463 29	
Less saved in appropriations of last year	\$23,918 16	
	93 10—	23,825 06

Henzada.

For salary of Rev. J. E. Cummings	\$1,200 00	
his mission work, schools and repairs, including \$2,401.23 collected in field last year	3,942 89	
passage to United States of Miss E. C. Squires	322 19	
allowance in United States of Rev. W. I. Price	400 00	
balance of passage to United States	294 55	
passage to Burma of Rev. W. I. Price and family, estimated	1,000 00	
salary of Rev. W. I. Price, estimated, ten months	1,000 00	
his mission work	483 33	
salary of Miss A. M. Modisett	500 00	
her mission work and school	500 00	
salary of Mrs. C. B. Thomas and additional for 1892-93	511 82	
her mission work	166 67	

For salary of Rev. N. D. Reid, estimated, eight months	\$400 00	
his outfit, \$200; passage, estimated, \$400	600 00	
mission work of Miss Wepf	1,681 68	
	\$13,003 13	
Less saved in appropriations of last year	415 11	\$12,588 02

Toungoo.

For salary of Rev. H. P. Cochrane	\$1,200 00	
his mission work and schools at Pyinmana, including \$266.10 collected in field last year	1,799 43	
salary of Rev. E. B. Cross, D. D.	1,200 00	
his mission work	566 67	
salary of Miss E. R. Simons	500 00	
her mission and school work	450 00	
salary of Miss F. E. Palmer, and additional for 1892-93	516 66	
salary of Rev. A. Bunker	1,500 00	
special grant to Dr. Bunker's family	100 00	
his mission work, rent and new house	5,589 18	
salary of Rev. T. Johnson, M. D.	1,200 00	
his mission work, including \$934.66 collected in field last year	1,397 32	
salary of Mr. C. H. Heptonstall, estimated, ten months	500 00	
his mission work	100 00	
his outfit, \$200; passage, estimated, \$400	600 00	
mission work and school, formerly care Miss Ambrose	700 00	
salary of Miss J. Anderson	500 00	
her mission work	429 32	
allowance in United States of Miss H. N. Eastman	500 00	
salary of Rev. A. V. B. Crumb	1,200 00	
his mission work and school, including \$821.65 collected in field last year	2,088 31	
	\$22,636 89	
Less saved in appropriations of last year	170 13	22,466 76

Shwegyin.

For salary of Rev. E. N. Harris, estimated, ten months	\$666 66	
his outfit, \$400; passage, estimated, \$800	1,200 00	
his mission work	1,200 00	
additional salary for 1892-93 of Rev. H. W. Hale	43 32	
his mission work, including \$32.22 collected in field last year	505 55	
his passage to United States, additional	299 99	
his allowance in United States	653 33	
passage to United States of Rev. E. J. Miller	385 04	
	\$4,953 89	
Less saved in appropriations of last year	1,209 95	3,743 94

Prome.

For salary of Rev. L. C. Mosier	\$927 83	
his mission and school work	1,080 00	
passage to United States of Miss J. F. Stewart	341 96	
her allowance in United States	333 33	
for passage to United States of Rev. H. H. Tilbe and family	912 85	
for allowance in United States to April 1, 1894	700 00	
additional for passage to Burma of Miss Bunn	4 03	
	\$4,300 00	
Less saved in appropriations of last year	900 00	3,400 00

Thongze.

For salary of Mrs. M. B. Ingalls	\$600 00	
her mission work	528 33	
allowance in United States of Miss K. F. Evans	388 88	
her passage to Burma, estimated	400 00	
her salary in Burma, estimated	227 79	
her schools	537 00	
passage of Mrs. L. A. Crawley, estimated	400 00	
her salary, estimated, ten months	400 00	
	\$3,482 00	
Less saved in appropriations of last year	383 28	3,098 72

Tharrawaddy and Zigon.

For mission and school work and repairs	\$699 99	
salary of Miss Bunn	500 00	
her mission and school work	899 13	
	\$2,099 12	
Less saved in appropriations of last year	136 25	1,962 87

Bhamo.

For salary of Rev. W. H. Roberts, additional for 1892-93	\$1,243 32	
his mission work, including \$3.75 collected in field last year	662 08	
salary of Rev. O. Hanson	954 41	
his mission work and finishing house, including \$101.78 collected in field last year	1,945 10	
salary of Rev. W. W. Cochrane	954 41	
his mission work, including \$16.07 collected in field last year	954 40	
salary of Miss E. C. Stark	500 00	
her mission work	783 34	
salary of Miss Jennie V. Smith, additional for 1892-93	518 77	
her mission work, including \$398.88 collected in field last year	482 21	
additional for her passage to Burma	5 15	
	\$8,308 19	
Less saved in appropriations of last year	103 21	\$8,294 98

Maubin.

For salary of Rev. W. Bushell	\$1,200 00	
special grant to do.	324 00	
his mission work	333 33	
salary of Rev. M. E. Fletcher, estimated, ten months	666 66	
his mission work	100 00	
his outfit, \$400; passage, estimated, \$800	1,200 00	
salary of Miss C. E. Putnam	500 00	
her mission work	482 15	
salary of Miss Kate Knight	500 00	
her mission work	200 50	5,506 64

Thatone.

For salary of Miss E. Lawrence	\$500 00	
her mission work, including \$36 collected in field last year	302 67	
	\$802 67	
Less saved in appropriations of last year	90 33	712 34

Mandalay.

For salary of Rev. J. McGuire	\$800 00	
special grant to do.	100 00	
his mission work and school, including \$201.49 collected in field last year	2,094 28	
salary of Mrs. H. W. Hancock	500 00	
her mission work, including \$184.67 collected in field last year	742 17	
salary of Miss S. E. Fay	500 00	
her mission work, including \$5.20 collected in field last year	487 02	
salary of Miss F. E. Ayers, estimated, ten months	416 66	
her mission work	50 00	
her outfit, \$200; passage, estimated, \$400	600 00	
	\$6,290 13	
Less saved in appropriations of last year	132 28	6,157 85

Thayetmyo.

For salary of Rev. A. E. Carson	\$1,200 00	
his mission and school work and building, including \$27.05 collected in field last year	1,979 39	3,179 39

Myingyan.

For salary of Rev. J. E. Case	\$1,200 00	
his mission work	366 81	
passage to United States of Mrs. Case and children	542 30	
	\$2,109 11	
Less saved in appropriations of last year	282 80	1,826 31

Pegu.

For salary of Miss E. H. Payne, estimated, nine months	\$412 50	
her mission work	610 00	
her allowance in United States, estimated	400 00	
her passage to Burma, estimated	400 00	1,822 50

Sagaing.

For passage to United States of Rev. F. P. Sutherland, estimated	\$400 00	
additional passage to United States of Mrs. Sutherland and children	243 40	
allowance in United States of Rev. F. P. Sutherland to April 1	455 00	
his mission work	337 36	
	\$1,435 76	
Less saved in appropriations of last year	164 52	1,271 24

Sandoway.

For salary of Rev. F. H. Eveleth	\$1,200 00	
his mission work	765 73	

For salary of Rev. E. Grigg	\$800 00	
his mission work	1,794 17	
additional for his passage to Burma	127 04	
salary of Miss M. Carr	500 00	
her mission work, including \$193.90 collected in field last year	907 23	
salary of Miss A. M. Emon, estimated, ten months	416 67	
her mission work	50 00	
her passage to Burma	400 00	
	\$6,960 84	

Less saved in appropriations of last year 157 82— \$6,803 02

Meiktila.

For salary of Rev. J. Packer, D. D.	\$1,200 00	
his mission work, including \$6.96 collected in field last year	468 04—	1,668 04

Thibaw.

For salary of Rev. M. B. Kirkpatrick, M. D.	\$1,200 00	
his mission work and school, including \$120.71 collected in field last year	2,562 87	
salary of Rev. C. F. Raine, estimated, ten months	833 33	
his passage, estimated	1,000 00	
his mission work, including \$120.71 collected in field last year	266 67—	5,862 87

Moné.

For salary of A. H. Henderson, M. D., estimated, ten months	\$666 66	
his mission work	433 33	
his outfit, \$500; passage, estimated, \$800	1,300 00	
salary of Rev. W. M. Young	800 00	
his mission work and buildings	1,999 99	
salary of Mrs. H. W. Mix	500 00	
her mission work	637 28	
additional for Dr. Grigg's passage to United States	205 11	
	\$6,542 37	

Less saved in appropriations of last year 495 14— 6,047 23

Myitkyina.

For salary of Rev. Geo. J. Geis and balance for 1892-93	\$995 54	
his mission work, buildings, etc.	923 33	
his outfit, \$200; additional for passage, \$434.72	634 72—	2,553 59

Total appropriations for Burma \$179,257 43

Assam.

For salary of Rev. C. D. King, additional for 1892-93	\$1,320 00	
his mission work and repairs	433 33	
allowance in United States of Rev. C. E. Burdette	800 00	
allowance in United States of Mrs. M. R. Bronson	300 00	
salary of Rev. P. H. Moore	1,200 00	
his mission work and Bible revision, including \$686.76 collected in field last year	1,786 75	
salary of Rev. P. E. Moore	946 14	
his mission work, house and travel	763 31	
Mrs. Moore's passage to United States	398 27	
salary of Miss N. M. Yates	500 00	
her mission work and repairs	155 68	
salary of Miss L. A. Amy	500 00	
her mission work and school, including \$42.82 collected in field last year	426 18	
passage to United States of Rev. A. K. Gurney, estimated	350 00	
his allowance in United States	700 00	
salary of Rev. C. E. Petrick	1,200 00	
his mission and school work	806 66	
salary of Rev. J. Firth, estimated, ten months	666 66	
his mission work	100 00	
his outfit, \$400; passage, estimated, \$800	1,200 00	
salary of Rev. O. L. Swanson, estimated, one year	800 00	
his outfit, \$400; passage, estimated, \$800	1,200 00	
his mission work and house and land	1,766 66	
salary of Rev. M. C. Mason, estimated, three months	300 00	
his mission work, including \$1,459.27 collected in field last year	1,580 61	
his passage to United States, estimated	800 00	
salary of Rev. W. Dring	958 31	
his mission and industrial work and completing house, including \$144.29 collected in field last year	1,310 95	
salary of Rev. S. A. D. Boggs	800 00	
his mission work	1,339 99	
allowance in United States of Rev. E. G. Phillips	333 34	
his passage, estimated	800 00	
his salary, estimated, eleven months	1,100 00	
his mission work and printing	616 66	
salary of Miss S. Mason	500 00	
her school and mission work	661 55	
salary of Miss E. C. Bond, three and one-half months	145 84	
her passage to United States, estimated	400 00	

For her mission work	
salary of Rev. E. W. Clark	\$15 00
his mission work and new house	1,200 00
passage to United States of Mrs. E. W. Clark	2,567 32
salary of Rev. S. A. Perrine, additional for 1892-93	392 88
his mission work and school	811 10
additional for his passage to Assam	430 93
salary of Rev. F. P. Haggard, estimated, ten months	47 85
his mission work	666 66
his outfit, \$400; passage, estimated, \$800	166 66
allowance in United States of Rev. S. W. Rivenburg	1,200 00
salary of Rev. J. Craighead, three and one-quarter months	800 00
his mission work and new house	216 67
his passage to United States, estimated	2,668 13
salary of Rev. A. E. Stevens, estimated, thirteen months	1,000 00
his mission work	866 66
outfit of Miss Morris, \$200; passage, estimated, \$300	100 00
to reimburse Mr. St. Dalmas	500 00
	500 00

Less saved in appropriations of last year, including exchange \$44,116 75
2,058 90— \$42,037 85

Telugu Mission.

For salary of Rev. R. R. Williams, D. D.	\$1,200 00
special grant to do.	200 00
his mission work and printing press, including \$32.14 collected in field last year	975 47
passage of Rev. D. Downie, D. D., and family, estimated	1,600 00
his salary, estimated, one year	1,200 00
his mission work	2,426 70
collected on field, 1892-93, by Miss Slade	144 20
passage to United States of Miss J. E. Wayte, estimated	400 00
her allowance in United States, estimated	400 00
collected on the field last year for her mission work	119 89
salary of Miss Mary Faye	500 00
her mission work	191 05
salary of Miss Ida Faye, M. D.	500 00
her mission, medical and hospital work and buildings	6,385 18
salary of Rev. J. E. Clough, D. D.	1,500 00
special grant to do.	500 00
his mission work, including \$2,688.18 collected in field last year	7,643 16
his passage to Ongole	324 01
salary of Prof. L. E. Martin	1,000 00
his mission work and high school, including \$440.71 collected in field last year	3,660 49
salary of Rev O. R. McKay	800 00
his mission work, land and house	415 67
salary of Miss Sarah Kelly	500 00
her school work and dormitories, including \$739.60 collected in field last year	3,826 26
salary of Mrs. Ellen Kelly	400 00
her work and caste school, including \$174.40 collected in field last year	763 25
salary of Miss A. E. Dessa	400 00
her rent and mission work	343 00
salary of Rev. A. C. Fuller	600 00
his mission work	1,200 00
salary of Rev. A. H. Curtis	800 00
his mission work	200 00
salary of Rev. F. H. Levering	600 00
his mission work	200 00
his additional passage expenses	25 78
allowance in United States of Rev. W. B. Boggs, D. D.	523 90
passage to United States of Rev. W. B. Boggs, D. D.	1,171 01
special grant to do.	200 00
his mission work, including \$108.93 collected in field last year	2,725 59
allowance in United States of Miss E. J. Cummings	400 00
salary of Rev. J. Dussman	800 00
his mission work	100 00
salary of Rev. W. S. Davis	800 00
his mission work	453 86
salary of Rev. R. Maplesden	1,200 00
his mission work and buildings, including \$27.37 collected in field last year	3,800 04
salary of Miss M. M. Armstrong, M. D.	500 00
her mission work	270 00
salary of Rev. G. N. Thomssen	1,200 00
special grant to do.	100 00
his mission work, schools and assistant, including \$593.02 collected in field last year	2,632 05
allowance in United States of Mrs. Annie T. Morgan	400 00
salary of Rev. Charles Hadley	968 27
his mission work and schools, including \$44.64 collected in field last year	2,399 97
salary of Rev. B. P. Guernsey	600 00
his mission work	100 00
salary of Rev. T. P. Dudley	600 00
his mission work	260 00
allowance in United States of Rev. D. H. Drake, seven months	350 00
his mission work	81 05
salary of Miss M. M. Day	500 00
her mission work and schools	1,502 17

For salary of Miss S. I. Kurtz, additional for 1892-93	\$534 28
her mission work	96 66
allowance in United States of Miss J. Schuff	500 00
salary of W. H. Beeby	800 00
his mission work, including \$21.47 collected in field last year	1,192 80
salary of Rev. J. Newcomb	1,000 00
his outfit	150 00
his mission work, repairs and schools	4,584 18
salary of Rev. W. E. Boggs	958 32
his mission work, including \$412.20 collected in field last year	652 20
salary of Miss E. Bergman	500 00
her mission work, including \$178.59 collected in field last year	453 57
salary of Miss I. Skinner	500 00
her work and building	970 53
salary of Rev. J. Heinrichs	1,200 00
his mission work and bungalow, including \$1,052.06 collected in field last year	3,366 22
salary of Rev. J. F. Burditt	1,200 00
his mission work and schools	2,298 84
salary of Miss H. D. Newcomb	500 00
her mission work, schools and house, including \$13.93 collected in field last year	1,383 93
salary of Rev. W. C. Owen	800 00
his mission work and schools, including \$562.58 collected in field last year	4,277 90
allowance in United States of Rev. E. Bullard	800 00
salary of Rev. W. A. Stanton	800 00
his mission work	100 00
salary of Rev. W. R. Manley	1,200 00
special grant to do	200 00
his mission work and schools, including \$96.08 collected in field last year	2,112 97
salary of Rev. E. Chute	1,200 00
special grant to do	200 00
his mission work, including \$54.19 collected in field last year	992 52
salary of W. G. Scott	600 00
his mission work and schools	1,429 99
salary of Miss L. Chute	83 33
salary of Rev. A. Friesen	1,200 00
his mission work, including \$2,591.88 collected in field last year	3,885 21
salary of Rev. G. H. Brock	851 06
his mission work	2,337 18
salary of Rev. J. McLaurin, D. D.	1,200 00
his mission work, rent and pundit	898 46
salary of Mrs. L. P. Pearce	500 00
her work and school building	262 00
salary of Miss L. H. Booker	500 00
salary of Rev. W. E. Hopkins, additional for 1892-93	835 56
his mission work	418 00
his additional passage expenses	553 00
salary of Rev. D. S. Bagshaw	800 00
his mission work	333 33
salary of Rev. W. Boggess, additional for 1892-93	830 11
his mission work	500 00
salary of Rev. I. S. Hankins	600 00
his mission work	266 66
salary of Rev. C. R. Marsh	600 00
his mission work	166 66
his additional passage expenses	4 13
allowance in United States of Rev. W. Powell	800 00
additional salary abroad 1892-93	100 00
salary of Rev. J. S. Timpany, estimated, ten months	666 66
his mission work	100 00
his outfit, \$650; passage, estimated, \$800	1,450 00
salary of Miss L. Bertha Khulen, estimated, ten months	416 66
her mission work	50 00
her outfit, \$200; passage, estimated, \$400	600 00
salary of Rev. F. Kurtz, estimated, ten months	666 66
his mission work	100 00
his outfit, \$400; passage, estimated, \$800	1,200 00
special grant to Rev. W. W. Campbell, three months	150 00
salary of Miss O. W. Gould, estimated, ten months	416 67
her mission work	50 00
her passage, estimated	400 00
salary of Miss R. Emma Pinney, estimated, ten months	416 66
her mission work	50 00
her outfit, \$200; passage, estimated, \$400	600 00
allowance in United States of Rev. A. A. Newhall	200 00

Less saved in appropriations of last year, including exchange

\$129,652 46
13,184 42—\$116,468 04

Chinese Mission at Bangkok.

For allowance in United States of Rev. L. A. Eaton, to April 1	\$311 11
his mission work	295 90

Less saved in appropriations of last year

\$607 01
265 85— \$341 16

East China Mission.

For salary of Rev. W. H. Cossum	\$991 66
his mission work	1,713 66
expenses connected with Treasury work	180 08
salary of J. S. Grant, M. D.	800 00
his mission work	806 33
passage to United States of Rev. J. R. Goddard	189 75
his allowance in United States	766 66
his mission work	53 50
salary of Miss M. E. Barchet, estimated, ten months	416 66
her mission work	50 00
her outfit, \$200; passage, estimated, \$400	600 00
salary of Miss H. L. Corbin	500 00
her mission and school work, including \$36.90 collected in field last year	1,008 54
allowance in United States of Miss E. Stewart	300 00
allowance in United States of Miss E. A. Parker	300 00
allowance in United States of Mrs. L. A. Knowlton	500 00
salary of Rev. H. Jenkins	1,500 00
his mission work and biblical school	750 00
allowance in United States of Rev. L. A. Gould, seven months	466 66
salary of Miss M. A. Dowling, estimated, ten months	416 67
her mission work and house	2,716 67
her passage, estimated	400 00
salary of Rev. W. S. Sweet, estimated, ten months	666 66
his mission work and rent	163 33
his outfit, \$400; passage, estimated, \$700	1,100 00
salary of Miss L. Snowden, estimated, ten months	416 67
her mission work	60 50
her passage, estimated	400 00
salary of Rev. T. D. Holmes, estimated, ten months	666 66
his mission work	500 00
his outfit, \$400; passage, estimated, \$700	1,100 00
allowance in United States of S. P. Barchet, M. D.	533 34
salary of S. P. Barchet, M. D., estimated, nine months	900 00
his mission work	200 00
his passage, estimated	700 00
salary of Miss A. S. Young	500 00
her mission work and school building	1,148 66
salary of Miss C. E. Righter	500 00
her mission work	194 00
salary of Rev. G. L. Mason	1,200 00
his mission work, land and buildings	1,036 66
passage of Mr. Mason and family, estimated	700 00
salary of Rev. E. N. Fletcher	800 00
his mission work	343 33
salary of Rev. A. Copp	1,000 00
his mission work, including \$3.85 collected in field last year	212 18
allowance of Rev. J. S. Adams, six months to October 1	500 00
special grant to do	300 00
his salary, estimated	1,036 65
his mission work	536 00
appropriations for Mr. Gray in last year's report, \$2,066.66	
salary of Rev. W. M. Upcraft, estimated, nine months	450 00
special grant to do	200 00
his mission work and house	687 50
his passage, estimated	350 00
his expenses while in United States	713 85
salary of Mr. George Warner	800 00
his mission work, rent, house and chapel, including \$147.80 collected in field last year	3,497 79
salary of Miss B. G. Forbes	500 00
her mission work	266 66
salary of C. H. Finch, M. D.	800 00
his mission work and hospital	1,125 99
salary of Miss M. A. Gardelin, estimated, ten months	416 67
her mission work	50 00
her passage, estimated	400 00
salary of Miss F. Bliss, estimated, ten months	416 67
her mission work	50 00
her outfit, \$200; passage, estimated, \$400	600 00
salary of Rev. R. Wellwood	800 00
his mission work and rent	500 00
salary of Rev. George Hill, estimated, ten months	666 66
his mission work and rent	571 66
his outfit, \$400; passage, estimated, \$700	1,100 00
salary of F. B. Malcolm, M. D., estimated, nine months	450 00
his mission work	100 00
his outfit, \$350; passage, estimated, \$350	700 00
salary of Miss E. Inveen	500 00
her mission work, including \$5.16 collected in field last year	155 16
salary of Rev. C. F. Wiking, estimated	375 00
his mission work	150 00
his outfit, \$400; passage, estimated, \$700	1,100 00
salary of Mr. C. A. Salquist, estimated	375 00
his mission work	100 00
his outfit, \$200; passage, estimated, \$350	550 00

For salary of Rev. W. G. Silke, estimated	\$600 00
his mission work	150 00
his outfit, \$400; passage, estimated, \$700	1,100 00
salary of Mr. F. W. Beaman, estimated	375 00
his mission work	100 00
his outfit, \$200; passage, estimated, \$350	550 00
salary of Mr. H. J. Openshaw, estimated	375 00
his mission work	100 00
his outfit, \$200; passage, estimated, \$350	550 00
salary of Rev. F. J. Bradshaw, estimated	375 00
his mission work	100 00
his outfit, \$200; passage, \$350	550 00
	\$57,285 69
Less saved in appropriations of last year, including exchange	4,199 14 — \$53,086 55

Southern China Mission.

For salary of Rev. W. Ashmore, D. D.	\$1,500 00
his mission work and Biblical school	1,907 01
salary of Rev. J. M. Foster	1,200 00
his mission work	1,396 25
salary of Rev. S. B. Partridge, D. D.	1,200 00
his mission work	600 00
salary of Rev. W. Ashmore, Jr.	1,200 00
his mission and school work	1,158 88
salary of Mrs. A. K. Scott, M. D.	500 00
her mission and medical work	345 88
salary of Miss Mary K. Scott	500 00
her mission work	180 00
salary of Miss Mary Dunwiddie	500 00
her mission work	175 00
salary of Miss L. J. Wyckoff, M. D., estimated, ten months	416 66
her mission work	50 00
her outfit, \$250; passage, estimated, \$400	650 00
salary of Rev. George Campbell, estimated, six months	600 00
his mission work	208 33
passage to United States of Mrs. Campbell and children	708 10
salary of Miss Elia Campbell	500 00
her mission work	100 00
salary of Rev. George E. Whitman	800 00
his mission work	550 00
salary of Rev. H. A. Kemp, estimated, ten months	500 00
his mission work	120 00
his outfit, \$200; passage, estimated, \$300	500 00
salary of Rev. W. H. Bradt	800 00
his mission work	250 00
salary of Miss M. L. Ostrom	500 00
her mission work	112 50
salary of Rev. J. W. Carlin	1,200 00
his mission work, land and building	1,916 66
salary of Edward Bailey, M. D., ten months	666 66
his mission work	200 00
his outfit, \$400; passage, estimated, \$700	1,100 00
additional passage expenses of Worth Brown	18 51
	\$24,830 44
Less saved in appropriations of last year, including exchange	2,489 03 — 22,341 41

Japan Mission.

For salary of Rev. A. A. Bennett	\$1,200 00
his mission work, rent and Theological school	1,558 33
passage of Mrs. Bennett and family	918 02
salary of Rev. C. K. Harrington	1,200 00
his mission work and rent	630 00
passage to United States of Mrs. Harrington	239 39
passage to United States of Rev. F. G. Harrington	512 30
his allowance in United States, nine and one half months	633 33
salary of Rev. J. L. Dearing	1,200 00
his mission work and \$83.63 for treasury expenses	1,488 23
salary of Miss C. A. Converse	500 00
her mission work and schools	1,785 67
allowance in United States of Miss N. J. Wilson	422 22
allowance in United States of Miss E. L. Rolman	200 00
salary of Rev. C. H. D. Fisher	1,200 00
his mission work	1,011 66
salary of Rev. G. W. Taft	1,200 00
his mission work	816 66
additional for passage of Mrs. Taft	4 93
salary of Rev. J. C. Brand, additional for 1892-93	1,320 23
his mission work and rent	1,455 00
allowance in United States of Rev. T. P. Poate	466 66
salary of Miss A. H. Kidder	500 00
her mission and school work	1,039 75
salary of Miss M. A. Whitman	500 00
her mission work and school	518 33

For passage to United States of Miss A. M. Clagett		\$203 80
her allowance in United States		333 34
her mission work		125 00
passage to United States of Rev. E. H. Jones, estimated		1,000 00
his allowance in United States, estimated		600 00
special grant to do.		159 36
salary of Rev. S. W. Hamblen		1,200 00
his mission work		1,658 32
allowance in United States of Miss Nellie E. Fife		272 21
salary of Miss L. Mead		500 00
her mission work and dormitories		1,180 50
salary of Miss S. A. Buzzell		500 00
her mission work		401 40

Less saved in appropriations of last year, including exchange \$30,655 54
6,563 11— \$24,092 43

West Japan.

For salary of Rev. H. H. Rhees, D. D.		\$1,200 00
his mission work, rent and chapel at Himeji		3,063 38
passage to United States of Rev. R. A. Thomson		931 40
his allowance in United States		600 00
salary of Miss Ella R. Church		500 00
her mission work		1,179 71
salary of Rev. R. L. Halsey		1,200 00
his mission work and chapel		3,038 33
passage to United States of Rev. T. E. Schumaker		497 67
his allowance in United States		466 66
salary of Rev. W. E. Story, estimated		666 66
special grant to do.		200 00
his mission work and rent		450 00
his outfit, \$400; passage, estimated, \$700		1,100 00
salary of Miss H. M. Browne		500 00
her mission work		583 33
salary of Miss O. M. Blunt		500 00
her mission work		550 00
salary of Miss F. A. Duffield, additional, for 1892-93		541 66
her mission work		150 00
salary of Rev. William Wynd		750 00
his mission work and rent		646 66
salary of Rev. J. H. Scott, additional for 1892-93		1,133 33
special grant to do.		400 00
his mission work and rent		935 00
salary of Miss Mattie Walton		391 68
her passage		162 93
outfit of Miss Morris		200 00
her passage, estimated		300 00

Less saved in appropriations of last year, including exchange \$22,538 40
11,688 38— 10,850 02

French Mission.

For Rue St. Denis. Pastor's salary		\$1,300 00
rent, taxes, evangelists and Bible-women, students, teachers, books and travel		5,180 00
Rue de Lille. Pastor Phillip Vincent's salary		1,000 00
Evangelist Meyer's salary		800 00
Evangelist Vignal's salary		400 00
Mme. Lambert's salary and work		300 00
rent of halls and student		1,240 00
Avenue Neil. Bible-women		240 00
Denain. Pastor Vincent's salary		400 00
colporteur's salary		240 00
Mlle. Dinot's salary and work		280 00
other work		60 00
Pas de Calais. Pastor Farely's salary		480 00
Evangelist Rafinesque's salary		480 00
Evangelist Vantrin's salary		500 00
other work		50 00
Rouen. Pastor Guignard's salary		600 00
Evangelist Seguin's salary		360 00
rent of chapels		400 00
Montbéliard. Pastor Revel's salary		400 00
Pastor Ramseyer's salary		500 00
Evangelist's salary		120 00
Lyons. Pastor Laiigt's salary		600 00
Mme. Laiigt's salary and work		280 00
chapel, rent, repairs and helper		790 00
Nice. Rent		200 00
Toulon. Pastor de Robert's salary		420 00
chapel rent		160 00
La Seyne. Rent of hall		240 00
St. Etienne. Pastor Hugon's salary		600 00
Mme. Hugon's salary		160 00
evangelists and halls		300 00
La Ferrière. Mission work		100 00
Channy. Evangelists and students		800 00

For <i>St. Sauveur</i> . Pastor Andru's salary	\$400 00	
<i>Marseilles</i> . Pastor Colin's salary	720 00	
rent of chapel, halls, helpers and Bible-women	640 00	
<i>Niort and Chatellerault</i> . Pastor Sainton's salary	600 00	
rent of halls	400 00	
<i>Montleimar</i> . Pastor Delagneau's salary	600 00	
hall, etc.	100 00	
<i>Ongrie</i> . Evangelist Brogniz's salary	440 00	
work	280 00	
<i>Tramelan</i> . Pastor Juillerat's evangelist and work	580 00	
building of chapel	500 00	
<i>General</i> . Publications, travel	180 00	
Pastor Lemaire's salary	200 00	
undesignated	1,889 57—	\$27,509 57

German Mission.

For salary of Rev. H. Meyers, Buda Pesth	\$400 00	
salaries of missionaries and others under direction of German Committee, including Hereski	4,500 00	
Theological School	2,000 00	
salary of Rev. P. Bickel, D. D.	1,000 00	
colporters	1,000 00	
Bible printing	1,000 00	
additional for exchange for 1892-93	40 00—	9,940 00

Swedish Mission.

For salary of Rev. K. O. Broady, D. D.	\$1,200 00	
salary of Rev. T. Truvé	600 00	
salary of Rev. A. Drake	600 00	
salaries of evangelists and preachers	3,500 00	
Bethel seminary	1,000 00	
salary of Rev. E. Janssen and assistant	1,500 00	
salary of Miss Askerlund at Gothenburg	200 00	
donations for work in Finland	26 00—	8,626 00

Spanish Mission.

For salary of Rev. Eric Lund	\$1,000 00	
his mission work	1,200 00	
salary of Rev. M. C. Marin	900 00	
his mission work, including \$22.96 collected on the field	512 96	

Less saved in appropriations and exchange, covering period of four years

\$3,612 96
1,480 96— 2,132 00

Congo Mission.

For salary of Rev. I. Cadman	\$490 00	
his mission work	236 79	
salary of Rev. J. C. Dawes, estimated	490 00	
his mission work	49 00	
his outfit, \$250; passage, estimated, \$350	600 00	
allowance in United States of Miss L. C. Fleming	300 00	
salary of Rev. H. Richards	735 00	
allowance to do, for three children	294 00	
his mission work, repairs and buildings	2,140 50	
salary of Rev. C. H. Harvey	490 00	
his school	784 00	
salary of Miss F. A. Cole	300 00	
her school and mission work	700 00	
salary of W. H. Leslie, M. D., estimated	735 00	
his medical work	98 00	
his outfit, \$700; passage, estimated, \$700	1,400 00	
schoolhouse at Banza Manteke	750 00	
passage to United States of Mr. Leger and family, estimated	700 00	
his salary	735 00	
salary of Mr. F. A. Agar	735 00	
special grant to do.	50 00	
outfit and passage of Mrs. Agar	600 00	
station and mission work	1,715 00	
salary of Mr. Thomas Hill	490 00	
salary of Rev. W. A. Hall	735 00	
his passage, estimated	700 00	
outfit for Mrs. Hall	250 00	
salary of Rev. T. H. Hoste	490 00	
his mission and school and station work	4,649 80	
salary of Rev. C. B. Antisdell	490 00	
his mission work	49 00	
salary of Rev. G. H. Jackson, M. D., in last year's report.		
grant to do, for children	73 50	
his medical outfit	100 00	
his medical mission work	98 00	
salary of Mr. S. E. Jackson, estimated	360 00	
his outfit	98 00	
passage to West Indies of Mr. J. E. Ricketts and family, estimated	900 00	
salary of Rev. L. H. Morse, estimated	735 00	
his mission work	50 00	
his outfit, \$500; passage, estimated, \$700	1,200 00	

For salary of Miss C. A. Howard		\$300 00
special grant to do.		200 00
school work		1,025 00
salary of Mrs. Bell Claflin		300 00
special grant to do.		200 00
her child in United States		100 00
her school work		600 00
salary of Miss B. E. Gardner		300 00
special grant to do.		200 00
her school work		252 00
passage to United States of Miss N. A. Gordon, estimated		400 00
her allowance in United States		300 00
specific gift for Emma		25 00
salary of Rev. W. M. Biggs		490 00
his mission work		254 72
salary of Rev. A. L. Bain, estimated		735 00
his mission work		98 00
his outfit, \$500; passage, estimated, \$700		1,290 00
salary of T. P. Lynch, M. D., estimated		735 00
his mission work		49 00
his outfit, \$700; passage, estimated, \$700		1,400 00
salary of Mr. J. S. Burns, estimated		490 00
his industrial work		245 00
his outfit, \$250; passage, estimated, \$350		600 00
salary of Rev. A. Sims, M. D.		490 00
his work		256 00
Mr. Gleichman's work		98 00
salary of Mr. J. H. Camp		735 00
running expenses of "Herry Reed" steamboat		980 00
salary of Rev. Thomas Adams		490 00
his mission work		49 00
salary of Rev. C. B. Banks		735 00
his passage to England, estimated		300 00
salary of Mr. J. B. Murphy		735 00
his mission and school work		445 00
salary of Mr. E. V. Sjoblom		490 00
his mission work		49 00
salary of Rev. A. Billington		735 00
his mission work		147 00
salary of Rev. C. B. Glenesk		735 00
passage to England, estimated		600 00
boat		490 00
salary of Rev. P. Frederickson		735 00
his mission work		392 00
salary of Rev. C. Nelson		735 00
his mission work		98 00
salary of Rev. J. Clark		735 00
his mission work		245 00
salary of Rev. T. Moody		735 00
his mission work		262 50
salary of Mr. J. A. Finch		735 00
his mission work		49 00
his outfit, \$250; passage, Mrs. Finch, \$350		600 00
estimated inland transport		24,600 00
travel for sickness, estimated		686 00
commissions and shipping expenses from England to the Congo, estimated		4,900 00

Deficit to March 26, including the cost of a stock of transport goods sufficient to supply the mission for several months in advance \$81,160 81
29,662 43—\$110,823 24

Danish Mission.

For salaries and mission work 1,500 00

Russian Mission.

For salary of Mr. Schiewe \$700 00
salaries and work of others 2,000 00— 2,700 00

Norway Mission.

For salary of Rev. E. S. Sundt \$600 00
salaries and work of others 1,000 00— 1,600 00

Greece.

For mission work, 1892-93-94 600 00

Publications.

For 1,200 copies of Seventy-ninth Annual Report, and extra cost of July Magazine containing it \$1,136 70
Missionary Magazine for file and distribution 232 68
Missionary tracts and leaflets and the Hand Book 3,709 52— 5,078 90

Annuities.

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others 14,658 87

District Secretaries and Agencies.

For salary of Rev. W. S. McKenzie, D. D.	\$2,000 00	
his office and travelling expenses	494 97	
salary of Rev. A. H. Burlingham, D. D.	2,000 00	
his office and travelling expenses	364 12	
salary of Rev. G. H. Brigham	625 00	
his office and travelling expenses	57 66	
salary of Rev. O. O. Fletcher, D. D.	2,041 06	
his office and travelling expenses	55 73	
salary of Rev. F. S. Dobbins	1,924 93	
his office and travelling expenses	976 93	
salary of Rev. T. G. Field	1,700 00	
his office and travelling expenses	351 72	
salary of Rev. J. S. Boyden	900 00	
his office and travelling expenses	407 77	
salary of Rev. S. M. Stinson, D. D.	495 79	
his office and travelling expenses	205 14	
salary of Rev. C. F. Tolman, D. D.	2,000 00	
his office and travelling expenses	698 12	
salary of Rev. W. E. Witter	1,475 00	
his office and travelling expenses	590 45	
salary of Rev. I. N. Clark, D. D.	1,500 00	
his office and travelling expenses	390 47	
salary of Rev. Frank Peterson	1,600 00	
his salary and travelling expenses	483 24	
salary of Rev. J. Sunderland	1,800 00	
his office and travelling expenses	447 33	
travel of executive officers and missionaries in agency work	1,311 36	
salary of Miss E. D. McLaurin	350 00	
her travelling expenses	202 19—	\$27,949 68

Executive Officers.

For salary of Rev. J. N. Murdock, D. D., LL. D., Honorary Secretary	\$1,500 00	
salary of Rev. S. W. Duncan, D. D., Foreign Secretary	4,000 00	
salary of Rev. H. C. Mabie, D. D., Home Secretary	4,000 00	
salary of Rev. E. F. Merriam, Editorial Secretary	2,500 00	
salary of E. P. Coleman, Treasurer	3,500 00	
clerk hire in secretaries' department	2,169 50	
clerk hire in treasurer's and shipping departments	3,674 50—	21,344 00

General Expense.

For rent of rooms	\$2,865 02	
porter and care of rooms	472 64	
postage, telegrams, cables, exchange and express	1,459 22	
printing, blank books, stationery and office supplies	1,245 76	
furniture, insurance, taxes and legal expenses	1,505 60	
telephone, rental, packing department, etc.	282 29	
expenses on honorary life membership certificates	22 87	
travelling expenses of executive officers and others under direction of the Executive Committee	3,395 15	
banners and maps, lantern and slides for use at meetings	290 85	
miscellaneous	161 43—	11,700 83
Total appropriations for the year		694,657 98

RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION FOR THE YEAR ENDING

MARCH 31, 1894.

From donations reported in the MISSIONARY MAGAZINE	\$262,091 02	
Legacies reported in the MISSIONARY MAGAZINE	31,873 56	
Woman's Baptist Foreign Missionary Society	94,984 45	
“ “ “ “ “ of the West	38,103 27	
“ “ “ “ “ of California	804 61	
“ “ “ “ “ of Oregon	415 00	
Balance of interest account	421 06	
Bible Day collection	2,261 11	
Children's Day collection	99 08	
Magazine account	248 37	
American and Foreign Bible Society	100 00	

\$431,401 53

Income of Funds: —

Alpha	\$727 50	
Ambler Memorial	420 00	
Abbott, E. L., Endowment	748 50	
Allen Memorial	33 20	
Ambler Scholarship	36 00	
Angus Scholarship	30 00	
Ambler, A. T.	175 00	
African Medical	93 33	
Bradford	20 00	
Barney	100 00	
Brownson	1,551 10	
Bucknell	60 00	
Bishop	1,560 85	

Income of Funds:—

Bryant	\$32 38
Bostwick	1,490 00
Butler	50 00
Crozer	165 00
Colby	32 50
Carpenter Scholarship	214 43
Dean	60 00
Dunbar	30 00
Davis	286 00
Eldredge	6 00
Eldredge, T.	60 00
Fisk	52 50
Fry	148 87
Gale	243 50
Ham	6 40
Hoyt	1,436 72
Judson Scholarship	18 85
John	30 00
James	45 50
Karen	360 47
Kelly Scholarship	36 00
Lees	28 50
Lewis	27 40
Logan	1 07
Merrill	21 77
Merrick	2,089 08
Nason	430 14
Native Preachers	47 34
Norcross	27 50
Owen	718 33
Prescott	20 00
Putnam	80 00
Permanent	4,070 75
Pease	43 06
Parker	103 91
Price	18 86
Quincy	6 45
Roberts	350 00
Rangoon	35 48
Rockwell	27 70
Rowland	9 25
Sheldon	35 00
Swaim	424 95
Sweet	460 00
A Friend	9 23
Sawyer Trust	180 00
Tripp	83 47
Tage	56 32
Thompson	35 00
Toungoo	199 65
Thomas	175 00
Van Husen	120 00
Whiting	35 03
Warne	1,350 04
Wade Scholarship	100 45
Wormsley	240 00
Williams	30 00

\$22,048 93.
7,978 73— \$30,027 66

Income sundry Annuity Bond Accounts

Government Grants-in-aid, etc.:—

Burma	\$920 91
Assam	1,364 27
Telugu	2,225 23
Spain	4 13— 4,514 54

Balance in hand April 1, 1893 \$465,943 73
25,118 37

Debt of the Union April 1, 1894 \$491,062 10
203,595 88

\$694,657 98

In addition to the \$465,943.73, there has been added to the Permanent Funds, and those on which annuities are paid, \$1,056.39, making the gross receipts for the year \$485,000.12.

Funds.

Antell	\$311 11
Alpha	15,000 00
Aubler Memorial	13,000 00
Abbott, E. L.	13,669 50
Allen Memorial	500 00
Aubler Scholarship	600 00

Angus Scholarship	\$500 00
Ambler, A. T.	3,500 00
African Medical (added during the year, \$627.58)	3,627 58
Bradford	1,000 00
Barney	5,000 00
Brownson	35,960 46
Bucknell	1,000 00
Bishop	35,000 00
Bryant	476 25
Bostwick	12,500 00
Butler	1,000 00
Crozer	3,000 00
Colby	500 00
Carpenter Scholarship	7,600 22
Carpenter, C. H.	2,169 68
Dean	1,000 00
Dunbar	500 00
Davis	5,000 00
Eldredge	100 00
Eastburn	167 72
Eldredge, T.	1,000 00
Fox	500 00
Fisk	2,404 73
Fry	2,189 61
Gale	5,000 00
Ham	94 00
Hoyt	25,000 00
Judson Scholarship	538 75
John	500 00
James	800 00
Karen	7,035 40
Kelly Scholarship	600 00
Lees	475 00
Lewis	456 70
Logan (created during the year)	100 00
Merrill	523 40
Merrick (added during the year, \$3,000)	34,172 30
Nason (added during the year, \$96.97)	7,093 96
Native Preachers	738 75
Norcross	500 00
Ongole Endowment	50,000 00
Owen	12,000 17
Prescott	500 00
Putnam	1,500 00
Permanent	71,000 00
Pierson	1,000 00
Pease	717 41
Parker	1,528 00
Price	538 75
Quincy	95 00
Roberts	4,000 00
Rangoon	1,000 00
Rockwell	461 80
Rowland	263 95
Rogers, Kurnool (created during the year)	5,000 00
Sheldon	1,000 00
Swaim	10,000 00
Sweet	10,000 00
A Friend	1,000 00
Sheldon, C. (created during the year)	500 00
Tripp	1,226 05
Tag	829 66
Thompson	1,000 00
Toungoo	3,308 95
Thomas	3,500 00
Van Husen	2,000 00
Whiting	1,167 50
Warne	23,310 13
Ward (decrease during the year, \$7,000)	4,000 00
Wade Scholarship	1,638 75
Wormsley	5,000 00
Williams	500 00
Sundry Annuity Bond Accounts	\$471,991 44
	197,536 66
	\$669,528 10

E. P. COLEMAN,

Treasurer of the American Baptist Missionary Union.

MISSIONARY ROOMS, 2A BEACON STREET, BOSTON, MAY 11, 1894.

The Auditing Committee hereby certify that they have examined the cash book of the Treasurer each month during the past year, and have found the balances correct; the payments being properly vouched for. They have also examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSKOTT, }
 SIDNEY A. WILBUR, } *Auditing Committee.*

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION.

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CLASS I. TERM EXPIRES 1895.

Ministers.

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 Lemuel C. Barnes, Pittsburg, Penn.
 Henry F. Colby, D. D., Dayton, O.
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 Jacob S. Gubelmann, D. D., Rochester, N. Y.
 Sylvester Burnham, D. D., Hamilton, N. Y.
 Wallace H. Butrick, Albany, N. Y.
 Albert G. Lawson, D. D., Camden, N. J.
 W. C. P. Rhoades, D. D., Brooklyn, N. Y.
 F. J. Parry, Brattleboro, Vt.
 R. M. Luther, D. D., Newark, N. J.
 Claiborne A. Wooddy, Portland, Ore.
 D. W. Faunce, D. D., Pawtucket, R. I.

Z. Grenell, D. D., Detroit, Mich.
 David Downie, D. D., Nellore, India.
 William Papenhausen, Boston, Mass.

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 Edward Goodman, Chicago, Ill.
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 Isaac Carpenter, Omaha, Neb.

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Ministers.

W. T. Stott, D. D., Franklin, Ind.
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 H. M. King, D. D., Providence, R. I.
 W. T. Chase, D. D., Philadelphia, Penn.
 George C. Lorimer, D. D., Boston, Mass.
 E. M. Poteat, New Haven, Conn.
 Wayland Hoyt, D. D., Minneapolis, Minn.
 John Humpstone, D. D., Brooklyn, N. Y.
 B. L. Whitman, Waterville, Me.
 Edward Judson, D. D., New York, N. Y.
 H. H. Tilbe, Prome, Burma.
 C. H. Hobart, Oakland, Cal.
 E. H. E. Jameson, D. D., Detroit, Mich.

W. P. Walker, D. D., Huntington, W. Va.

Laymen.

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 C. W. Kingsley, Cambridge, Mass.
 Joseph A. Warren, Detroit, Mich.
 Churchill H. Cutting, Brooklyn, N. Y.
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 O. M. Wentworth, Boston, Mass.
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 Samuel Colgate, Orange, N. J.
 W. H. Hanchett, Milwaukee, Wis.
 M. S. Smalley, Hiawatha, Kan.

CLASS III. TERM EXPIRES 1897.

Ministers.

R. G. Seymour, D. D., Lowell, Mass.
 W. N. Clarke, D. D., Hamilton, N. Y.
 C. B. Crane, D. D., Concord, N. H.
 E. P. Tuller, Lawrence, Mass.
 C. R. Henderson, D. D., Chicago, Ill.
 J. F. Elder, D. D., Albany, N. Y.
 Byron A. Woods, Philadelphia, Penn.
 C. A. Cook, Bloomfield, N. J.
 A. C. Osborn, D. D., Albion, N. Y.
 M. H. Bixby, D. D., Providence, R. I.
 T. E. Vassar, D. D., Kansas City, Mo.
 C. A. Reese, Minneapolis, Minn.
 William M. Lawrence, D. D., Chicago, Ill.

E. E. Chivers, D. D., Buffalo, N. Y.
 H. L. Stetson, D. D., Des Moines, Ia.
 E. W. White, Milwaukee, Wis.

Laymen.

Julius J. Estey, Brattleboro, Vt.
 R. O. Fuller, Cambridge, Mass.
 Moses Giddings, Bangor, Me.
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 J. Buchanan, Trenton, N. J.
 S. W. Woodward, Washington, D. C.
 J. B. Thresher, Dayton, O.
 I. J. Dunn, Keene, N. H.
 George G. Dutcher, Brooklyn, N. Y.

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AUDITING COMMITTEE.

D. C. LINSKOTT, Esq.

SIDNEY A. WILBUR, Esq.

TRIENNIAL AND ANNUAL MEETINGS.

YEARS.	PLACES.	PREACHERS.	TEXTS.	RECEIPTS.
1814	Philadelphia, Penn.	Richard Furman, D.D., S.C.	Matt. xxviii. 20	\$2,099 25
1817	Philadelphia, Penn.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 61†
1820	Philadelphia, Penn.	O. B. Brown, D.C.	Acts xxviii. 15	45,929 28†
1823	Washington, D.C.	William Staughton, D.D., D.C.	Acts xxviii. 15	65,956 02†
1826	New York, N.Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827*	Hoston, Mass.	William Yates, India.	Phil. ii. 16	11,453 39
1829*	New York, N.Y.	William T. Brantley, Penn.	Mark xvi. 15	14,603 38
1829	Philadelphia, Penn.	Daniel Sharp, D.D., Mass.	An Address	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N.Y.	Ps. lxxvii. 1, 3	29,204 84
1831*	Providence, R.I.	R. Babcock, Jr., Mass.	Rom. viii. 13	22,825 19
1832	New York, N.Y.	F. Wayland, D.D., R.I.	1 John ii. 6	27,306 25
1832	Salem, Mass.	Baron Stow, Mass.	2 Cor. x. 15, 16	61,032 04†
1833*	New York, N.Y.	William R. Williams, N.Y.	Acts ix. 6	58,057 85
1834*	Richmond, Va.	S. H. Cone, N.Y.	Luke x. 2	56,167 33
1835	Hartford, Conn.	Elon Galusha, N.Y.	Ps. lxxii. 19	72,010 06
1837*	Philadelphia, Penn.	Charles G. Sommers, N.Y.	Acts xii. 24	80,420 19
1838	New York, N.Y.	Baron Stow, D.D., Mass.	Luke xxiv. 46, 47	109,135 21
1838	Philadelphia, Penn.	James B. Taylor, D.D., Va.	John iii. 8	65,761 55
1839*	New York, N.Y.	B. T. Welch, D.D., N.Y.	John xii. 32	83,841 02
1841	Baltimore, Md.	Richard Fuller, D.D., S.C.	Ps. lxxxvii. 7	52,137 10
1841*	New York, N.Y.	R. E. Pattison, D.D., R.I.	Col. i. 21	51,751 06
1843*	Albany, N.Y.	Pharcellus Church, N.Y.	1 Cor. i. 21	76,048 00
1844	Philadelphia, Penn.	S. W. Lynd, D.D., O.	1 Cor. i. 21	52,302 95
1844	Providence, R.I.	G. B. Ide, Penn.	1 Tim. i. 11	100,210 94
1845*	Brooklyn, N.Y.	G. W. Eaton, D.D., N.Y.	Matt. xxvii. 45, 51-53	85,487 24
1846	Cincinnati, O.	Baron Stow, D.D., Mass.	Gal. iii. 9	80,226 36
1847	Troy, N.Y.	J. N. Granger, R.I.	Phil. ii. 5	90,826 29
1848	Philadelphia, Penn.	M. J. Rhee, Del.	Matt. xx. 26-28	87,537 20
1850	Buffalo, N.Y.	E. L. Magoon, N.Y.	Acts xiii. 36	118,726 33
1850	Boston, Mass.	William Hague, D.D., N.J.	2 Thess. iii. 1	122,111 74
1851	Pittsburgh, Penn.	Velona R. Hotchkiss, N.Y.	1sa. xxiii. 20	132,762 17
1852	Albany, N.Y.	Robert Turnbull, D.D., Conn.	John xiv. 12	135,377 42
1853	Philadelphia, Penn.	Ezekiel G. Robinson, D.D., N.Y.	Eph. iii. 8, and 2 Cor. v. 14	113,547 43
1854	Chicago, Ill.	Edward Lathrop, D.D., N.Y.	Heb. xii. 28, 29	127,131 81
1855	New York, N.Y.	Robert W. Cushman, D.D., Mass.	Col. i. 28	111,288 27
1856	Boston, Mass.	Nathaniel Colver, O.	Rom. v. 3, 4	97,808 77
1857	Philadelphia, Penn.	William H. Shailer, D.D., Me.	John iv. 38	102,140 76
1859	New York, N.Y.	Silas Bailey, D.D., Ind.	Acts iv. 31, 32	132,426 22
1860	Cincinnati, O.	E. E. L. Taylor, D.D., N.Y.	1 Pet. ii. 17	84,333 93
1861	Brooklyn, N.Y.	C. W. Phelps, D.D., Conn.	1 Tim. iii. 16	85,192 26
1862	Providence, R.I.	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1863	Cleveland, O.	S. L. Caldwell, D.D., R.I.	Luke xvi. 31	125,012 61
1864	Philadelphia, Penn.	H. C. Fish, D.D., N.J.	Rev. xii. 16	152,685 00
1865	St. Louis, Mo.	H. G. Weston, D.D., N.Y.	2 Cor. v. 14	169,792 59
1866	Boston, Mass.	D. Read, LL.D., Ill.	Mark ix. 22, 23	189,844 25
1867	Chicago, Ill.	T. Armitage, D.D., N.Y.	Luke xxiv. 49	191,637 58
1868	New York, N.Y.	G. D. Boardman, D.D., Penn.	Eph. ii. 21	196,897 57
1869	Boston, Mass.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1870	Philadelphia, Penn.	S. R. Mason, D.D., Mass.	1 Cor. i. 22, and Rom. x. 14, 15	202,416 56
1871	Chicago, Ill.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	210,199 10
1872	New York, N.Y.	E. Dodge, D.D., N.Y.	1 Cor. xv. 25	216,100 70
1873	Albany, N.Y.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	261,530 91
1874	Washington, D.C.	Wayland Hoyt, Mass.	Num. xxiii. 23	241,970 64
1875	Philadelphia, Penn.	Lemuel Moss, D.D., Ind.	John x. 10	245,997 23
1876	Buffalo, N.Y.	Wayland Hoyt, D.D., N.Y.	Matt. xvi. 17, 18	225,723 97
1877	Providence, R.I.	S. Graves, D.D., Mich.	Ps. xc. 17	265,679 10
1878	Cleveland, O.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson		235,430 34
1879	Saratoga, N.Y.	A. H. Strong, D.D., N.Y.	Luke xv. 4	290,851 63
1880	Saratoga, N.Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	288,802 84
1881	Indianapolis, Ind.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	302,584 19
1882	New York, N.Y.	F. W. Bakeman, Mass.	John xviii. 18	307,195 04
1883	Saratoga, N.Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	325,527 21
1884	Detroit, Mich.	E. H. Johnson, D.D., Penn.	1 Tim. i. 15	362,026 50
1885	Saratoga, N.Y.	H. F. Colby, D.D., O.	Rom. x. 12	384,996 73
1886	Asbury Park, N.J.	Henry M. King, D.D., N.Y.	John xiv. 22	353,109 46
1887	Minneapolis, Minn.	W. T. Chase, D.D., Mass.	Luke x. 12	390,835 39
1888	Washington, D.C.	T. Edwin Brown, D.D., R.I.	2 Cor. v. 14, 15	398,145 86
1889	Boston, Mass.	Galusha Anderson, D.D., Ill.	Luke xix. 10	440,788 07
1890	Chicago, Ill.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	472,174 21
1891	Cincinnati, O.	Rev. C. J. Baldwin, O.	1 Cor. xii. 6	569,172 93
1892	Philadelphia, Pa.	Kerr B. Tupper, D.D., Colo.	Matt. xxvi. 8	766,782 95
1893	Denver, Colo.			465,943 73
1894	Saratoga, N. Y.			

* Board of Managers.

† Three years' receipts.

‡ Part of two years.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION,

BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March 31, 1894.

Abercrombie, Mary E.	Holloway, Rev. Thomas P.	Parsons, Rev. F. W., Ph. D.
Baldwin, William R.	Hassett, Richard B.	Peck, Miss Annie S.
Bellinger, Mrs. Caroline.	Holmes, Rev. Chesley,	Russell, Rev. W. G.
Chamberlin, Mrs. Caroline S.	Horn, Dea. O. P.	Rhodes, Leonard H.
Chamberlin, Mrs. Mary S.	Hyde, Mrs. Jessie A.	Rhodes, Edgar L.
Chamberlin, Willard D.	Jameson, Charles P.	Rice, Henry J.
Creighton, Eben.	Jeffrey, Charles L.	Roch, Rev. W. C., B. D.
Colman, Charles.	Kendall, Dea. A. M.	Swan, Mrs. Alma B.
Carver, Mrs. Alice M.	Kermott, Mrs. W. J.	Spratt, Orlando W.
Clarke, Mrs. W. L.	Kingsley, Rev. Albert E.	Simpson, Greenleaf W.
Cudworth, Miss Mary B.	Knapp, Rev. E. E.	Sample, Matilda A.
Davis, Dea. Levi.	Lawrence, Mrs. P. W.	Schumaker, Rev. T. E.
Donner, William B.	Locke, Rev. A.	Tinkham, Francis M.
Dean, Henry B.	Lloyd, Rev. Thomas A.	Tinkham, Frank L.
Damerel, John E.	Litchfield, James A.	Tompkins, Norman W.
Earle, Mrs. Dea. Edward B.	Lee, Daniel W.	Thorne, Thompson.
Flinn, M. Bonner, M. D.	McKinney, Henry Nelson.	Warren, Appleton Whitney.
Farquhar, Dea. Robert.	McKinney, Mrs. Lydia A.	Wance, W. C. E.
Fairbairn, Dea. T. T.	Miller, Miss Laura.	Whitney, Nathan H.
Gardiner, Rev. Eugene S.	Medbury, Hannah P.	West, Rev. Raymond.
Haskell, Rev. E. B.	Nash, Florence A.	Walling, Rev. William A.
Hurlbutt, Rev. W. H.	Osincup, Dr. F. A.	Wiggin, John W.
	Osincup, Mrs. Alma M.	Wedemeyer, Rev. W. G.
		Wellock, W. A.
		Webb, Rev. Robert L.

THE
BAPTIST
MISSIONARY MAGAZINE.

Vol. LXXV.—JULY, 1895.—No. 7.

EIGHTY-FIRST ANNIVERSARY OF THE AMERICAN BAPTIST
MISSIONARY UNION.

SARATOGA SPRINGS, N. Y., May 28, 1895.

The American Baptist Missionary Union held its eighty-first anniversary in the meeting house of the First Baptist Church, Saratoga Springs, at 10 o'clock, A. M., with President Augustus H. Strong, D. D., LL. D., of New York, in the chair. William Ashmore, D. D., of China, read selections of Scripture, and J. W. A. Stewart, D. D., of New York, offered prayer.

Rev. E. T. Hiscox of Saratoga Springs extended to the Union a cordial welcome in behalf of the Baptists of the place.

President Strong responded, and then addressed the Union as follows :—

Brethren of the Missionary Union: "The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but labor and sorrow, for it is soon gone and we fly away." Moses the man of God spoke truly of the individual human life; and the sore bereavements of the past few months have deeply impressed upon us the lesson. But corporate societies obey a different law. "As the days of a tree," lengthening out to a thousand years, "are the days of my people," saith the Lord. Our Missionary Union has passed fourscore, and celebrates now its eighty-first anniversary. No man now lives who participated in its founding. But the life of God was in it from the beginning, and because he lives it lives and will live also. It has survived the changes and dangers of another year. We have paid the expenses of the twelvemonth and have somewhat diminished the great debt with which we began. The tide has begun to turn, and we trust in God that the winter of commercial depression will soon be changed to glorious summer, and that we shall see the clouds that lowered upon our enterprises in the deep bosom of the ocean buried.

One year ago, in this very place, Dr. Gordon was with us and led us in our opening prayer. I cannot refrain from saying how much he was to me personally, and how much to the Missionary Union. Of him as truly as of John the Baptist it might be said: "There was a man sent from God whose name was" A. J. Gordon. He was a leader and inspirer and comforter of God's people, because he believed most profoundly in the leadership and inspiration and comfort of the Holy Ghost. And now that God has taken him from us, I can do you no better service than to draw your thoughts to that great theme which absorbed the last energies of his life. The administration of the saintliest man must cease, but the administration of the Holy Spirit abides. As two years ago I spoke to you

of "The Decrees of God the great Encouragement to Missions," and one year ago of "The Love of Christ the great Motive of Missions," so to-day I take for the subject of my last presidential address,—

The Holy Spirit the Great Power in Missions.

Who is the Holy Spirit? He is the third Person of the Blessed Trinity. In opposition to much of the false and pernicious teaching of our day, I emphasize the truth that the Holy Spirit is a person, not an influence—*some one*, and not *some thing*. I do not need to tell you that the tripersonality of the divine nature is essential to the life, communion, and blessedness of God. Because God is Father, Son, and Holy Spirit, he is independent of creation; He does not need the universe. The world has had a beginning; it is the work of His sovereignty and grace; but the Holy Spirit is eternal, and before the world was He existed, coequal with the Father and the Son. He is not only a person, but he is that person of the Godhead who comes nearest to us in our needs, who brings the Creator not only *to*, but *into*, the creature. He is personal Love in its tenderest form, and only when we appreciate the depths of our own ingratitude and his holy shrinking from our sin, can we understand "the love of the Spirit" that bears with our manifold provocations and still persists in his healing and purifying work. As Christ in the Garden of Gethsemane "began to be sorrowful and very troubled," so the Holy Spirit is sorrowful and very troubled at the ignoring, despising, resisting of his work, on the part of those whom he is trying to rescue from sin and to lead out into the activities of the Christian life. Multiply this experience by millions, and conceive how great must be the suffering and sorrow of the third person of the Trinity, as he struggles with the apathy and unbelief of the church, endeavors to replace the spirit of selfishness by the spirit of missions, and strives to turn the weakness of his people into power!

But though the Holy Spirit is the third person of the Trinity, he is more than this; he is also the spirit of the incarnate Christ. We cannot understand this without reflecting upon the nature of the change in Christ himself when he took upon him human flesh. Before his incarnation he was the Eternal Word of God, the Revealer of God in nature and in history. But when he was born of a virgin, he condensed his glory, so to speak, and manifested himself within the limits of humanity. What was before abstract and far away now became concrete and near. In Christ we see the Godhead in our own likeness, speaking to us with a brother's voice, and feeling for us with a brother's heart. Christ is now Son of Man as well as Son of God. And what I wish to say with regard to the Holy Spirit is, that he is the Spirit, not of the preincarnate but of the incarnate Christ, with just as much more power than he had before as Christ had more power after his incarnation.

The Holy Spirit had wrought in some measure before the incarnation, just as Christ had wrought. But as Christ, the Word of God, was abstract and hard to recognize, so the Spirit of Christ partook of the same disabilities. The Holy Spirit, who always manifests Christ, could in Old Testament times manifest only the divine side of Christ, because there was as yet no human side to manifest. But when Christ's person had become complete by taking humanity into its divinity, and when Christ's work had become complete by taking all our sins and penalties and bearing them for us, then the Holy Spirit, the Spirit of Christ, had more to manifest than he ever had before. From being the Spirit of God alone, he became the Spirit of the God-man, the Spirit of the incarnate Jesus, the revealer through all space and time of the humanity that had been taken up into the divinity.

We can understand now how it can be said in John's gospel that before the crucifixion and resurrection "the Spirit was not yet given"—or was not yet—"because Jesus was not yet glorified." The proper work of the Holy Spirit is to take of the things of Christ and show them to men. Until Christ's work was accomplished the Holy

Spirit had comparatively little to show. Not only was his influence limited in its degree, but it was also limited in its kind: the Holy Spirit as the Revealer of the incarnate Jesus did not as yet exist. We might illustrate this by the pride and joy of the mother in showing off her son: she can exhibit him after he has reached his majority and has education and character, as she never could when he was a babe in arms. One might even say that, while she was caring for him in his infancy, her time for showing him off had not yet come. The mother was not yet exhibitor. So the Holy Spirit could not exhibit Christ until there was a full-grown Christ to exhibit. While our Lord retained the form of a servant and was subject to the Holy Spirit here on earth, the Holy Spirit could not make him known, any more than the mother could publish abroad the greatness of her son, before the time of his greatness had come. But when Christ's humiliation was ended and his exaltation had begun, then the Holy Spirit's work could begin also. Only when the Savior was glorified in heaven, could the Spirit glorify him on earth.

But we must not separate the Spirit from Christ as if the two were independent of each other like Peter and Paul. The persons are one in essence. As the Father dwells in and reveals himself through the Son, so the Son dwells in and reveals himself through the Spirit. In the Holy Spirit we have Christ himself, no longer far away and unintelligible, but possessed of a human soul and touched with the feeling of our infirmities as he could never be if he had not passed through the temptation and the sorrow of an actual human life. The Holy Spirit is the same incarnate Christ now made omnipresent and omnipotent. You can appreciate how great a truth this is, when you remember the sorrow of the disciples at the taking from them of their Lord. To part with him, their teacher and helper, seemed to them to be the loss of all. How hard it was for them to realize that it was expedient for them that he should go away! Yet it was best for them to lose his visible, bodily presence, because only thus could they have his invisible spiritual omnipresence. Unless he went away in body, he could not send his Spirit. But if he departed from their eyes he could come into their hearts. Hence he can say indifferently, "I will send the Comforter," and "I will come unto you"; for the Comforter is only Christ in another, more spiritual, more universal form.

It was to educate the disciples to this faith in his invisible presence through the Holy Spirit that Jesus appeared to them so mysteriously in the upper chamber, on the way to Emmaus, by the seaside of Galilee. A moment ago he seemed absent, but now he is here, stretching out his hands in blessing. Has he come through the solid walls, or through the circumambient air? Ah, not so! The lesson to be learned is rather that he has been here all the while, and now he only manifests his presence. And the disciples do learn the lesson that, while seemingly absent, the Savior is ever present with them; while invisible, by the eye of faith he can be seen. The Holy Spirit is the incarnate Christ not only, but the incarnate Christ spiritualized, freed from all the limitations of space and time, no longer subject to the conditions of his humiliation, but omnipresent and glorified. While here on earth in human flesh he could heal the lepers and feed the hungry and raise the dead and walk the sea; but he could not be in two places at the same time, nor teach Peter in Galilee at the same time that he taught John at Jerusalem. Now, by his Holy Spirit, he can be present with the little knot of believers that worships in Swatow, at the same time that he meets with us here in Saratoga. And as the Holy Spirit is the omnipresent Christ, so he is the omnipotent Christ also, with every restraint upon his working removed, except the restraints of infinite wisdom and infinite love.

We begin to see the greatness of the Holy Spirit. And yet we shall not understand how great he is, unless we remember how great this Christ is who works through him. Jesus said that all power was committed to him in heaven and in earth. This means nothing less than that nature, with all her elements and laws, is under his control and manifests his will; that History, with all her vicissitudes, including the rise and fall of empires and civilizations, is the working out of his plan; and that the Church, with her witnessing for

the truth, her martyrdoms, her love and anguish for men's souls, her struggling after righteousness, is the engine by which he is setting up his kingdom. The incarnate Christ is now on the throne of the universe, and the hand that was nailed to the cross now holds the sceptre over all.

Who, then, is the Holy Spirit? He is the incarnate and divine Redeemer wielding all this infinite power, in the realm of spirit, and for spiritual ends. He is the organ of internal revelation, as Christ is the organ of external revelation. Just so far as Christ does anything for intelligent and moral beings he does it through the Holy Spirit. We can make no exceptions. As the Spirit of God in the beginning brooded over chaos and brought forth forms of life and beauty, so still he works in nature to complete and restore the creation which sin has marred; as he strove with men before the flood, so he strives with them all along the course of time, in every nation and in every conscience giving witness of Christ's law and grace; as with Noah and Abraham and Moses and David and Isaiah he renewed the heart by presenting the truth made known by the preincarnate Logos, so now he takes the clearer truth of Christ's incarnation and sacrifice and resurrection and makes it the means of establishing the kingdom of God in human hearts. Pentecost could come only after the Passover. The feast of jubilation and first fruits dated back to the other feast when the lamb was slain in every household. So Christ had first to die, before the Holy Spirit could show to John on Patmos the Lamb that had been slain, sitting upon the very throne of God and with all the crowns of the universe upon his brow. In other words, the Holy Spirit is the divine but incarnate Savior omnipresent and omnipotent to subdue to himself the hearts of earth's revolted millions and to go forth conquering and to conquer until every spiritual enemy has been put beneath his feet.

If what I have said is true, then I think we shall be obliged greatly to enlarge our ordinary conceptions of the power of the Holy Ghost. I think we cannot confine it, as we sometimes do, to the power exerted in the conversion of the individual, though that is its most common and impressive exhibition. There is a larger agency of the Spirit in the leavening of society, the shaping of public opinion, the raising of ethical standards, the quickening of the moral sense throughout whole communities and decades, throughout whole nations and ages. Just as there is a preliminary work in the individual which prepares the way for his regeneration, so there is a preliminary work in the masses of mankind that prepares the way for the coming of the kingdom; and this preliminary work is the work of the Holy Spirit, just as much as the work of consummation is.

There are times when financial depression is succeeded by a strange awe and expectation of the coming of God. There are times when the sudden solution of vexed problems of state when great public deliverances and great public judgments, are recognized even by ungodly men as due to the finger of God. Then it is the Holy Spirit that draws the curtain aside and lets men see the living God behind the wheels. In the movements and enterprises of the church there is a work of the Holy Spirit quite aside from his enlightening and sanctifying of individuals. At times a multitude of believers, widely separated from each other, seemed moved to pray for the removal of some mountain-like obstacle that prevents the progress of God's cause. Then slavery is abolished, walls of exclusion are broken down, civil reforms are instituted, great revivals of religion and great missionary efforts are inaugurated. And yet it is true that even these broad and general influences upon the heart of humanity and of the church are connected with renewals of single individuals, like the conversion of Paul, and these turnings of individuals become the means of turning whole communities.

Regeneration is a spiritual work, in the sense that it takes place in man's spiritual nature, is wrought by a spiritual Being, and makes use of spiritual means and agencies. The Holy Spirit changes men's natures by bringing truth to bear upon them—the truth with regard to their sin, with regard to Christ's salvation, with regard to God's

judgment. He convinces of sin, and of righteousness, and of judgment. As a flash of lightning shows the nightly wanderer that he is on the edge of a precipice when before he thought himself safe, so the Holy Spirit lights up all the heart's ungodliness and reveals its danger. As the rising sun discloses the glories of an Alpine landscape which the darkness has hidden, and shows snowy mountain and deep blue lake in all their beauty, so the Holy Spirit draws aside the veil of unbelief and enables the lost and helpless to perceive the divine compassion and the infinite sufficiency of Jesus Christ, the Savior of sinners. And then he convinces of judgment also—the certainty and awfulness of God's judgment against sin; the Holy Spirit teaches this, and enables the sinner to renounce sin utterly and thus to make the judgment of God his own.

So, while Christ is the Life, the Holy Spirit is the Life-giver. The Holy Spirit presents Christ to the soul, or, if you prefer the phrase, in and through the Holy Spirit, Christ comes to the soul and takes up his abode in it, makes it holy, gives it new views of truth and new power of will. Before the Holy Spirit began his work Christ was outside, and we looked upon him as a foreign, perhaps even as a distant, Redeemer. After the Holy Spirit has done his work, we have Christ within, the soul of our soul and the life of our life. A union is established between Christ and us, so that none can separate us from him or from his love. In fact, there is nothing more marked in the New Testament than the way in which Christ is identified with his body, the church, unless it be the way in which the Holy Spirit is identified with our spirits. The Holy Spirit so passes into our spirits that we are said to have the spirit of Christ, and it is sometimes difficult to tell whether our spirit or the divine Spirit is meant, the two are so merged the one in the other. All this renewing and transforming shows what power the Holy Spirit exercises. It is power compared with which the mightiest physical changes sink into insignificance. You can more easily create a world than recreate a soul. Only God can regenerate. It is only God, who caused the light to shine out of darkness at the beginning, that can shed abroad in a sinful soul the light of the knowledge of the glory of God in the face of Jesus Christ.

And yet physical images are employed to illustrate the Holy Spirit's power. His agency is compared to that of air, of water, and of fire, at their highest pitch of efficiency. Take the air, that is often so still and apparently impotent about us that we absolutely forget its existence. Would you believe that this air, when stirred, is capable of taking up cattle and carrying them half a mile over fences and trees? Would you believe that this air could absolutely prostrate the strongest houses, and even lay low the largest trees, cutting a clear swath for miles and miles through the forest? Yet the eastern tornado or the western cyclone is nothing but "wild air," as Helen Kellar beautifully said. So, in the ordinary quiet workings of the Holy Spirit, we get no idea of the mighty effects he is able to produce. The same divine Agent who comforts the sorrowing and speaks in whispers of peace to the heart of a child is able to come like a mighty rushing wind at Pentecost and in a single day convert three thousand unto God.

The agency of the Holy Spirit is compared to that of water. The rain is a symbol of his influence. Sometimes it is the gentle showers that water the mown grass and cause the thirsty field to revive. So the Holy Spirit encourages the believer whose earthly hopes have been cut down. But there are larger manifestations of his power. In this country and latitude we know little of what rain can accomplish. Years ago I was travelling in Palestine and happened to be caught in the last rain of the springtime, just before the long dry season from April to November set in. I had heard of rain coming down in the tropics in sheets and bucketsful, but I had never expected to see anything like it. But there, on the way from Carmel to Cæsarea, I had the experience. The water seemed to descend in masses. Those exposed to it were drenched as if they had been plunged into the sea. Then I understood what the Psalmist meant by "the river of God which is full of water": he meant the rain, that came down like floods from heaven. And then I understood the promise of Malachi: "Bring ye all the tithes into the storehouse, and prove me

now herewith, saith the Lord, if I will not open the windows of heaven and pour you out a blessing, so that there shall not be room to receive it." The opening of the windows of heaven is an allusion to the deluge of old; and the prophet assures us that, when God's people are faithful and put his promise to the test, the Holy Spirit, whose ordinary influences are so gentle, will descend like the floods of Noah, so that the fountains of the great deep are broken up, and rivers of blessing flow forth from God's sanctuary, to water the earth.

The agency of the Holy Spirit is compared to fire. The flame kindled in the heart by the blessed Spirit may be so slight and low that a single breath of coldness and opposition may suffice to quench it. But it may also become a consuming blaze that carries everything before it. It is only a match that sets the dry wood a-burning in the hunter's camp-fire, but that fire may spread till the whole forest for miles and miles is swept by the roaring flames. A kerosene lamp overturned is a little thing, but Chicago devoured by conflagration is the result; the greatest structures of wood and iron melt and crumble in that heat. So in the common operations of the Holy Spirit we get no conception of what the Spirit can do in melting hard hearts and in bringing to nothing the pride and opposition of men. How often has he swept whole communities with religious anxiety and zeal that could only be compared with fire from heaven! The college revivals, and the great awakenings on a larger scale which this country has witnessed in days gone by, are evidence that the Holy Spirit has a power beyond all our ordinary estimates. Why should we be so slow to believe in his power? Was Pentecost the limit of his working? What was Pentecost but the feast of firstfruits, the bringing in of the first few ripened ears of the mighty harvest? Shall we limit the harvest by the firstfruits, or think that the first ingathering is the greatest possible? Ah, no! Pentecost was but the beginning and the power of the Spirit of God will be fully seen, only when a nation is born in a day.

There is no measure of the Holy Spirit's power except the greatness of the Holy Spirit himself. The Holy Spirit is as great as Christ—in fact, he is Christ, not now absent but present, with us and with his church always even unto the end of the world, and all things in heaven and earth are given into his hand. And since Christ is God revealed, Deity manifested, Divinity brought down to our comprehension and engaged in the work of our salvation, the Holy Spirit is the same God in the hearts of believers and in pushing the conquests of Christ's kingdom in the world. Wherever God is by his omnipresence, there the Holy Spirit is, to make men will and do according to his will. And whatever God can do by his omnipotence in the spirits of men, that the Holy Spirit can do, to convert the world to Christ. Is the Holy Spirit equal to the work of missions? Ah, the Holy Spirit is God himself, engaged in this very work. More pervasive than electricity or magnetism, his power encircles the globe, and hence the touch of prayer in America can produce results in Africa or in Japan.

He is One, and he is Almighty. He can weave together all the prayers and all the labors of the Christian church into the complex structure of his kingdom, and he can make the least breath of desire, and the widow's mite of contribution, most potent agencies for the salvation of the world. All the wealth of Christendom is his, and he can prompt his people to use it. The storms of war and the oppositions of the nations are only surface movements of the great sea of humanity, beneath which the vast ocean of God's Spirit is ever resting and waiting, with power to bring the waves to calm or to drive them with one consent to engulf and overwhelm the shore. And the day shall come when, in answer to his people's prayers and through their very efforts, this ocean-like Spirit shall show his power, and the work of a thousand years shall be done in one day. Men may fail and be discouraged, but the mighty Spirit of God shall not fail nor be discouraged, till he has set judgment in the earth, and the kingdoms of this world have become the kingdoms of our God and of his Christ.

"It is the mistake and disaster of the Christian world that effects are sought instead of

causes." These weighty words of a recent writer have deeply impressed me. I wish to apply them to the subject of missions. The Holy Spirit is the one and only power in missions, and to expect success in missions, while we ignore the Holy Spirit, is to look for an effect without a cause. How evident it is that this great Agent, this Renewer of hearts, this Regenerator of the world, has been largely neglected and ignored! We have been trying to carry on missions without the Spirit of missions. We have trusted our own wisdom, instead of trusting him. We have invoked earthly helps, instead of invoking the Helper, the Advocate, who has been called to this work by God. And so our zeal has slackened, and our faith has grown weak, and our love has become cold. Neither faith nor love will survive, if hope does not go with them. We cannot do this work ourselves, and when we lose sight of the Holy Spirit, Christian activity dwindles and dies.

The success of missions is dependent upon our recognition of the Spirit of missions. The conversion of the world must be preceded by new faith in him who effects conversion. The Holy Spirit will show his greatest power only when the church seeks his power. The Spirit of missions is also the Spirit of prayer. How may we secure the power of the Holy Spirit in missions and in prayer? Ah, we cannot pray that he will take to himself his great power and reign supreme in the world, until we ourselves admit him to complete dominion in our hearts and lives. So long as we are full of other things that he abhors—our own selfish plans, our impure desires, our worldly ambitions—he will not work in us that mighty praying, that mighty effort, that mighty sacrifice, that alone will save the world. You might put a corked bottle under Niagara, but you could never fill it. The flood of spiritual influence may be descending like Niagara, but the love of sin may completely prevent it from entering our souls. Let us open our hearts then that we may receive. Let us put away the evil that offends God and prevents him from doing his work in us. Let us ask for his coming and indwelling. Let us take him, by the act of our wills, once more to be our Lord.

On his last birthday but one, Livingston wrote: "My Jesus, my King, my Life, my All, I again dedicate my whole self to thee." No wonder that he died on his knees, with his face buried in his hands, praying for the regeneration of Africa. The Spirit of missions is also the spirit of consecration. He prompts to various kinds of service. He puts it into the heart of one to say: "Here am I, send me!" He moves another to say: "The half of my goods I give, to send the gospel across the sea!" He impels still another to spend days and nights in prayer for the conversion of Madras, or for the spiritual revolutionizing of New York.

Brethren, we are responsible for the bringing of the world to God, because we have this connection and partnership with the Spirit of God. It is not so much a question of giving, as it is a question of receiving. The Savior even now utters his command as he did in the company of those disciples on the evening of his resurrection. "Receive ye—take ye—the Holy Ghost!" he says to each one of us. It is not a passive *receiving*, but an active *taking* that is required of us, and we must take the offered gift by the exercise of our own faith and our own wills. Shall we thus take the Holy Spirit to-day—the Spirit of missions, the Spirit of power? May God the Father grant it! May Christ the Son bestow it! May the Holy Spirit himself vouchsafe it! Then from us who are gathered here, though of ourselves we are hard and dry as rocks in the desert, shall flow rivers of living water like that which sprang forth at the touch of Moses' rod. Then from us who are gathered here shall be set in motion divine influences, which shall flow like ocean-tides around the world, until every land shall be bathed in their flood and the knowledge of the Lord shall fill the earth as the waters cover the sea!

Prayer was offered by Prof. J. S. Giblemann, D. D., New York.

The audience then sang Rev. Dr. A. J. Gordon's hymn, "O Holy Ghost; arise," after which the president announced the following committees:—

On Arrangements.—T. T. Chambers, New York; J. W. T. Boothe, Massachusetts; E. S. Stilwell, Ohio; Z. Grenell, Michigan; E. S. Wilkinson, Massachusetts; C. H. Cutting, New York.

On Enrolment.—M. F. Negus, New York; I. W. Grimes, Massachusetts; R. L. Halsey, Japan; F. Peterson, Minnesota; I. B. Mower, Maine; W. Calley, Massachusetts.

On Place and Preacher.—B. O. True, New York; J. H. Mason, Connecticut; D. C. Linscott, Massachusetts; J. F. Elder, New York; I. W. Carpenter, Nebraska; O. A. Barker, Massachusetts.

On Finance.—J. J. Estey, Vermont; E. Levering, Maryland; J. L. Howard, Connecticut; C. H. Banes, Pennsylvania; C. H. Moulton, Massachusetts; A. J. Fox, Michigan; Joseph Wilder, New York; George F. Harwood, Massachusetts; H. W. Sherwin, Ohio; C. W. Kingsley, Massachusetts.

On Nominations.—A. C. Osborn, New York; W. B. Sears, Massachusetts; A. G. Upham, Ohio; G. W. Swinburne, Rhode Island; E. Rowell, Maine; E. M. Poteat, Connecticut; R. B. Tozer, Vermont; W. H. Eaton, New Hampshire; A. G. Lawson, New Jersey; W. T. Stott, Indiana; A. W. Downing, Massachusetts; W. H. Clarke, New York; G. W. Lasher, Ohio; A. W. Clarke, Nebraska; J. D. Herr, Connecticut; T. D. Anderson, Rhode Island; I. S. Tompkins, Minnesota; J. A. Johnston, Michigan; T. Johnson, Burma.

H. C. Mabie, D. D., presented the report of the Executive Committee with reference to the work of the Home Department of the Union.

S. W. Duncan, D. D., presented that part of the report of the Executive Committee referring to the work of the Foreign Department.

It was ordered that the report be accepted and placed on file.

Secretary Duncan read a supplemental report with reference to the establishment of a Baptist mission in Jerusalem under the direction of Rev. A. Ben-Oliel.

Every year your Committee receives requests to take up new mission enterprises more or less promising. These requests, in view of the vast area already covered by the missions of the Union, and the constantly increasing demands which they are making, it has seemed proper to decline without serious consideration. Within the past few weeks, however, an application has been made to the Executive Committee of more than ordinary significance. Such importance, indeed, was attached to this, growing out of the position and qualifications of the missionary making the application, the location of the mission itself, its future prospects and its intimate relation to the fulfilment of Divine prophecy and to those interpretations of the Sacred Word to which we as a Christian denomination are committed, as to demand for it special attention.

Many, if not all, have heard of the Christian Union Mission of Rev. Abraham Ben-Oliel in the city of Jerusalem. Since 1890, he and his devoted wife and daughters have labored in the Holy City with rare self-denial and devotion, sustained in part by the freewill offerings of Christians of different names, and by such scant family means as were at his command. Within the past two years, as it appears, through the teachings of the Divine Word, without other intervention than the Holy Spirit, these servants of God have been led to the acceptance of views held in common with Baptists.

Under date of April 11, Mr. Ben-Oliel was moved to address a letter to Dr. Mabie announcing this fact, and making overtures for the coöperation of the Missionary Union in carrying forward the work he had successfully begun. Accompanying the letter were numerous reports of the mission, and other testimonies to the value of the work that had been done. Before an answer could be returned to Mr. Ben-Oliel requesting further details, and reminding him of the embarrassment of considering his application while he

was the accredited representative of others, another letter was received from him under date of April 24, enclosing a copy of the following letter to Rev. Joseph Cunningham, correspondent for the Jewish Committee of the Presbyterian Churches of England:

Jerusalem, April 23, 1895.

The Rev. J. Cunningham, M. D.

My dear Mr. Cunningham: I was glad to gather from the religious press that the Lord has sent to the Presbyterian Church in England some liberal donations for its missionary enterprises; and as this will probably incline your Jewish Committee to favor the desire of yourself and other of its members to take up this mission in the Holy City, or to take a more active part in its support, it becomes my duty, to spare you and other dear friends disappointment, to say that last Sabbath morning I preached a memorial sermon for dear, lamented Rev. A. J. Gordon, D. D., of Boston, U. S. A., and made public the conviction which has been deepening in my mind with regard to the mode of baptism, which, I presume, would render coöperation in this mission inadmissible to your Committee. In the United States I heard of Presbyterian churches where it is left optional to the candidates for baptism; which is more than I could do; and I very recently refused to baptize a young lady, at her mother's request, otherwise than by immersion, for I now firmly believe that βαπτίζω means immersion, dipping. A Presbyterian minister from the United States, present at the service, told me at the close, "He wished there had been some Baptist minister when he went to the Jordan to immerse him in that Sacred stream." I offered to go with him and do so, but he was bound to proceed North with his party on the morrow.

You know, my dear sir, that when I left England for Rome, in January, 1884, the London Presbytery gave me a letter of transfer to any Presbytery abroad I might wish to join; but there was none in Rome, nor is there one in Palestine. It is now, therefore, eleven years I have been in the East, and there is no need, or call, for any kind of resignation. I shall ever remember your kindly friendship and your interest in this mission with gratitude and esteem; and wishing you every blessing and success in your ministry, believe me, my dear Mr. Cunningham,

Yours cordially in the Lord, A. BEN-OLIEL.

With regard to this communication, Mr. Ben-Oliel writes:

"I wrote you a long letter on the 11th inst., and after prayerful consideration I felt that a pledge of my sincerity was due to your Board and therefore, without waiting for any reply I wrote enclosed letter to my correspondent in the Jewish Committee of the Presbyterian churches of England, thereby dissolving all connection with the Presbyterian churches."

For a clearer apprehension of this question a brief account of Mr. Ben-Oliel and his labors are essential. Mr. Ben-Oliel was born at Tangiers, Empire of Morocco, in 1826 and according to custom attended the Rabbinic Schools, learning Spanish at home, Arabic in the streets, and Hebrew and Chaldee at school. He read the New Testament for the first time at the age of eighteen, and though his father took it away from him it made a deep impression upon his mind. Two years later, through the study of "Pilgrim's Progress" and "Keith on Prophecy," he became converted to Christianity and at once resolved to preach the gospel to his people. He went to England, was baptized, and while pursuing his theological studies in 1848 was sent out by the British Society for the Propagation of the Gospel among the Jews, to Gibraltar and North Africa.

On Nov. 10, 1852, he was ordained to the ministry at Orange Street Chapel, London, by twelve ministers, representing different evangelical denominations, and in December, 1869, was recognized by the Presbytery of Edinburgh as a member and ordained missionary of that church. He planted the Church of Scotland's Missions at Salonica and Smyrna, and under the United Presbyterian church of Scotland worked in Spain, and among the Jews and Spaniards in Oran and Algeria. In 1883 he was appointed to labor among the Jews in Rome, as a missionary of the British Society for the Propagation of the Gospel among the Jews, and in 1887 was sent by this Society to Jaffa, with the purpose of making this a stepping-stone to a mission in Jerusalem. From 1887 to 1890 Mr. Ben-Oliel remained at Jaffa, the Lord giving him large access to the Jews. His face, however, was steadfastly set toward Jerusalem, and when in 1890, the Society could no

longer maintain the mission at Jaffa, on account of a large deficit in its funds, he resolved in obedience to what seemed the clearest intimations of the Divine will, to go up to Jerusalem, relying for support in his work for Israel, upon him who had said, "Lo I am with you all the days." Since August, 1890, the work has been a Christian Union Mission, supported only by freewill offerings. The work has been prospered beyond expectation. It has been among those most difficult to reach—the rabbis and high-class learned Jews. These come in large numbers, attracted at first by the fact that a man belonging to one of their prominent families and as learned as they, could be a Christian, and then continue to come because interested in his exposition of prophecy.

The testimonies to Mr. Ben-Oliel's work in Jerusalem are numerous and come from well-known ministers and laymen in Great Britain and America. Time forbids any extended quotations from these, but we beg your indulgence in citing these significant words from R. Scott Moncrief, Esq., Commissioner to Jerusalem of the Society for the relief of Persecuted Jews, who, during the past three years, has spent twelve months in the city of Jerusalem:

"I may state here that I am not a missionary, and had no connection with any missionary society or mission work when I was at Jerusalem, though I was in heartfelt sympathy with every one of the devoted men and women whom I found engaged in the work referred to. Amongst these (and without any disparagement of the others) I heard of no one and knew of no one so specially fitted by his training, his experience and his learning for dealing with the Jews, and especially with their rabbis and educated men, as the Rev. A. Ben-Oliel, and I have reason to believe that no missionary in Jerusalem found such access to and acceptance with the learned men of the Jews in Jerusalem as he did. For this he had special qualifications in his great linguistic attainments, but more especially in his knowledge of Judeo-Spanish, his own mother tongue, as it is that of probably one-third of the 40,000 Jewish inhabitants of Jerusalem. And he was the only missionary when I was there (as far as I could learn) able to converse as a master of that language, with the very large number of Jews who speak it, and very few of whom, comparatively, can speak any other tongue. On more than one occasion I have found in his house a large company of Jews, amongst whom he sat expounding the Scriptures, 'opening and alleging that Christ must have suffered and risen again, and that this Jesus whom he preached to them is Christ!' And I know as a winner of souls, Mr. Ben-Oliel has not labored in vain. Most cordially therefore, do I recommend him and his work to the prayerful sympathy and hearty support of all who desire to see Jews brought to a saving knowledge of 'this Jesus who is Christ!'"

Mr. Ben-Oliel has a noble helper in his devoted wife, who has been richly blessed in her work for Jewish women, in her mothers meetings, and in her visitations among the poor. Besides his two daughters are true workers together with God, "that Israel may be saved." Miss Florence is an angel of mercy among the Hebrew girls, especially the poor, holding weekly meetings, in which prayer, expositions of Scripture texts, hymns of praise to Christ, and the teaching of needle work, all have their proper place. She has been heard with delight in many of our prominent Baptist churches in this country, as well as in those of other denominations, as she has pleaded the cause of her people. During her last visit to this country she was baptized by Dr. Gordon, in Clarendon Street church. Miss Evangeline has also been efficient in many ways in connection with the mission. She has been during a portion of the past winter in Dr. Gordon's training school, but has now returned to Jerusalem to give her entire time to the work. A son, Herbert, has a fine command of the Hebrew, and is now in McMaster University, at Toronto, preparing himself to return to Palestine as a medical missionary.

Our own beloved Dr. Gordon was deeply interested in Mr. Ben-Oliel and his mission; he was in constant correspondence with him, and among his latest contributions to the press, was the publication of a pamphlet in vindication of this devoted brother, against certain

criticisms purporting to have been made by a former United States Consul at Jerusalem.

From all the statements available to us, then, it would appear that there are in Jerusalem at the present time 40,000 Jews, or about as many as first returned from the Babylonian captivity with Zerubbabel; that there in all Palestine about 100,000 Jews, a number which according to the *New York Sun* will be swelled to 1,000,000 within the next decade, if the present rate of emigration continues; that the Hebrew has become a living language among the Jews in Jerusalem, and that they can practically be reached only in this tongue—there are two papers published weekly in this language which have a large circulation; that the prevailing dialect is the Judeo-Spanish, Mr. Ben-Oliel's mother tongue, and he is really the only missionary of evangelical Protestants working there—or was a year ago—who is able to preach the gospel in this dialect or effectively communicate with the people; and that the annual expenditures for the mission thus far have not exceeded the sum of \$4,000.

It also appears that while Roman Catholics and Greeks, French and Russians, Armenians and Copts, Syrians and Abyssinians, Mohammedans and Jews are superabundantly supplied with religious edifices in Jerusalem, the evangelical churches of Christendom, i. e., the non-liturgical churches, those that lay the main stress upon the transforming of the inward life according to the teachings of the New Testament rather than upon outward forms, possess not a single foot of ground for any religious purpose whatever in Jerusalem.

These and kindred facts have appealed powerfully to the Executive Committee. They have been led by these to seriously raise the question, whether in the providence of God the hour has not struck for American Baptists, who maintain in their primitive simplicity and integrity the ordinances of the gospel, to plant the banner of Immanuel on the very spot where, on the day of Pentecost, the church was born, and in that city that has been consecrated forever by the footsteps of the Son of God.

The call of this man of undaunted faith, of sincere piety, of high scholarly attainments, of rare tact in winning the love and confidence of his brethren according to the flesh, this Hebrew of the Hebrews, to dissolve his connection, for conscience' sake, with all those to whom he has hitherto looked for support, and all without the slightest knowledge or intimation of what the issue might be, and to join himself to the family of Christ to which we belong, seems to the Executive Committee akin to that call which came to Adoniram Judson in mid-ocean, out of which American Baptist missions under God took their rise.

As they, under the Constitution of the Union, have no power to establish new missions without instruction from the Union or the Board of Managers, they do now with one voice refer this momentous question to the Union for such action upon it as shall be deemed wise and fitting, with earnest supplications that God may direct your decisions concerning his ancient people, "to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promise; whose are the fathers, and of whom, as concerning the flesh Christ came, who is over all, God blessed for ever more. Amen."

After remarks by R. B. Hull, D. D., New York, R. G. Seymour, D. D., Massachusetts, H. L. Wayland, D. D., Pennsylvania, and Rev. D. D. MacLaurin, New York, the supplemental report was referred to the following committee: M. H. Bixby, D. D., Rhode Island; H. F. Colby, D. D., Ohio; J. A. McElwain, Massachusetts; W. A. Stevens, D. D., New York; R. B. Hull, D. D., New York; George Brooks, Massachusetts; G. W. Tapley, Massachusetts.

E. P. Coleman, Treasurer of the Union, presented an abstract of his report.

Adjourned after prayer by Rev. J. A. McElwain, Massachusetts.

TUESDAY AFTERNOON.

The Union reassembled at 2.30 o'clock. Prayer was offered by B. A. Greene, D. D., Massachusetts.

The first part of the afternoon was devoted to a service in memory of A. J. Gordon, D. D. Secretary Duncan read the tribute to Dr. Gordon included in the report of the Executive Committee and prepared by Honorary Secretary Murdock. Mrs. Abby Clark-Ford, organist of the Clarendon Street Church, Boston, gave the history of Dr. Gordon's hymn (Coronation Hymnal 339), "We'll say good morning in glory." The hymn was then sung by Mrs. Ford, the audience joining in the chorus.

Prayer was then offered by Henry M. King, D. D., Rhode Island, and George Dana Boardman, D. D., Pennsylvania, and the memorial service was closed with the hymn of which the music is by Dr. Gordon, "My Jesus, I love thee."

Rev. W. H. Butrick, New York, presented the report of the committee appointed by the Union last year to consider the question of the relationship between the Missionary Union and the several Woman's Foreign Missionary Societies, etc.

At the annual meeting of the Union one year ago the report of the Executive Committee discussed at some length the question of "the relations between the treasuries of the Missionary Union proper and the various Women's Missionary Societies, East and West." At the request of several of the prominent friends and supporters of the Union the following resolution was offered:

"Resolved, That a committee be appointed by the Chair to consider the whole question of the relationship between the Missionary Union and the several Woman's Foreign Missionary societies, including the principles on which the several societies should receive their proportionate share of moneys contributed to foreign missions; said committee to report at the next annual meeting of the Union."

The resolution was adopted and the following persons were appointed on the committee: Rev. Wallace H. Butrick of Albany, N. Y.; Rev. Henry M. King, D. D., of Providence, R. I.; Mr. Chester W. Kingsley of Boston, Mass.; Mr. Edward Goodman of Chicago, Ill.; Mrs. E. R. Stilwell of Dayton, O.; Mrs. Robert Harris of New York City; and Mrs. C. F. Tolman of Chicago, Ill.

The committee has not enjoyed the counsels of Mr. Goodman and Mrs. Harris. Mr. Goodman has suffered for some months with an affliction of the eyes, and Mrs. Harris has been in Europe since December last. In view of her protracted absence from the country, Mrs. Harris offered to retire from the committee, and Mrs. Alvah Hovey of Newton Centre, Mass., was appointed in her place by President Strong of the Union.

The committee has limited its inquiry and recommendations to the relations of the several societies in the home departments of their work. It has been thought not best to extend our inquiry to the relations of the societies in the foreign department, since in this department the work is fully under the direction and control of the Executive Committee of the Union, as will appear later in this report.

With the consent and approval of the other members of this committee, the chairman has corresponded somewhat extensively with many persons prominently identified with

the work of our Foreign Missionary Societies. In addition to this he has visited Dayton, O., Chicago, Rochester, Philadelphia, Brooklyn, New York City, Providence and Boston, where he has conferred with the members of this committee, with general and local officers and members of the Executive Boards of the Woman's societies, East and West, with the officers of the Union and the members of the Executive Committee and Board of Managers of the same, with missionaries, pastors, and other friends and supporters of our foreign missionary enterprise.

The report of your committee includes:

1. A brief account of the origin and development of the several Woman's Foreign Missionary societies, whose relation to the Union we have been instructed to consider.
2. A statement of the existing relations between the Union and the several Woman's societies as defined in their Constitutions and By-laws.
3. A statement of some of the reasons that have led the way to our recommendations, and of certain other reasons that have limited or excluded other proposed recommendations.
4. Recommendations looking to a closer union of men and women in the management and furtherance of our whole foreign missionary enterprise.

The Woman's Foreign Missionary Societies did not come into being from any desire on the part of the women of our churches to have a society of their own. They were organized in response to earnest and repeated appeals from the missionaries of the Union, and in particular from the wives of missionaries, who were convinced that the Christian women in America could do and ought to do a great and important work for the women and girls in foreign lands.

The following is quoted from a published statement of the Woman's Society made in 1878:

First Steps.

The friends who received these appeals found, on consulting other sisters in the churches, that the Lord was guiding their minds in the same direction, and awakening similar convictions as to the duty of the Baptist women of America toward their Christian and heathen sisters in foreign lands. Consequently, on the 28th of February, 1871, eleven ladies of the Baptist church in Newton Centre, Mass., met "for the purpose of forming a Woman's Missionary Society for the benefit of women in heathen lands, to act through and in connection with the American Baptist Missionary Union." After a free consultation, officers were appointed; and the secretary was requested to draft a constitution, and "to present a circular suitable to be sent to various churches, to interest the women in the work for missions."

At the next meeting, March 7, the following circular was adopted:

"In view of the very little which the American Baptist Missionary Union has been able thus far to do for the education of woman at its various stations; of the insufficient funds at its command for prosecuting this work; of the successful beginning which it has made of it at several stations; of the desire of its Executive Committee to do everything possible for the elevation of woman as well as man; of its readiness to employ Christian women so far as practicable in this work; of the urgent need of more laborers at all our stations and in the regions beyond; and of our own duty to coöperate more fully in this great work, — we believe the time has come for us to form a Society or Societies for the special purpose of aiding our Missionary Union to do more for the heathen and Christian women in the stations under its care.

"All ladies who are interested in our foreign missions are therefore invited to meet in the chapel of Clarendon Street Baptist Church, on Monday, April 3, at 3 o'clock P. M., to consider the propriety of forming a general Woman's Missionary Society."

A committee was appointed "to send this circular to other churches, and do what else may seem wise to interest them in this object." The circular was accordingly sent to all the pastors in the Boston North and South Associations; and before the day appointed for meeting, many of the pastors' wives and other ladies in and near Boston were visited and consulted in regard to the proposed movement. Almost all were found ready to join cordially and actively in the work.

On the 3d of April, 1871, about two hundred ladies met in the vestry of the Clarendon Street church. The Constitution which had been drawn up was presented; and, after consultation, the Woman's Baptist Missionary Society was formally organized.

This was the beginning. In the same year a similar society of women was organized in the West with headquarters at Chicago, and some years later the societies of California and of Oregon were organized, the great distance of the Pacific States from the headquarters of the older societies rendering such a course desirable and even necessary.

The necessary limit of this report forbids any detailed and adequate recital of the steps which have led on to the present position and importance of these societies. Suffice it to say that under the wise leadership and consecrated labors of the women of our churches these societies have reached a position of prominence and efficiency not second to any missionary societies in the Christian world. Their combined annual receipts approach \$150,000; they support 113 laborers on the foreign field in addition to native Bible women and teachers; they have prepared and published missionary literature of great and permanent value; they have educated a whole generation of our children and youth in foreign missions; they have interested the women of our churches in Christian missions by establishing women's circles, by associational and district meetings, and by the spread of missionary information; they maintain the "Home for the Children of Missionaries" at Newton Centre, Mass., a similar "Home" in Chicago, and a third in California, and a home for missionary candidates at Newton Centre; they have constantly appropriated considerable sums of money for the support of the Missionary Union work not regularly assigned to them and over which they have no control,—during the fiscal year ending in April, 1894, one of these societies paid the large sum \$30,866.90 for distinctively Missionary Union work, and a similar amount this year; and most important and valuable of all, their distinctive work has developed and trained a large number of intelligent and consecrated women who are in every way prepared to take their places with men in the management and administration of our educational and missionary affairs.

In view of these facts your committee are unwilling to suggest any action by the Union that shall limit the work or impair the efficiency of these societies. It is our conviction that the distinctive work of these societies should be continued and heartily encouraged in both the home and foreign departments.

II.

The following additional extract from the statement made by the Woman's Baptist Foreign Missionary Society in 1878 defines and explains their

Relations to the Missionary Union.

It was strongly felt that for the sake of economy, of harmony and of efficiency, this Society must not seek to act independently of the Missionary Union, but must be auxiliary to it. Before the meeting at which the Society was formed, the subject was presented to the Executive Committee of the Union; and they were requested to state some principles on which wise and harmonious relations could be based. A minute was adopted by them, defining the relations which have thus far existed, the wisdom of which every year's experience has made more evident. This paper suggested that the Woman's Society leave the direct appointment and distribution of all laborers, the fixing of their salaries, the appropriation of funds for their support, and the direction of their work in foreign fields, where it now is—in the hands of this Committee (viz., the Executive Committee); adopting for itself the no less important task of awakening, by suitable means, a missionary spirit in the women of our churches, and of inducing them to contribute regularly to its treasury for the support of female (or other) laborers in the foreign field, who seek especially the religious, the mental and the social elevation of women.

Of the practical working of these principles, we may say, that all missionaries to be supported by the Woman's Society first present themselves to its Board of Directors for examination, and if found satisfactory, are by that Board recommended to the Executive Committee for appointment. . . . The assignment of these missionaries to their fields of labor, the appropriating of funds for their support, and the direction of their work, are subjects of free and constant consultation between the officers of the Union and of the Woman's Society. . . . The Woman's Society intends its work to be always subordinate and supplementary to that of the Union.

The constitutions of the several Woman's Societies are identical save in certain neces-

sary details, and, it should be added, were prepared by the Executive Committee of the Missionary Union. Following are the clauses in their Constitution defining their relations to the Union:

I. This association shall be called the Woman's Baptist Foreign Missionary Society.

II. The leading object of this Society shall be the Christianization of women in foreign lands.

III. This object it shall seek to accomplish, as far as possible, by furnishing support, through the American Baptist Missionary Union, to Christian women employed by said Union as missionaries, native teachers, or Bible-readers, together with the facilities needed for their work; such laborers being recommended by this Society.

VIII. It shall be the duty of the Board of Directors to devise and use means for diffusing missionary intelligence among the women of the churches, in order to awaken a deeper interest in the special work of the Society, and to secure funds for the accomplishment of that work; also to seek out and recommend to the Executive Committee of the Missionary Union suitable women for missionaries, to designate the particular use to be made of its funds by the Union, and to do all other business which may be necessary to carry out the purpose of the Society. This Board shall meet as often as once a month, and five of its members shall be a quorum.

The above extracts show that in the direction and control of the work on the foreign field the several Woman's Societies are strictly auxiliary to the Missionary Union. It should be said that the Officers and Executive Committee of the Union unanimously testify that the Officers and Executive Boards of the Woman's Societies in every way maintain the integrity of their auxiliary relationship.

If in any way the funds that should naturally go to the treasury of the Missionary Union have been diverted to the treasuries of the Woman's Societies, it has been in violation of the explicit and repeated instructions of the Officers and Executive Boards of the Woman's Societies, and where attention has been called to such diversion of funds said Officers and Boards have been prompt to make every reasonable effort to rectify the mistake. At the rooms in Boston it is the uniform practice of the Officers of the Woman's Society to confer with the Officers and Executive Committee of the Union concerning all important matters affecting the home department of their work, and the same spirit prevails in the Societies of the West.

III.

Your committee's report seeks to correct a widely prevailing impression that the Union is a society of men only. It is often spoken of, even by those who know better, as "the men's society." The larger part of the constituency of the Union are women, and in many churches a majority of those who contribute to the funds of the Union are women. Under the existing constitution of the Union women are eligible to membership in the Board of Managers and, indeed, to any office or appointment within the gift of the Union. They are delegates from our churches to the annual meetings of the Union, many of them are life members of the Union, and they have the right to vote on all matters that come before the meetings of the Union for discussion and decision. These facts should be understood and universally recognized. In the Missionary Union as in the church and kingdom of Christ, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female." It will be seen that our report includes a recommendation that the Union recognize the fact that it is a society of men *and* women by placing women on its Board of Managers.

The resolution calling for the appointment of this committee contained the following clause: "including the principles on which the several societies should receive their proportionate share of moneys contributed to foreign missions."

This important matter has received our careful consideration. Among others, two proposed plans have received the special attention of the committee. It has been proposed that we ask the Union to endorse the existing agreement between the several

secretaries, to wit, that the Union receive all moneys contributed by the churches as such, by the young people's societies, excepting "Juniors," and by the Sunday-schools, excepting Primary departments; and that the Woman's Societies receive all moneys contributed by woman's circles, girls' mission bands, "Junior" young people's societies, and Primary departments of Sunday-schools. While we approve of this agreement as a satisfactory arrangement for the present, we do not think it best for the Union to adopt it as a permanent policy. Its continuance may safely be left to the wisdom of the several secretaries.

Another plan regarding the treasuries and collecting agencies has also received careful attention. It has been proposed that the several treasuries be united and that hereafter we have one treasurer and one treasury. Under this arrangement all moneys received for foreign missions would go into a common treasury, and churches would collect missionary funds in any way or ways they might deem best. Of the total amount thus received a certain proportion would be set aside for the distinctive work of the Woman's Societies, the precise amount of such proportion to be determined by conference between the Executive Committee of the Union and the Executive Boards of the several Woman's Societies, and to be based on the needs of the whole foreign field as shown by the reports and requisitions of the representatives of the several societies on the foreign field.

In connection with this proposal it should be noted that at their annual meeting, held in April of this year, the Woman's Baptist Foreign Missionary Society of Ohio recommended a union of the treasuries as soon as it may properly be accomplished.

The advantages and disadvantages of this proposed readjustment have been considered with great care by your committee, and have been submitted to many friends and supporters of the several societies. We feel convinced that a present attempt to establish such a union of the treasuries would work confusion and not harmony. Such a plan may be practicable in the future but manifestly is not practicable now.

We are confident, however, that the adoption by the Union of the recommendations which this committee have to offer will relieve the larger part of the difficulties connected with the soliciting and collecting of funds for the several societies, and that such difficulties as may remain after the recommendations go into effect may be safely left to the wisdom of the future.

Of the many excellent features of the work of the Woman's Societies, among the most valuable is the establishing of missionary circles in all the churches. In this way the responsibility for cultivating and maintaining the missionary spirit in the churches is placed where it belongs—on the members of the churches themselves. Such interest is therefore not dependent on the occasional visit of a representative of the central society, or the more or less uncertain interest of the pastor of the church. The interest in missions is perennial and growing. It is the conviction of your committee that missionary committees, composed of men and women, should be appointed in all the churches for missionary education and the collection of missionary funds, with whom the officers and representatives of the societies may have frequent and regular communication. The connection of the Union with the churches is now almost entirely through the pastors. Pastors, alas! are not always zealous supporters of the missionary cause, and, besides, as is well known, their terms of office are often of brief duration. It is therefore of obvious importance that our missionary societies should have direct communication with missionary committees whom the churches shall annually appoint. The great object in this recommendation is not to relieve the pastor of his personal responsibility, but to secure a channel of constant communication between the churches and the societies which are the agents of the churches in the prosecution of missionary work.

One other recommendation of the committee requires a word of explanation. It has been proposed that we recommend the election of women to membership in the Executive Committee of the Union. After careful consideration of this proposal we are not prepared

to recommend its adoption. We hope that our request for the appointment of a committee to give further consideration to this proposed action may be adopted by the Union.

IV.

In view of the foregoing statement we offer the following

Recommendations.

1. That a fair proportion of women be elected to membership in the Board of Managers of the Missionary Union; that in the proposed revised constitution of the Union in the section providing for a Board of Managers, clause 7, following the words "not more than two thirds of whom shall be ministers of the Gospel" there be added *and not less than one fifth of whom shall be women*, and that following the words, "The President, the two Vice-Presidents, and the Recording Secretary, *ex officio*" there be added *the Presidents of the Four Woman's Missionary Societies, viz., the Woman's Baptist Foreign Missionary Society, the Woman's Baptist Foreign Missionary Society of the West, the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.*

2. That the Executive Committee of the Missionary Union recommend to every church to form a Missionary Committee, to be composed of men and women, who shall have for their work the education of the people in missions, the dissemination of missionary information, and the collection of missionary funds, and that the representatives of the Union take all possible measures to keep in regular and frequent communication with such committees.

That the Board of Managers of the Missionary Union be authorized to appoint a special committee to confer with committees which we request may be appointed by the Executive Boards of the Woman's Societies, to consider the question of the election of women to the Executive Committee of the Union, and any other matters affecting the relations of the several Woman's Societies to the Missionary Union, said committee to report at the next annual meeting.

Respectfully submitted.

WALLACE H. BUTRICK,
HENRY M. KING,
C. W. KINGSLEY,
MRS. E. R. STILWELL,
MRS. C. F. TOLMAN,
by Mrs. E. R. Stilwell,
MRS. ALVAH HOVEY,

Committee.

Saratoga Springs, May 28, 1895.

It was ordered that the recommendations of the committee be taken up *seriatim*.

After remarks by H. F. Colby, D. D., Ohio, W. C. P. Rhoades, New York, J. Forester, New York, L. Halsey, D. D., New York, O. O. Fletcher, D. D., New York, the first recommendation was unanimously adopted.

The second recommendation was unanimously adopted without discussion.

The discussion of the third recommendation was opened by J. W. A. Stewart, D. D., New York, who said that the Union, to be consistent, having admitted women to the Board of Managers, should also place women on the Executive Committee.

Honorary Secretary Murdock said the Union was proceeding very rapidly on a very important matter, and moved that the recommendation be indefinitely postponed.

T. J. Morgan, New York, Secretary of the American Baptist Home Mission Society, suggested that the action of the Union would determine the policy of the denomination in all of our societies.

H. M. King, D. D., Rhode Island, said the women shrink from the added responsibility proposed. They say they now have all the responsibility they wish to carry. Let the matter rest as the committee have recommended.

Others participating in the discussion were L. Moss, D. D., New Jersey; L. M. S. Haynes, D. D., New York; George C. Lorimer, D. D., Massachusetts; L. C. Barnes, D. D., Pennsylvania; A. C. Osborn, D. D., New York and E. H. E. Jameson, D. D., Michigan.

Dr. Murdock withdrew his motion to indefinitely postpone, and the third recommendation was unanimously adopted.

After further discussion, in which N. E. Wood, D. D., Massachusetts, L. Moss, D. D., New Jersey, E. T. Hiscox, D. D., New York, Mrs. L. C. Barnes, Pennsylvania, R. G. Seymour, D. D., Massachusetts, A. S. Hobart, D. D., New York, Alvah Hovey, D. D., Massachusetts, Hon. C. W. Kingsley, Massachusetts, W. N. Clarke, D. D., New York, and Rev. W. H. Butrick, New York, the report as a whole was unanimously adopted.

Adjourned after prayer by L. Moss, D. D., New Jersey.

TUESDAY EVENING.

The Union reassembled at 7.30 P. M. The Scriptures were read by Rev. J. B. Marsh, Rhode Island, and prayer was offered by Rev. E. P. Tuller, Massachusetts.

The evening was devoted to addresses by Rev. Thomas Moody, of Irebu on the Congo; Rev. G. N. Thomssen of the Telugu Mission; and Rev. D. D. MacLaurin, of Michigan. After a few added words by Rev. W. E. Witter, of Iowa, the evening session was closed with prayer by George Bullen, D. D., of Massachusetts.

WEDNESDAY MORNING, MAY 29.

There was an interesting young people's service at 8.30, conducted by E. E. Chivers, D. D., of New York.

The Union reassembled at 10 o'clock. The Scriptures were read by Rev. F. T. Latham, of New York, and prayer was offered by Rev. Dr. Chivers.

President Strong announced the death of Hon. E. C. Fitz, of Massachusetts, and J. N. Murdock, D. D., Honorary Secretary of the Union, paid a fitting tribute to Mr. Fitz's memory. He also referred to the death of Mrs. Sarah A. Arnold, widow of A. N. Arnold, D. D., a former missionary to Greece.

J. N. Murdock, D. D., presented the following minute :—

The American Baptist Missionary Union, convened in annual meeting, hereby expresses its condemnation and abhorrence of the atrocities perpetuated by the authorities of Turkey in Armenia in the indiscriminate slaughter of thousands of men, women and children in forms of nameless barbarity, equalled only by the ferocity of savage wild beasts, and we urgently call upon the English people and the British government to enforce the terms of the Treaty of Berlin in favor of the Christian population of Turkey, which terms England undertook to guarantee. We would also respectfully urge our own government to use its good offices in securing this important result.

Dr. H. L. Wayland, of Pennsylvania, favored the adoption of this minute, and L. Moss, D. D., of New Jersey, suggested that it be transmitted by the officers of the Union to our own government, and the British department of foreign affairs; and it was so ordered.

Rev. W. E. Witter, of Iowa, offered prayer in behalf of the persecuted Armenians, and also the Stundists and Jews of Russia.

Rev. Dr. Henry F. Colby, of Ohio, presented the report of the special committee on self-support in our mission fields :—

Your committee, appointed to consider the progress made by our missions in the matter of self-support and the desirableness of further advances in that direction, respectfully submit the following:—

The inquiry which we have been directed to make is manifestly one of the greatest practical importance. The Lord of missions expects his stewards not only to be zealous and wise; not only to seek his glory but to seek it in the most aggressive and effective way. The slow progress made toward self-support by many missions, conducted by different denominations, has been awakening of late serious consideration. Has the amount of expenditure from this country on missions long established been consistent with our duty to "the regions beyond"? Has the distribution of funds been so economically made as to go the farthest in developing the native churches and making them centres of light and power? Have these not sometimes been financially aided to such a degree as to retard their spiritual growth? These questions are receiving much attention from the "Conference of the Officers and Representatives of Foreign Mission Boards and Societies." Steps have been taken by that Conference looking to more complete returns of statistics from all the fields and to some agreements as to policy and rules so as to secure harmony of action in this matter. Modern methods of doing business emphasize the necessity of economy in missionary management. Modern facilities for travel are bringing our missions more and more under the scrutiny of visitors, and a protracted period of financial depression is forcing these questions upon our Executive Committee and upon our missionaries abroad. Perhaps we shall find that in this way God is using some of the trials of his servants, in their work for him, to work out much greater good. The agitation of this subject, however, affords no excuse for narrowness or parsimony on the part of the churches in this country. It is in order that they may be encouraged to make much larger offerings, by the assurance that these will be most wisely spent, and not to sanction any withholding of the Lord's money, that such inquiries as that now before us should be entertained.

Let us turn first to the statistics! Let us compare those published in the report of the Union for 1884 with those printed ten years later, in 1894. By dividing the amounts of money, which the Christians in the different missions are reported to have contributed, by the number of church members, we can obtain *the number of cents given, on an average, per member*. A comparison of these figures, carefully made from the two reports, ought to

show whether or not progress has been made toward self-support in the ten years. We present the following table of results:

	1884.	1894.
All Burma gave	108 cents per member.	155 cents per member.

This indicates an increase towards self-support of nearly one half. Now taking seven of the oldest and largest missions in Burma, we have:

	1884.	1894.
Rangoon	21 cents per member.	158 cents per member.
Moulmein	34 " " "	139 " " "
Tavoy	33 " " "	105 " " "
Henzada	165 " " "	182 " " "
Toungoo	90 " " "	77 " " "
Shwegyin	107 " " "	163 " " "
Bassein	175 " " "	169 " " "

It will be observed that in most of these cases the figures show most gratifying advances. In Rangoon the increase was nearly eightfold; in Moulmein, fourfold; in Tavoy, threefold (and this, although the number of members in Tavoy had decreased, through the emigration of Karens to other parts of Burma and from other causes, from 1,202 to 1,019).

There was an increase in all of the seven missions, except Toungoo and Bassein. In Toungoo, a decrease of thirteen cents per member; in Bassein, a decrease of six cents per member. But it must be remembered that it was about the time of the first date chosen by us that the Bassein Karens raised very large amounts for special purposes, particularly 50,000 rupees for the Ko-thah-byu Memorial Hall. If we would leave that out of the account, there would doubtless be shown a large advance in the percentage per member in this mission also. Even according to our figures, it gave in 1894 the largest number of cents per member of any of the seven missions here mentioned except Henzada, which had risen from 165 cents to 182 cents, per member.

Let us remember also with gratitude the splendid example which, in the matter of self-support, was early set by the Bassein mission under the guidance of the Missionary Abbott and which has been maintained by his collaborators and successors. In 1848 when they reported thirty-six churches, 4,341 members in Bassein and Arakan besides 5,124 unbaptized Christians, there were expended, upon all these, of money from America, aside from the missionary's salary, only 300 rupees. Every one of their chapels had been built by themselves. In that year also, the ordained native preachers relinquished the pittance previously donated by the Missionary Union for their support. They adopted the watchword, "Native pastors to be supported by native churches"; and for forty-five years they have taken no backward step from that position. In 1851 they organized their own Home Mission Society, maintaining native itinerant evangelists and sending some of their own number to distant parts to preach the gospel. In 1854, they resolved they would ask no more money from America, except for books and schools and, of course, the salaries of the American missionaries. Thus, in nineteen years from the time when they first heard of Christ, they were ready to undertake the entire support of native preaching in fifty churches and among the heathen around them; and since then, they have built and endowed their fine educational institution. This case has attracted the attention and the praise of the friends of missions of all denominations, and the figures which we have just given, showing the offerings of these and other Christians in Burma for 1894, are surely occasion for devout congratulation.

Mr. W. Henry Grant of the Presbyterian Board of Missions, commenting at the recent Conference upon the statistics which had been received said: "Perhaps the first on the list is the magnificent showing of the Burma Missions of the Baptist Missionary Union. The

deductions from such returns as these would naturally be that self-supporting churches are possible in all mission fields, as the Burmans [I suppose he meant chiefly the Karens of Burma] cannot be considered of all people either the most industrious or peculiarly affluent."

Returning now to our figures:

	1884.	1894.
Assam gave.....	11 cents per member.	33 cents per member.

A threefold increase!

	1884.	1894.
The Chinese gave.....	15 cents per member.	28 cents per member.

Nearly double!

Remember that in China the converts are relatively poorer than in Burma. Dr. Ashmore also tells us that many of the Chinese support their preachers directly, by contributions which are not reported. If we knew the value of these, it would enlarge the figures here given.

	1884.	1894.
The Telugus.....	8 cents a member.	3 cents per member.

This of course, looks like a great decline. But we must remember that the recent vast ingatherings on this field were chiefly from extremely poor people. We are also informed that the Telugu Christians contribute to the support of their preachers and teachers largely in kind (in rice, etc.), and that the value of these gifts is not really known. From the few instances where they have been reported, it is thought at the Missionary Rooms in Boston that, if they were fully reckoned in, it would be found that the Telugu Christians really give about 100 cents a member, which in the circumstances is very encouraging.

	1884.	1894.
Japan reported.....	75 cents per member.	32 cents per member.

Why should the converts from that people give only one half as much per member as the people in Burma? And why should there be such an apparent falling back from what they did give? There may be explanations of this, but it would seem that the Japanese converts, with all their zeal, have not been forward in the matter of giving. We are told that the missionaries are trying to rectify this, and that the report this year is better.

	1884.	1894.
Sweden.....	214 cents per member.	309 cents per member.
Germany, Russia and Denmark.....	278 cents per member.	277 cents per member.

In this last case the large increase in numbers has been from the poorer people. We can compare the statistics of the new missions on the Congo in Africa, for four years only.

	1890.	1894.
They reported.....	19 cents a member.	40 cents a member.

Now, let us take another line of inquiry. Has there been a growth in the proportion of self-supporting churches to the whole number of churches on these foreign fields? In all Burma the self-supporting churches increased from less than one half of the whole number in 1884 to three-fifths in 1894. (It is better still in 1895.) In Rangoon from 80 in 96 churches, to 103 in 110. In Moulmein, from 1 in 19, to 16 in 19. In Bassein, from 93 in 94 churches, to 124 in 125. In Henzada, from 6 in 59, to 27 in 52. In Assam, from 0 in 29, to 17 in 32. On these fields, at least, there was great growth in this regard.

Again: let us ask, what was the ratio in 1884 between the contributions on the foreign fields and the money spent on them from America, and was there an increase in this respect in 1894?

1884.				1894.			
All Burma gave \$1 to \$4.44 from America.				\$1 to \$3.44 from America.			
Rangoon	"	1	" 47.63	"	"	1	" 3.14
Moulmein	"	1	" 37.73	"	"	1	" 8.27
Tavoy	"	1	" 20.24	"	"	1	" 3.91
Shwegyin	"	1	" 2.42	"	"	1	" 1.30
Assam	"	1	" 107.51	"	"	1	" 36.62
Chinese	"	1	" 172.39	"	"	1	" 173.27
Japan	"	1	" 104.32	"	"	1	" 68.85

It will be observed that, according to the reports, there is a great increase in the ratio of native contributions to the amount sent from this country in all these missions except those among the Chinese, where there has been a small decrease. Bassein gave \$1 to \$.77 sent from this country in 1884 (about the time they built the Ko-thah-byu Memorial Hall), but \$1 to \$1.24 in 1894. Similar but smaller drops in the ratio of native to American contributions in the case of Henzada and Toungoo are explained by special outlays for schools and houses paid by the Executive Committee at the end of the decade. We must remember also that more money must always be sent from America in proportion to native contributions in the case of a young mission, than in the case of an old one. Land has to be bought and buildings erected, besides missionaries' salaries paid, with little return at first. The poverty of recent converts from heathenism, affecting the figures in proportion to their numbers, has also to be taken into account.

The accuracy of such tables as we here present is also impaired by the incompleteness of the statistics as they are gathered from the missionaries. They were much more full at the end of the decade than at its beginning, and even then they were not without some omissions as to the contributions of the natives. If we had received a report of all the moneys raised in Burma and Assam, for example, in 1884, it would perhaps cut down the large apparent advances shown, in comparison, in 1894. As regards particular missions our figures are thus subject more or less to correction, but we see no reason why they may not be regarded in the main as reliable. There have certainly been great advances, for which we ought to thank God.

Now, in order that the good beginning so nobly made in several of our missions, may become characteristic of all, and that the progress everywhere may be more rapid toward self-support, *what must be done?* Your Committee suggests:

First: That the true aim of foreign missions must be clearly discerned and constantly emphasized. This is not simply the conversion of men and women by American agencies. If it were, the missionaries might well be disheartened. But it is the planting in every land of native churches, rooted in their own soil, self-supporting and reproductive. It is possible that simple evangelization may be carried on faster at first if this true aim receives little attention, but in that case the Christian religion will still be a sort of exotic plant, carried in flower-pots as it were, to cheer many homes, but never fully naturalized, never really planted and fruitful. The great hope for any land is not in continued mission work from abroad, but in the direct ministrations of native churches they have learned to stand alone. The first disciples must, of course, be made by missionaries, and a native ministry must be trained up. But that ministry should be supported by the people themselves. The missionaries should realize and constantly explain that they are only a transient means for getting Christianity started in the land. As truly adapted to that land as to any other, it is then to grow and multiply by its own inherent life. It is a banyan tree which reaches its branches outward and downward to find new places from which it may spring and spread. This is what the apostles expected of the churches they founded. A few visits to confirm their faith, the ordination of suitable elders, a few epistles; and then self-expansion without aid, while the founders went further on. It is hostile to this true idea of the growth of Christ's kingdom that native

Christians should be allowed to expect their American brethren to do anything whatever for them that they can do for themselves. Churches that are more or less aided by the Union must be constantly reminded that they have not reached their maturity. They must support their own means of grace and be personal witnesses for Christ, if they would prevent their unbelieving countrymen from despising their religion as a merely foreign one and charging their pastors with being merely "the hired men of the missionary." By releasing more and more of the American appropriations, and in due time by their own gifts, they must share with us the responsibility of sending the light to those who are still in utter darkness.

Second: Along with the constant inculcation of these principles, there should be a *modification of that excessive and sentimental pity* which is apt to be felt for the poor converts from heathenism when they are contemplated from the point of view of American civilization. Living in what we know seems great luxury to them, we may be tempted to say, "How can we press these humble toilers to give anything?" But we must remember the simple scale of living to which they have been accustomed, and that it is only *proportionate* giving that is urged. We must remember how much their heathen religion formerly cost them. Facts seem to prove that the burdens which these converts need to take up, come far short of those which they lay down. It is estimated, for example, that average low-caste heathen families in Southern India devote not less than two dollars a year to purely religious expenditure. Moreover, it is not desirable that native preachers should live on a higher scale than the most prospered of their congregations. In some cases by the aid they have received, they have been lifted, it is said, far above them. It is too much to expect of human nature that the churches will do their best in supporting their pastor, or that pastors themselves will so train their churches, if they have access to the missionary treasury. They must be told how Christianity in America built itself up without any considerable financial aid from other lands; how the fathers in our ministry shared the poverty of their people and eked out a living by personal toil, and how a large part of the money that is now sent from America is the accumulated offerings of those in humble circumstances. Too much help weakens character, especially when that help comes from those to whom no personal service can be rendered in return. Self-support means self-respect and self-development in the churches; but, as Dr. Mabie has pithily said, "To pamper the young convert is to poison his blood."

Third: Emphasis must be put upon *the extreme simplicity of the essentials of church life*. We are to plant in foreign soil the seeds, not the fruits of Christianity. We must discriminate between our religion and the accidents with which we are accustomed in America to associate it. It is not essential to a living and propagating church that it should have American architecture, American schools, American comforts. A church may be fashioned on the New Testament plan and be spiritually self-supporting although it is able to raise very little money or none whatever. A little band of believers can keep itself alive and useful if it will foster a spirit of mutual edification and will accept the able leadership of the most competent one in its own circle. If it cannot have a simple building of native style specially to worship in, it can be a church in a man's house, as in apostolic days. We must accept the principle that the gospel and the church can live and grow anywhere where men can live. We must also believe the assertion that "With rare exceptions a body of converts in any land will be able to support all of their number who give credible evidence of a divine call to the exclusive work of the ministry in comfort equal to their own average of comfort." In some foreign missions (we hope not to any large extent in our own), the mistake has been made of erecting too expensive buildings, introducing too many American customs and adopting a scale of expenditure which the people themselves cannot be expected ever to assume and maintain. This, of course, awakens wonder in their minds, diverts their attention from the simple spiritual essentials of church life, discourages self-support and produces the impression that there are unlimited resources in America to draw from.

Fourth: It must be remembered that *self-direction*, to a large extent, and *self-support must go together*. The source of authority must be the base of supplies. If the preacher is not elected by the church but appointed by the missionary, then, the church will think, the missionary can take care of him. If the pastor is dependent upon the missionary and not upon his church, then he is apt to be too independent of his church and not anxious enough to build it up. We would commend the practice of the missionary's recognizing the autonomy of every church, however feeble, fostering its wisdom but never superseding its action nor ignoring the leadership of its pastor.

Fifth: The practice of some churches and missionary bands in this country of *contributing money designated for the support of native pastors on the foreign field should be discouraged*, unless it is clearly understood that such designation is merely suggestive and not imperative. Contributions should be sent to the treasury as much as possible without designation. The Executive Committee should be left free to spend all the money for the fostering, not the hindrance, of self-support abroad.

Finally: In those lands where the people are very poor some forms of *industrial education* ought to be maintained in connection with the mission schools, that the converts may be qualified to earn a better living. Is not this quite as important as for them to study arithmetic or geography? We are glad to note that in some places this instruction is successfully carried on, notably on the Congo and among the Telugus. Of course it must ever be kept subordinate to evangelization and religious development, but it is surely a legitimate method of helping those Christians to help Christ's cause.

Your committee feel that a fresh assertion of these principles by some action of the Union at this anniversary may be helpful to a large number of our missionaries who desire such an endorsement of their course. And, while we seek to apply these ideas abroad, let us all remember that there is also splendid opportunity for the application of some of them to our church life at home! Thou who sayest that the convert from heathenism or from some corruption of Christianity ought to give liberally to support the means of grace, to magnify the spiritual above the material and to extend the Redeemer's kingdom, *wilt thou not do the same?*

HENRY F. COLBY,
W. A. STEVENS,
JAMES L. HOWARD,
F. W. BAKEMAN,
Committee.

T. Johnson, M. D., and Rev. A. V. B. Crumb, of Burma, and Rev. G. N. Thomssen, of India, referred to the progress of self-support in their respective fields of labor.

The report was adopted and the matter of publishing the report in tract form for circulation among our home churches was referred to the Executive Committee after a discussion in which Henry M. King, D. D., of Rhode Island, Secretary Duncan, Rev. M. C. Mason, of Assam, and L. Moss, D. D., of New Jersey, participated.

Rev. G. N. Thomssen, of India, offered the following resolution, which was adopted:—

Resolved, That the Missionary Union recommend and urge in our respective missions, where they do not at present exist, the formation of home mission societies, in order that lessons of self-support may be brought home to all the native converts, and the work of evangelizing their own countrymen be more enthusiastically prosecuted by the Christians in their respective countries.

George Bullen, D. D., of Massachusetts, presented the report of the committee on revision of the Constitution.

The committee appointed at the annual meeting of the Missionary Union in 1893 "to consider what, if any, changes are needed in the Constitution of the Union, the Board, or the Executive Committee, to make the missionary work more effective," would report that the first meeting of the committee was held at the rooms of the Missionary Union in Boston on Aug. 25, 1893. At this meeting, after discussion, it was resolved to send out a circular inviting the opinion of various persons of six plans suggested for modifying the Constitution regarding the Board of Managers and the Executive Committee. Copies of this circular were sent to the officers of the Union, the members of the Board of Managers, the District Secretaries of the Union, the editors of all denominational papers on the home field of the Union, the presidents and professors in Baptist theological seminaries, the residents of our colleges, and to various other persons of influence in our denomination.

Replies were received from forty-six persons; and the plan which received the approval of the largest number was that which, after mature consideration, was adopted by the committee, and is set forth, with some modifications, in the recommendations which follow.

Other meetings were held by the committee, in Boston on April 11, 1894, and in Saratoga Springs, two sessions on May 24, 1894, to perfect the details of its report. The committee also met the Board of Managers on Friday, May 25, when the proposed amendments to the Constitution were submitted to and considered by the Board in a special meeting called for that purpose. Two meetings were held on May 28 and 29, 1894, the whole subject having been referred back to the committee for certain changes, and a final meeting was held on Monday evening, May 27, 1895.

Aside from verbal alterations which do not essentially change the provisions of the Constitution, the changes recommended by the committee are as follows:—

1. To the first article,

a. To allow churches to appoint annual members above the first two for each one hundred dollars contributed instead of for each two hundred dollars. The purpose of this is to increase the representation from the churches in the annual meetings of the Union.

b. To provide that no person shall be a member of the Union or vote in the meetings who is not a member in good standing of a regular Baptist church.

c. To place the meeting of the Board of Managers on the first day of the annual meeting.

The alterations to the first Article of the Constitution necessary to make these changes are as follows:—

(1) In section 3, omit the words "the membership of", transpose the last paragraph to be the second, and omit the words, "shall be members of the Union in virtue of their office." In the second paragraph omit the word "the" before "life members," and for all the words after "life members" substitute the words, "and honorary life members." In the third paragraph change the word "fund" to "funds", after the words "amount to" insert the words "more than", strike out the words "a second annual member and", change the word "two" to "one," and strike out the words "and any individual may constitute himself, by the payment of one hundred dollars, a member for one year." In the fourth paragraph omit the words "or church." In the fifth paragraph change the word "be" to "become", for the words "honorary member for life" and "honorary member" substitute the words "honorary life member", and omit the words "and a member in good standing of a regular Baptist church." Add a new paragraph, "But no person shall vote in the Union who is not a member in good standing in a regular Baptist church."

The section will then read:—

3. The Union shall be composed as follows:—

All missionaries of the Union during their term of service.

All life members and honorary life members.

Any regular Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.

Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries may appoint one annual member for every one hundred dollars paid during the preceding year through the Treasurer of the Union.

Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.

But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.

(2) In section 4 for the word "At", the first word in the third line, substitute the words "On the first day of"; for the words "one third" substitute the word "members"; change "the" to "a", and after "Board of Managers" add the words, "as hereinafter provided."

The section will then read:—

The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary, and members of a Board of Managers as hereinafter provided.

2. To the second Article of the Constitution, referring to Board of Managers:—

a. To make the President, Vice-Presidents, and Recording Secretary of the Union, members of the Board of Managers *ex officio*.

b. To provide that three members of the Executive Committee shall be members of the Board of Managers; also the Presidents of the four Woman's Societies, members *ex officio*.

c. To place the annual meeting of the Board of Managers on the evening of the first day of the annual meeting of the Union.

d. To increase the members of the Executive Committee to fifteen, to be divided into three classes, one class to be chosen annually, two thirds of the committee to be residents of Boston or vicinity.

e. To provide for the calling of special meetings of the Board of Managers by the Chairman on the request of fifteen members.

The alterations to the second Article of the Constitution necessary to make these changes are as follows:—

In section 7 for the words "consist of", substitute the words "be composed as follows": begin a new paragraph with the word "seventy-five"; for "persons" read "elective members"; for the words "one-third of whom" substitute the words "of whom not more than three-fifths"; strike out the words "at least", also the word "not" before the words "be ministers"; after the words "of the gospel" add the words, "and not less than one-fifth shall be women"; for the words "said Board shall" substitute the words "these members to"; omit the word "and" after the word "classes"; after the words "one class" change the word "shall" to "to"; also before the word "places" change the word "their" to "its"; change the word "places" to "place"; add the words "the same proportionate limitations to be applied to the several classes"; and omit the words "The members whose terms of service shall thus expire shall be reëligible." Add as a new paragraph, "The President, the two Vice-Presidents, and the Recording Secretary of the Union, *ex officio*." "Three members of the Executive Committee to be chosen as hereinafter provided." Also add as a new paragraph, "The Presidents *ex officio* of the following societies: the Woman's Baptist Foreign Missionary Society, the Woman's Baptist Foreign Missionary Society of the West, the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon."

The section will then read:—

7. The Board of Managers shall be composed as follows:

Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes, one class to go out of office at each annual meeting, and its place to be supplied by a new election; the same proportionate limitations to be applied to the several classes.

The President, the two Vice-Presidents, and the Recording Secretary of the Union *ex officio*.

Three members of the Executive Committee to be chosen as hereinafter provided.

The Presidents *ex officio* of the following societies: The Woman's Baptist Foreign Missionary Society, the Woman's Baptist Foreign Missionary Society of the West, the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.

Strike out all of section 8 and make it read:—

8. Immediately after the adoption of this amended Constitution and each year thereafter, on the evening of the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for the term of one year, the second class for the term of two years and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.

In section 10 change the word "their" to "its", and after the words "are required" insert the words, "or by the Chairman of the Board upon the written request of fifteen members."

Section 10 will then read:—

10. Special meetings of the Board may be called by the Executive Committee, whenever, in its judgment, such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meetings shall be sent, at least thirty days prior, to every member of the Board.

3. To the eleventh section of the Constitution:—

a. To authorize the Executive Committee to choose three of its members, one from each class, to serve on the Board of Managers.

b. To fix the quorum of the Executive Committee at seven.

Strike out section 11 and make it read:—

11. The Executive Committee shall hold its meetings at such times and places as it may appoint; shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.

4. In article 12, the second paragraph, the second line, change "their" to "its"; change the word "they" to "it" in the third, fourth and sixth lines.

5. In article 13, in the first line, change the word "its" to "the" and the word "their" to "its"; in the second line change the word "their" to "its" and the word "plan" to "plans"; change the word "their" to "its" in the third and fifth lines.

6. In article 14 change the word "seven" to the word "twelve."

7. In article 15 for the words "the Corresponding" substitute the word "a"; after the word "Secretary" insert the word "the"; after the word "or" insert the word "either."

8. In article 23, add the words "and voting" at the end of the article.

GEORGE BULLEN,
ALBERT G. LAWSON,
J. F. ELDER,
HENRY F. COLBY,
HENRY M. KING,
E. F. MERRIAM,
JAMES L. HOWARD,

Committee.

Saratoga Springs, May 29, 1895.

The Board of Managers hereby recommend the adoption by the Union of the following alterations of the Constitution as submitted by the special committee on the revision of that instrument.

M. H. BIXBY,

Recording Secretary.

It was voted to consider the alterations article by article. This was done. A few changes were suggested by members of the Union, but they were not approved, and the several articles were adopted as amended in the report, and then the report as a whole was adopted.

Henry M. King, D. D., of Rhode Island, proposed the following amendment to article III., section 14, of the constitution, viz., to add after the words, "The Executive Committee shall have power," the words "by a vote of a majority of its number to suspend and."

In accordance with a provision of the constitution this amendment was laid over to the next annual meeting of the Union for action.

Adjourned after prayer by A. G. Lawson, D. D., of New Jersey.

WEDNESDAY AFTERNOON.

The Union reassembled at 2.50. Prayer was offered by Rev. Cortland Myers, of New York.

The first part of the afternoon was devoted to addresses from missionaries, viz., Rev. R. L. Halsey, of Japan, Rev. Walter Bushell, of Burma, Rev. F. P. Sutherland, of Burma, and Rev. M. C. Mason, of Assam.

Prayer was offered by D. W. Faunce, D. D., of Rhode Island.

M. H. Bixby, D. D., of Rhode Island, presented the report of the special committee to whom was referred the supplemental report of the Executive Committee.

Your committee to whom was referred the question of opening a mission to the Jews in Jerusalem, under the leadership of Rev. A. Ben-Oliel, recognize the obligation of Christians to preach the gospel to the Jews as well as to the Gentiles, and feel the power of this appeal, and beg leave to submit the following report.

The committee recommend that the Union refer this whole matter to the Executive Committee with power; provided

1. That the most careful and thorough inquiry be made in England and Scotland and Jerusalem, as well as in this country, as to the character of Rev. A. Ben-Oliel, and as to his fitness to undertake and carry forward a regular *Baptist* mission in Jerusalem at the advanced age of sixty-nine years.

2. That the Executive Committee carefully consider whether, under existing financial embarrassments, with a debt of \$189,956.80, after cutting down the schedule of appropriations \$109,000, thereby crippling the missions already existing—whether it is wise under these circumstances to undertake a new and expensive mission?

The report was adopted.

Prof. B. O. True, D. D., of New York, for the committee on place and preacher reported that invitations had been received from Asbury Park, Portland, Oregon, and Pittsburg, Pennsylvania. The committee deeming it desirable to go farther west than Asbury Park and finding themselves unable to agree concerning the superior desirability of Portland or Pittsburg, unanimously recommended that the place of meeting be left to the decision of the Executive Committee in consultation with representatives of the Home Mission and Publication Societies. As preacher of the annual sermon next year they recommended George Bullen, D. D., of Massachusetts, and as alternate, Nathan E. Wood, D. D., of Massachusetts. The recommendations were adopted.

Hon. J. J. Estey, of Vermont, for the committee on finance, made the following report:—

Your committee on finance would respectfully recommend that the appropriations for the year be made on the basis of six hundred thousand dollars (\$600,000), believing that the churches will respond to the needs of the Union, and that the indications of returning prosperity will enable the Union to materially reduce if not entirely liquidate the present indebtedness.

The report of the committee was adopted. Rev. M. T. Negus, for the committee on enrollment, presented the following report which was adopted:—

Delegates, 192; annual members, 75; life members, 197; missionaries, 11. Total, 475.

These were from the following states: Maine, 8; New Hampshire, 5; Vermont, 7; Massachusetts, 112; Rhode Island, 26; Connecticut, 26; New York, 122; New Jersey, 16; Pennsylvania, 23; Delaware, 1; Ohio, 13; Indiana, 3; Illinois, 12; Maryland, 2; Virginia, 3; Michigan, 8; Wisconsin, 2; Minnesota, 6; Iowa, 5; Missouri, 1; Nebraska, 2; Kansas, 2; Colorado, 1; Washington, 1; Oregon, 1; District of Columbia, 2. Missionaries—Japan, 2; China, 3; India, 3; Burma, 2; Africa, 1.

H. A. Tupper, Jr., D. D., of Maryland, and A. J. S. Thomas, D. D., of South Carolina, delegates from the Southern Baptist Convention, were introduced by President Strong, who referred to the common sorrow Baptists North and South have experienced in the recent death of Dr. Broadus, president of the Southern Baptist Theological Seminary. No one, he said, had done more than Dr. Broadus to bring the Baptists of both sections of the country nearer together. Your presence, brethren, is a pledge of our unity as a denomination, North and South.

Dr. Tupper in a most fraternal response, said there is a general agreement

among Baptists in this respect all over our land. Never has the desire to know each other better and to love each other more been so strong North and South as now. The dead bones of the past must be left quietly in their graves. The God of providence has great things in store for us if only we will seize the great opportunity that is ours.

At the close of Dr. Tupper's address the congregation sang "Blest be the tie that binds," and the benediction was pronounced by A. J. S. Thomas, D. D., of South Carolina.

WEDNESDAY EVENING.

The services were held in the First Methodist Episcopal Church. The Scriptures were read by R. B. Hull, D. D., of New York, and prayer was offered by Z. Grenell, D. D., of Michigan.

A. C. Osborn, D. D., of New York, presented the report of the nominating committee. Tellers were appointed and the following officers were elected:

PRESIDENT.

HENRY F. COLBY, Ohio.

VICE-PRESIDENTS.

C. W. KINGSLEY, Mass.

GEORGE O. MANNING, Md.

RECORDING SECRETARY.

HENRY S. BURRAGE, Me.

BOARD OF MANAGERS.

Class III, Term Expires 1898.

Ministers.

P. S. HENSON, Ill.
L. C. BARNES, Penn.
RICHARD MONTAGUE, Mass.
J. S. GUBELMANN, N. Y.
S. BURNHAM, N. Y.
W. H. BUTRICK, N. Y.
A. G. LAWSON, N. J.
W. C. P. RHOADES, N. Y.
R. M. LUTHER, N. J.
C. A. WOODY, Ore.
D. W. FAUNCE, R. I.
Z. GRENELL, Mich.

Laymen.

GEORGE A. PILLSBURY, Minn.
A. D. BROWN, Mo.
J. L. HOWARD, Conn.
S. A. CROZER, Penn.
E. O. SAGE, N. Y.
E. GOODMAN, Ill.
R. S. GREEN, Wash.
I. CARPENTER, Neb.

Women.

MRS. E. R. STILWELL, Ohio.
MRS. JAMES B. COLGATE, N. Y.
MRS. HENRY R. GLOVER, Mass.
MRS. CHARLES H. BANES, Penn.
MRS. JAMES S. DICKERSON, Ill.

W. C. P. Rhoades, D. D., of New York, offered the following resolution:—

Resolved, that a committee of five be appointed by the President of the Union to consider the propriety of constituting advisory committees on our mission fields.

After a long discussion in which R. G. Seymour, D. D., of Massachusetts, and D. D. MacLaurin of Michigan, participated, the resolution was referred to the Board of Managers.

President Strong read the following telegram:—

Toronto, Ont., May 29, 1895.

To the Presiding Officer of the American Baptist Missionary Union:

The Baptist Convention of Ontario and Quebec in session at Toronto sends greetings. Read Ephesians, third chapter, fourteen to twenty-one.

D. W. MIHELL,

Secretary of Convention.

Dr. W. C. Wilkinson, of Illinois, Dr. H. L. Wayland, of Pennsylvania, and Dr. G. W. Lasher, of Ohio, were appointed a committee to respond to this greeting. They sent the following:—

Saratoga Springs, N. Y., May 29, 1895.

To the President of the Baptist Convention of Ontario and Quebec:

American Baptists, convened at Saratoga, send affectionate return greetings. Read Revelation, nineteenth chapter, sixth verse; also Hebrews, tenth chapter, verses twenty-three, twenty-four, twenty-five.

William Ashmore, D. D., of China, addressed the Union, making a most effective "Plea for China." He was followed by George C. Lorimer, D. D., of Massachusetts, who delivered an inspiring address on "The Crisis in Modern Missions."

The benediction was pronounced by Dr. Ashmore, and the Union adjourned to meet at the call of the Executive Committee.

AUGUSTUS H. STRONG, *President.*

HENRY S. BURRAGE, *Recording Secretary.*

ANNUAL SERMON.

The annual sermon before the American Baptist Missionary Union was preached in the First Baptist Church, Saratoga Springs, Sunday evening, June 2, 1895, by Rev. O. P. Gifford of New York, text II Cor. iv. 6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Eugene Levering, Esq., of Maryland presided. Rev. O. J. White, of Massachusetts, read the Scriptures, and Rev. J. A. Johnson, of Michigan, offered prayer.

At the close of the sermon Secretary Mabie introduced three young men under appointment to the foreign field—Jacob Speicher, James M. Baker, and W. L. Ferguson, all members of the graduating class at Rochester Theological Seminary. The first goes to China, the last two to India. Each made a brief address, with reference to the way he had been led to consecrate himself to missionary service, and prayer in their behalf was offered by H. F. Colby, D. D., of Ohio, President-elect of the Union.

The closing prayer and benediction was by E. T. Hiscox, D. D., of New York.

SPECIAL MEETING OF THE BOARD OF MANAGERS.

SARATOGA SPRINGS, May 28, 1895.

The Board of Managers of the American Baptist Missionary Union met in the First Baptist Church at 9 A. M., pursuant to a call issued by the Executive Committee in accordance with the provisions of Article 10 of the Constitution; Hon. James L. Howard in the chair.

Prayer was offered by Dr. E. H. E. Jameson.

The following members of the Board were present, viz.:—

JAMES. L. HOWARD, <i>Chairman.</i>	LEMUEL C. BARNES.	I. J. DUNN.
M. H. BIXBY, <i>Recording Sec.</i>	C. H. CUTTING.	E. P. TULLER.
E. H. E. JAMESON.	R. M. LUTHER.	E. M. POTEAT.
S. D. PHELPS.	S. BURNHAM.	HENRY M. KING.
A. G. LAWSON.	J. J. ESTEY.	R. G. SEYMOUR.
W. N. CLARKE.	T. E. VASSAR.	WILLIAM M. ISAACS.
D. W. FAUNCE.	A. C. OSBORN.	W. C. P. RHOADES.
SAMUEL COLGATE.	J. F. ELDER.	

Rev. George Bullen, D. D., chairman of the committee on revision of the Constitution appointed by the Union at the annual meeting in May, 1893, presented the proposed changes in the Constitution. (See the report adopted by the Union.)

After prolonged discussion of the proposed changes, the Board adjourned to meet at 9 o'clock to-morrow morning, or at the call of the chair, notice to be given from the pulpit.

May 29, 1895.

Met pursuant to adjournment at 9 o'clock in the First Baptist Church, Hon. James L. Howard in the chair.

Prayer was offered by Dr. Vassar.

The report of the committee on revision of the Constitution was further considered.

The following resolution was unanimously passed, viz.:—

The Board of Managers hereby recommend the adoption by the Union of the following alterations of the Constitution as submitted by the special committee on the revision of that instrument.

(See the report as adopted by the Union.)

The Recording Secretary was instructed to prefix the above resolution, as passed by the Board, to the approved report of the committee on revision, and it was so recorded.

Voted, To request Dr. Elder and Dr. Bullen to represent the Board in presenting the proposed changes to the Missionary Union for the approval of that body.

Adjourned to meet at the call of the chair.

JAMES L. HOWARD, *Chairman.*

M. H. BIXBY, *Recording Secretary.*

THE EIGHTY-FIRST ANNUAL MEETING OF THE BOARD OF MANAGERS OF THE AMERICAN BAPTIST MISSIONARY UNION.

SARATOGA SPRINGS, N. Y., May 30, 1895.

The Board of Managers met at 9 o'clock in the First Baptist Church.

Rev. Henry M. King, D. D., was chosen temporary chairman.

Prayer was offered by Rev. A. G. Lawson, D. D.

The roll was called by the Secretary, and the following members responded to their names:—

MINISTERS.

D. PHELPS.	E. P. TULLER.	W. H. BUTRICK.
M. KING.	A. C. OSBORN.	A. G. LAWSON.
C. LORIMER.	M. H. BIXBY.	W. C. P. RHODES.
M. POTEAT.	T. E. VASSAR.	R. M. LUTHER.
AYLAND HOYT.	P. S. HENSON.	D. W. FAUNCE.
H. E. JAMESON.	L. C. BARNES.	Z. GRENNELL.
G. SEYMOUR.	J. S. GUBLEMANN.	H. F. COLBY.
N. CLARKE.	S. BURNHAM.	H. S. BURRAGE.

LAYMEN.

W. KINGSLEY.	I. J. DUNN.	J. L. HOWARD.
J. ESTEY.	G. G. DUTCHER.	I. CARPENTER.
	S. W. WOODWARD.	

WOMEN.

MS. E. R. STILWELL.	MISS SARAH C. DURFEE.	MRS. L. EVERINGHAM.
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Voted, To appoint the following members a committee to nominate the chairman and Recording Secretary of the Board of Managers, viz.:—

W. Z. GRENNELL, D. D.	REV. GEORGE C. LORIMER, D. D.	REV. W. H. BUTRICK.
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Voted, to appoint the following brethren to nominate the Executive Committee, and the General officers of the American Baptist Missionary Union, viz.:—

W. N. CLARKE, D. D.	REV. A. G. LAWSON, D. D.	REV. E. P. TULLER.
C. W. KINGSLEY.	REV. D. W. FAUNCE, D. D.	

The committee appointed to nominate officers of the Board of Managers reported the following names:—

FOR CHAIRMAN.

Hon. JAMES L. HOWARD.

FOR RECORDING SECRETARY.

Rev. M. H. BIXBY, D. D.

Proceeded to ballot for Chairman and Recording Secretary.

Hon. James L. Howard was elected Chairman.

Rev. M. H. Bixby, D. D., was elected Recording Secretary.

Reference of the Union to this Board was read, as follows:—

That the Board of Managers of the Missionary Union be authorized to appoint a committee to confer with committees which we request may be appointed by the

Executive Boards of the Woman's Societies, to consider the question of the election of women to the Executive Committee of the Union, and any other matters affecting the relations of the several Woman's Societies to the Missionary Union, said committee to report at the next annual meeting."

Voted, In response to this report from the Union, that the following committee be appointed to nominate a committee of conference, viz.:—

Rev. H. M. KING, D. D.

Rev. R. G. SEYMOUR, D. D.

Rev. W. H. BUTRICK

The above-named committee reported the following-named brethren to serve as a committee of conference, viz.:—

Rev. A. H. STRONG, D. D., *Chairman*.

Rev. S. W. DUNCAN, D. D.

Rev. H. C. MABIE, D. D.

Rev. W. S. APSEY, D. D.

Rev. H. F. COLBY, D. D.

H. KIRK PORTER, Esq.

GEORGE L. STEDMAN, Esq.

The report was adopted.

The following resolution referred by the Missionary Union to the Board of Managers was carefully considered, viz.:—

"Resolved, That a committee of five be appointed by the President of the Union to consider the propriety of constituting advisory committees on our mission fields."

Voted, To refer the above Resolution to the Executive Committee, with a recommendation that the Executive Committee take this matter into careful consideration, and report to this Board at its earliest convenience the result of its deliberations.

Voted, That the Board heartily approves the inquiries now being made by the Executive Committee, whether more details of the work abroad may not wisely be committed to the several missions, and thus relieve the Executive Committee of some of its burdens.

Voted, That the Executive Committee be directed to obtain suitable bonds for the Treasurer of the Union from some reliable company at the expense of the Missionary Union.

Voted, That Dr. Ashmore be requested to reduce to writing his address on China, and that the Executive Committee be requested to print it, and circulate it widely.

The committee appointed to nominate the Executive Committee and the general officers of the American Baptist Missionary Union, submitted the following report, which was accepted, viz.:—

FOR CORRESPONDING SECRETARIES.

Rev. S. W. DUNCAN, D. D.,

Rev. H. C. MABIE, D. D.

FOR TREASURER.

E. P. COLEMAN, Esq.

FOR AUDITORS.

D. C. LINSOTT, Esq.

S. A. WILBUR, Esq.

FOR THE EXECUTIVE COMMITTEE OF THE MISSIONARY UNION.

Class I. expiring 1896.

Ministers.

Rev. GEORGE BULLEN, D. D., Newton Centre, Mass.

Rev. D. B. JUTTEN, Fall River, Mass.

Laymen.

J. J. ESTEY, Esq., Brattleboro, Vt.

JOHN CARR, Esq., Boston, Mass.

CHARLES H. MOULTON, Esq., Waltham, Mass.

Class II. expiring 1897.

Ministers.

Rev. W. S. APSEY, D. D., Reading.

Rev. N. E. WOOD, D. D., Boston, Mass.

Rev. GEORGE E. MERRILL, Newton, Mass.

Laymen.

CHARLES W. PERKINS, Esq., Boston, Mass.

GEORGE W. TAPLEY, Esq., Springfield, Mass.

Class III. expiring 1898.

Ministers.

Rev. HENRY M. KING, D. D., Providence, R. I.

Rev. JOSEPH F. ELDER, D. D., Albany, N. Y.

Rev. F. W. BAKEMAN, D. D., Chelsea, Mass.

Laymen.

GEORGE W. CHIPMAN, Esq., Boston, Mass.

Hon. JAMES L. HOWARD, Hartford, Conn.

Proceeded to ballot, and the above-named officers were elected to fill the several offices as named in the report of the nominating committee.

Voted. That the salaries be as follows, viz.: Corresponding Secretaries—Rev. S. W. Duncan, D. D., \$4,000; Rev. H. C. Mabie, D. D., \$4,000. Treasurer, E. P. Coleman, Esq., \$3,000.

Voted. That a Committee of three be appointed to consider what the salaries of the corresponding Secretaries and Treasurer of the Union ought to be, and from what funds they are paid, and report the same to this Board next year.

The following brethren were appointed to serve on the above-named committee, viz.:—

J. ESTEY, Esq.

Rev. A. G. LAWSON, D. D.

S. P. HIBBARD, Esq.

Voted. That a committee of three be appointed to consider the question of the number and fields of the District Secretaries, and report to this Board.

The following brethren were appointed:—

Rev. LEMUEL C. BARNES.

Rev. T. E. VASSAR.

Rev. E. M. POTEAT.

Voted, to adjourn to meet at the call of the chair.

JAMES L. HOWARD, *Chairman.*

M. H. BIXBY, *Recording Secretary.*

EIGHTY-FIRST ANNUAL REPORT.

HOME DEPARTMENT.

The Executive Committee of the Missionary Union herewith submits its eighty-first annual report.

The year just closed has been one of exceptional anxiety and concern, growing out of the financial situation. The year's work was begun under the embarrassment of a debt amounting to more than \$200,000. When the Committee, under such circumstances, sat down to form a schedule of appropriations, it was forced to the conclusion that retrenchment on a very decided scale was demanded. Accordingly, it cut down the schedule of the year before by the amount of \$109,000. Such a reduction in any single year was never before even thought of. The reduction was made, mainly, in the curtailment of supplies to native agencies, cutting off usual allowances for aggressive work on the field, and of repairs and extensions of mission properties.

On the basis indicated, we have met the year's appropriations and reduced the debt by the amount of \$13,639.03. The total amount realized from all sources is \$661,255.68. This result the district secretarial force of the Union has labored to achieve with a tirelessness and assiduity which we fear is not always appreciated. In public addresses, in large correspondence, and in constant, wearing travel, these devoted servants of the Union have sought to bring home the claims of this cause to the churches on their respective districts. Most of these brethren have wrought through the year without vacations and several of them have so overwrought as to be suffering from serious nervous disorders. Grateful recognition is also made of the increasing value and helpfulness of the voluntary associational secretaryships. This promises to become a permanent and indispensable adjunct of our work.

For the result attained we ought to render devout thanks to the God of missions who has quickened his people to the degree of giving that has prevailed, and rendered it probable that the need of further retrenchment in the current year may now be obviated.

Very special mention should be made of the spirit in which the churches have responded to our needs at such a time. We doubt if ever in the history of the Union the churches have more conscientiously considered and responded to the claims of this work than in the year just closed. For particulars we beg to refer to the detailed reports of the District Secretaries, herewith subjoined. The correspondence with the Executives at the Rooms has breathed an uncommon spirit of appreciation and devotion to the cause. If the gifts of the living

as a whole, have not been large, they have been numerous and hearty. The gifts of the poor, of many small churches themselves maintaining an uncertain existence, of pastors living on very small salaries, of the widow and the fatherless, of young people and children, have been prompt and precious. The women in our churches, with that devotion which has always characterized their discipleship to Christ, have been peculiarly mindful of the needs of the parent society in its special exigency.

The Young People's Societies, now becoming a host, have begun to make their power for missionary beneficence felt, in sending up numerous offerings gathered through our new Lighthouse Boxes, or otherwise. In relation to this work the services of Miss Ella D. MacLaurin have continued to be of increasing value. Earnest in her appeals, everywhere welcomed by our Young People's Societies and by the churches, skilful in her methods for securing practical results, she is accomplishing much in strengthening the bond between our young people and the Missionary Union.

We take pleasure in specially mentioning the spontaneous effort of the Young People's Society of Clarendon Street Church, Boston, whereby a considerable reduction of the debt of last year was secured. On the very night previous to the obsequies of their late lamented pastor, they met, and after much prayer rose up to propose that a fund be raised in memory of their departed leader, to be devoted towards the extinction of the debt which had heavily borne upon the heart of him whom they loved. It did not seem best to the Executives of the Union to place official emphasis on this memorial proposal, tender and affecting as it was. In the light of long experience, it would seem that all memorial efforts, centering attention as they do upon the mere servant of Christ, however worthy or eminent, have a tendency to relatively minimize the greater claim of the Lord himself, and are not fraught with the best and most permanent results. However, publicity in the journals of

the Union was given to the suggestion of this consecrated band of young people; and we are able to report the amount of \$9,373.67 as directly received for the object named. Doubtless the giving as a whole throughout the country was greatly stimulated by the action of these young people, and through recognition by the churches of the great loss which the Union, as well as Clarendon Street Church, sustained in the death of Dr. Gordon.

Having, however, made this grateful recognition of the financial return with which we have been favored, the fact still remains that a debt of \$189,956.80 stands against our treasury. The constituents of the Union desire to know the thought of the Committee respecting the likelihood of its being soon paid. Two methods of procedure are open to us. The one is to make a specialty of immediately paying the debt. Experience, however, proves that such efforts, however apparently successful, are wont to leave the people in a state of artificial mental satisfaction, as of duty discharged; and the result of this is a certain relaxation of effort to raise the funds equally needed for current

work, which has to be provided for, irrespective of the accounts of a former year.

The other method is to lay upon our constituency the entire burden including both the amount needed for the debt, and the amount required by the new schedule of appropriations, in a lump sum; and thus hold our churches throughout the coming year, to the real measure of the entire obligation, thus also allowing them an entire year in which to meet it. This course the Committee believes to be the wiser one. Whether the new schedule shall again be contracted as was that of last year, is a matter for the fair consideration of the Union at this time.

It is but fair and just, however, to state, that in view of certain prospective sources of income, available to us in this new year, which were not within our reach last year, we are of the opinion that if our churches this year will increase their donations by the amount of \$100,000 over last year, at our next anniversary we shall be able to report the Union free from debt, and all appropriations also met. Surely the hope of such a consummation may well stimulate us all to our best efforts.

There has been one change in the force of the district secretaryships within the year. Rev. E. E. Chivers, D. D., for twenty years the efficient pastor of the Prospect Avenue Church, Buffalo, has been appointed district secretary for the New York Southern District. He entered on his official duties and is prosecuting those duties with marked efficiency, and great acceptance to the district. Dr. Burlingham, for fifteen years his worthy predecessor in office, still continues to render considerable valuable service in the district. Of his efficient official services to the Union, the Executive Committee made suitable acknowledgment on its official records, and in the publications of the Union, at the time of his voluntary retirement.

We cannot pass this allusion to agencies connected with the working force of the Home Department without placing on record our sense of the irreparable loss which has come to us in the decease of Dr. Gordon. In him the Union long had an advocate of the purest and highest order. His services of tongue and pen, as well as of counsel, were always freely at the disposal of the Union, "in season and out of season." His voluntary labors in the home field everywhere, to which his devoted church has freely surrendered him, were abundant—even excessive for his fine physical powers. Thousands, in all parts of the land and of Europe, listened to his peerless eloquence, or read his writings, and thrilled to his power on this matchless theme, the very keynote of his religion. A more extended reference to Dr. Gordon's services will be found in another part of this report.

One of the most trying parts of the work of the Home Department the past year, has been the denial with which the Union has been compelled to meet many applicants who have sought appointment to our service abroad. It is a new experience in the history of the Union, to have so many candidates of

good promise waiting and eager to go, long before we are able to send them. Moreover, with the large uprising of capable missionary volunteers for the service, our embarrassment threatens to continue. This embarrassment can be relieved only by the immediate uprising of our churches to contribute more largely. Failing of this, there is left to us only the dread alternative of thrusting away these devoted young servants of Christ, and thus, perhaps, permanently chilling the most precious impulses of the Christian manhood of our time. Were the latter alternative to ensue, in the face of such calls to service as these candidates evince, we should fear that a providential blight would judicially fall upon the Union as an organization; we would so far forth be set aside; and "enlargement and deliverance" would "arise from another place," in the on-going and perfecting of the divine purposes. These ultimate purposes can never fail, though we, alas! may fail of participation in the glorious consummation, and so far lose our crown. Dare our churches longer shut us up to such an alternative?

We have a large number of applicants at this hour, eager to be sent to the high places of the field. There are as many places in urgent need of these servants of Christ. Your Committee will do all it can without presumption and becoming liable to just censure from the churches, to encourage these candidates, but the Committee cannot, while acting as the servant of the churches, commit the credit of the Union to financial obligations which the churches within twelve months would decline to honor. Your Committee is more than willing to advance, but they feel that the churches should *bid them advance*, by so increasing the income of the treasury within the next year as to render it a safe and real advance.

In the correspondence of the year two questions have been frequently raised by some of the most earnest friends of the Union. The first question is this, Whether some plan cannot be devised, whereby an assured definite income may be realized; and the second question is this, Whether the proposed income cannot be so collected as that a larger proportion of it can be gathered in in the earlier part of the year. As it is, it is well known that about one-half of the money received from the offerings of the churches is collected and forwarded in the very last month of the year, the month of March.

Respecting the first of these questions, we should indeed be glad to reach an absolute basis, whereby we could know in advance how much money we should be certain to receive. But how is this reasonably possible? The fluctuations of business, the legislation of Congress, the ever changing relations of mundane affairs, modifying incomes, will remind anyone who reflects at all, that no single congregation in this country can with any certainty foretell its ability to give in any coming year on the basis of its ability the year before. We have congregations that two years ago gave five or ten thousand dollars, which the next year, and the year after, found themselves able to collect only as many hundreds; and there is one at least which this year raised

\$2,500, which two years ago thought itself doing generously to contribute less than half as much.

Baptist churches, with their instincts, traditions and training, all in the line of local independence, resist anything like an assessment on any basis; they are even averse to the idea of an apportionment made by us as a suggestion merely, formed on the basis of their own past record of proved ability to give. Were the churches of the Baptist denomination acting under a highly centralized polity, whereby pastors or bishops might be expected to levy on the churches for funds, so much per capita, or per church, we might perhaps reduce the element of uncertainty of income to a minimum. But would we not, while doing this, raise other and more serious evils which do not now afflict us? As the case now is, we have the principle of averages on which to go, in the matter of fixing our appropriations from year to year; and the record shows that on the whole the Missionary Union raises the amount of money required, with about as much precision and certainty as the societies of other ecclesiastical bodies. While retaining the voluntary principle in our churches and in our polity, your Committee is not prepared to recommend methods which are inharmonious with that polity, for the sake of an uncertain outward gain in the matter of definiteness of income.

Respecting the second question, there is more chance for certain improvement and reform. But even this is a matter for the consideration and action of the local churches far more than of the Union. Why should not our churches themselves, self-moved, encouraged by our suggestions, if they will welcome them, devise a more systematic method of gathering their funds for this and other causes, whereby, quarterly at least, if not monthly or weekly, they will remit to us their offerings? Many churches already have such systems of giving, which are working admirably. In changing from former methods to what is called more "systematic giving," however, some difficulties and risks need to be considered. Otherwise, in the change the sum total of benefit may be less rather than more.

(1) Our churches need to reckon on the habits of giving which obtain in a given quarter. The more wealthy givers in our great cities are in the habit of spending great portions of the year away from home, summering in Europe, or wintering in the tropics; hence if the annual contributions, now taken in February or March, were taken in July or August, or vice versa, there is danger that the offerings will not be representative of the ability of such churches. Of course this peril would not exist if all classes of givers themselves had right and fixed habits of sending in their gifts periodically, whether sojourning at home or abroad. Indeed giving will never be systematic in the sense it ought to be, until the *individual is systematic*, and has a method of giving intelligently, regularly and proportionately, "as God has prospered."

(2) Again, in case churches form plans, whereby they obtain offerings quarterly, monthly or weekly, by a card system of pledges, wise and just fore-

thought needs also to be given to the question of proportions; otherwise it will be found that the elements of narrowness of view, and lack of appreciation of work done in distant lands, will so enter in as to render the offerings thus made for world-evangelization in pagan lands, relatively far too small; while causes that are nearer but smaller, and already supported in numerous ways other than financial, will secure the bulk of the offerings. It is common for cards to be in use, on which it is implied that four or five departments of American mission work are expected each to receive as much as the whole extra-American field in which the denomination operates.

(3) Another evil which needs to be guarded against, is the danger, that where the membership of our churches is asked to give systematically by pledges made at the beginning of the year, the matter will be thought of too much as an abstract thing—a chore to be done once for all and then dismissed, done in cold blood in the absence of sufficient data and enforcement; and then if the pastor yields to the temptation to think it unnecessary longer to preach on the various causes, or otherwise fails to educate his people therein, the scale of giving is not likely to prevail proportionately as it ought to, for the really great causes. No plan will work itself. Certainly a great cause, such as world-wide evangelization, concerning distant and strange peoples, so morally perverted as they are, is worthy of frequent, periodic and educative discourses by the pastor, and the circulation of suitable accompanying literature. Under such influences, the views of the people will expand, and the gifts will be more commensurate with the cause.

(4) A fourth thing to be borne in mind, whatever be the system employed by the churches, is this: the church treasurers everywhere, need to be instructed by their churches to send in their money to the district secretaries or to our treasurer promptly, and as regularly as the system employed by the church will admit. Some treasurers feel warranted in putting out benevolent funds at interest instead of promptly investing them in our work. Very often treasurers keep the money given in hand, until too late to be credited in the receipts of the current year. In one Western state the offerings fell off last year more than a thousand dollars on this account alone. The money had been given by the churches, but the church treasurers were delinquent.

Having thrown out these cautions, we, however, are not slow to say, that we earnestly recommend and encourage our churches to take this cause in its place upon their minds and hearts throughout the twelve months of the year, to read about it, ponder it, pray for it, and by some well-matured plan systematically, rather than spasmodically, give to it, and so give, that every other form of our Lord's great work in the earth, may also have its fair share of attention and support. "This ought ye to have done, and not to have left the other undone." Let systematic giving prevail, but let it be real giving, and let it be proportionate to the real magnitudes involved, as well as proportionate to the prosperity wherewith we are divinely favored.

The Executive Committee was organized June 11, 1894, by the reelection of Rev. A. J. Gordon, D. D., as chairman and Rev. E. F. Merriam as Recording Secretary. Hon. Eustace C. Fitz declined his election as a member of the Committee at the beginning of the year, and Hon. E. Nelson Blake found it necessary to resign in July. Hon. Julius J. Estey of Brattleboro, Vt., was chosen to fill the vacancy caused by the resignation of Mr. Blake, and later in the year John Carr, Esq., was chosen to fill the vacancy caused by the declination of Mr. Fitz. Dr. Gordon, the chairman, died Feb. 2, 1895. The vacancy has not been filled.

Rev. Samuel W. Duncan, D. D., and Rev. Henry C. Mabie, D. D., Corresponding Secretaries Elect, and Rev. Edmund F. Merriam as Editorial Secretary, have served throughout the year.

THE TREASURY.

The Treasurer has received during the year from all sources the sum of \$661,255.68.

Donations	\$331,083.06	
Legacies	77,043.05	
Woman's Society East	74,615.97	
Woman's Society West	32,001.55	
Woman's Society California	2,398.45	
Woman's Society Oregon	644.00	
Bible Day Collection	1,765.70	
Additions to Permanent Funds and Bond Accounts	83,416.68	
Income of Funds and other Sources	48,913.55	
Gordon Memorial Fund	9,373.67	
		\$661,255.68
Debt April 1, 1895		189,956.82

\$851,212.50

EXPENDITURES.

Debt April 1, 1894	\$203,595.88
Appropriations for the year 1894-95	564,199.94
Added to Permanent Funds and Bond Accounts	83,416.68
	\$851,212.50

The donations were received from the following localities: Maine, \$4,488.02; New Hampshire, \$2,809.68; Vermont, \$2,874.46; Massachusetts, \$53,771.49; Rhode Island, \$7,607.62; Connecticut, \$10,068.71; New York, \$79,583.15; New Jersey, \$13,128.57; Pennsylvania, \$24,475.59; Delaware, \$329.33; District of Columbia, \$2,451.25; Maryland, \$103; Virginia, \$110; West

Virginia, \$1,329.93 ; Ohio, \$28,469.08 ; Indiana, \$3,257.17 ; Illinois, \$17,097.89 ; Iowa, \$4,680.24 ; Michigan, \$7,710.71 ; Minnesota, \$5,833.43 ; Wisconsin, \$3,364.27 ; Missouri, \$1,566.30 ; Kansas, \$3,608.75 ; Nebraska, \$1,050.17 ; Colorado, \$1,470.68 ; California, \$18,892.10 ; Oregon, \$1,635.32 ; North Dakota, \$341.04 ; South Dakota, \$887.66 ; Washington, \$558.76 ; Idaho, \$101.98 ; Wyoming, \$121 ; Utah, \$3 ; Montana, \$323.50 ; Arizona, \$34.85 ; Indian Territory, \$251.77 ; Mississippi, \$10 ; Tennessee, \$52.27 ; British Columbia, \$69.27 ; New Mexico, \$56.76 ; Oklahoma, \$88.87 ; Nevada, \$8.30 ; Louisiana, \$60.54 ; Kentucky, \$32 ; Georgia, \$15 ; Alabama, \$30 ; North Carolina, \$5 ; South Carolina, \$6.08 ; Florida, \$11 ; Denmark, \$700 ; Germany, \$197.85 ; Norway, \$129.05 ; Sweden, \$540 ; Spain, \$16.29 ; Burma, \$12,222.64 ; Assam, \$455.09 ; India, \$9,133.39 ; Japan, \$580.29 ; China, \$821.06 ; Africa, \$10 ; Congo, \$669.10 ; Scotland, \$203.84 ; England, \$152.40 ; Canada, \$16.50 ; miscellaneous, \$400.

New England District.—Rev. W. S. McKenzie, D. D., District Secretary.

For the fiscal year ending March 31, 1895, the whole amount received from the New England District, in donations, legacies and the contributions made through the Woman's Society, was \$164,644.11. The gifts from the living directly to the treasury of the Union amounted to \$89,862.87, exceeding the amount derived from the same sources last year by \$19,008.92. The legacies for this year reached the sum of \$32,658.45, more than those received last year by \$14,193.25. The Woman's Society received this year, including a legacy, \$40,209.36, making a gain over last year's income of \$291.21. The total gain in this year over last year is \$35,406.81. The subjoined table furnishes an analysis of the year's income:—

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Maine	\$3,601 06	\$289 22	\$423 08	\$540 95	\$1,527 84	\$2,955 20	\$9,337 35
New Hampshire	2,107 02	87 30	185 41	633 78	6,800 18	1,838 78	11,652 47
Vermont	1,178 25	129 28	140 08	893 59	456 38	1,291 33	4,088 91
Massachusetts	35,426 90	1,805 08	3,343 87	18,857 73	23,466 93	23,402 65	106,302 96
Rhode Island	5,733 69	413 05	483 43	2,410 05	71 88	5,685 40	18,464 92
Connecticut	5,915 71	188 44	507 74	4,568 36	2,248 87	5,035 80	14,797 50
Totals	\$53,962 63	\$2,912 37	\$5,083 41	\$27,904 46	\$32,658 45	\$40,209 36	\$164,644 11

The widespread commercial stress, which sorely crippled the financial ability of almost every church, awakened the fear that the income of the Union this year would fall far short of that of last year. Many of the members of the churches who have annually made special and generous personal offerings to foreign missions, apart from the customary offerings of their churches, have felt obliged to discontinue or to diminish their gifts. And it was only by a more general and strenuous canvass of the churches that the amount raised this year is so far and so gratifyingly in excess of that raised last year. It deserves to be recorded in this report that not a few of the pastors took special pains to have their people swell their usual gifts in order to provide for any lack that was likely to occur in some quarters. Several of the churches under the earnest leadership of their pastors more than doubled the amounts they gave the previous year, and

some went beyond the high point reached by them in their extra efforts to increase their offerings for the Centennial Fund.

Nor should the fact be overlooked that the youth in the Sunday schools and in the juvenile societies have this year, as never before, been contributing to foreign missions. It was only last year that the Union derived from these two sources any considerable gifts for its work, the whole amount being \$4,820.19. The sum this year is \$7,995.78, and the gain of \$3,175.59 is almost entirely from the young people's societies. It may be confidently predicted that more and more of these societies are going to become regular and munificent contributors to the work of the Union. The system of mite boxes introduced by the Union, not until last autumn, and which required some time to get started, is meeting with wider and warmer reception, especially among the members of the young people's societies. The demand for the boxes is increasing and a much larger use of them will surely be made this coming year.

New York Southern District.—Rev. E. E. Chivers, D. D., District Secretary.

Eight months of the fiscal year had passed when your present secretary entered upon his office. His predecessor, Rev. A. H. Burlingham, D. D., had prepared the way for his coming by a generous commendation to the pastors and churches in the district. No welcome could possibly have been more cordial, or coöperation more hearty.

The close of the year was at hand. A heavy burden of debt rested upon the Union; there was grave anxiety lest it should be increased; times were hard. In view of these conditions the results, as shown by the accompanying table of statistics, furnish reason for thanksgiving and ground for hope. Advance has been made at almost every point.

In the attainment of these results, too much cannot be said of the hearty coöperation of many of our pastors. Special mention should be made of most efficient service rendered by Dr. Ashmore and Dr. Boggs. The service of the former, to his own deep disappointment, was interrupted by sickness. The latter was tireless in his ministry among the churches. Valuable aid has been rendered also by Rev. W. Bushell and wife.

For nearly three months, Miss Ella D. MacLaurin labored chiefly among our young people's societies, scattered seed which has already borne fruit, and will surely be followed by larger harvest.

The statistical report discloses the fact that much remains to be done. *One hundred and fifty-one* churches—more than half the whole number—report no offering. Some of these, indeed, have little more than "a name to live." Many more are poor; but there have been churches, poor in this world's goods, whose "deep poverty abounded unto the riches of their liberality." There are noble illustrations of this to-day.

Only *fifty* Sunday schools are on our roll as contributors, though the aggregate offering from this source is \$570.11 in excess of last year. Only *thirty-two* of our young people's societies report special offerings; the receipts from this source exceed last year's by \$306.79. How largely, or generally, the members of these societies contributed to the offerings from the churches cannot be known. Large sums, however, have been raised by the societies, as such, for various objects, and so long as this is done, the cause of worldwide missions ought certainly to have a larger place.

The burden of work connected with this office is made lighter by the ready help of Rev. A. H. Burlingham, D. D., whose long experience enables him to attend with facility and advantage to the manifold details connected with the sailing of missionaries, shipment of packages, etc. With his wise counsel, the loving coöperation of the pastors, and the blessing of God, your secretary looks forward with hopefulness to the new year of service.

STATES.	No. of Churches.	Church and Individual.	No. of Churches Giving.	Sunday Schools.	No. of S. S. Giving.	Young People's Society.	No. of Y. P. S. Giving.	Legacies.	Woman's Society.	Total.
New York . . .	194	\$53,571 35	87	\$399 38	30	\$735 38	17	\$1,900 00	\$10,016 90	\$67,123 01
New Jersey . . .	102	7,389 37	58	531 47	20	263 05	15	-	5,243 46	13,427 35
Totals . . .	296	\$60,960 72	145	\$1,430 85	50	\$998 43	32	\$1,900 00	\$15,260 36	\$80,550 36
1893-4 . . .	-	50,920 41	-	880 74	-	646 14	-	1,468 00	13,831 90	67,732 19
Increase . . .	-	\$10,040 31	-	\$550 11	-	\$352 29	-	\$447 00	\$1,428 46	\$12,818 17

From American and Foreign Bible Society \$200 00

" Prescott, Arizona; Ladies' Home and Foreign Missionary Band 6 50

" Portsmouth, N. H. 1 00

New York Central District.—Rev. O. O. Fletcher, D. D., District Secretary.

The year for which report is herein made has been one of severer test than the year preceding. Over the larger part of the district, the financial stress was intensified. Before business revival began to come to the manufacturing centres, the reserve funds of the provident and better-to-do had been largely spent and most of the people had been obliged to incur obligations. The agricultural constituencies in general had so small returns from the preceding harvest as to subject them to severe pressure. In much of the district relief can scarcely be felt for some months yet.

Despite this, there has been a notable increase in the offerings. The donations represent a greater number of givers than my last report; and, dollar for dollar, there is more of sacrifice in them. The receipts, from this district, for the Missionary Union exceed those of last year by about 43¼ per cent. Much of this comes of the increase in receipts from legacies; but rejecting these, there is an increase of more than 17 per cent.

What is yet more noteworthy, is growth in interest in and devotion to missions. This is manifest in the heartiness with which pastors and churches have responded, and in the evident cheerfulness with which they have made their offerings. The most potent factor working to this result is the general spiritual quickening that has come to our churches—most potent, because missions find their origin, justification, support and efficiency in the work of the Holy Spirit. Then, too, we are now feeling the best after-effects of the Centennial movement. It emphasized the truth that missions are normal to the Christian life. Here, also, loss has become gain. Not a few pastors have assured me that the death of Dr. Gordon brought to them a sense of responsibility for the prosecution of missions. Through it they came to feel that they should bear a burden like to that which had pressed so long and so heavily on his heart.

Your secretary would thank the many who have aided him. To the pastors, he owes expression of gratitude for their ready response to his letters, the genuine welcome they have accorded him when on their fields, their over-generous estimate of his helpfulness, and their evident desire to lead their people to sacrificial service of Christ in this cause. Miss MacLaurin's trip across the state in connection with the Y. P. S. C. E. missionary rallies and her address and presence at the state convention were of great value. She gave abiding impetus to the work among the churches and congregations as well as in her own special field—the young people's department. Missionaries at home for rest have given timely and valuable aid. To name those who have thus assisted, would be to name all that have been in the district. Special acknowledgment should be made of the self-sacrificing, loving and constant endeavors of the associational secretaries. Busy in their own pastorates, they have nevertheless given indispensable service

to the cause, not only without compensation for their services, but as far as possible without compensation for their expenses. As last year, so this year, I would recognize our indebtedness to the denominational press and the leaders in the young people's work. Their share in what is favorable in the outcome is large.

The Home Department is adding greatly to the efficiency of the district secretaries by its literature, aids and suggestions. Is it not possible that, in the matter of special literature, circulars, etc., yet greater economy as to cost, and as to time and effectiveness of the district secretaries, can be secured by having these still more largely prepared at the Rooms?

The Lighthouse mite boxes have had a worth beyond what might appear in the returns from them during the last year. We must not overmuch hasten their introduction if we would obtain the best and most permanent results. Their value lies largely in their educative power. Their use results in two things: More constant relation to the work in thought and effort, and giving to the Lord the first-fruits of gatherings.

Your secretary has preached 103 times and made fifty-one addresses. Of his office work, he has only the last eight months of the year in form convenient for tabulation. The other four months would scarcely be so large proportionately. In those eight months, he has written 1,375 letters and postals, and prepared and sent 1,702 packages of literature. In addition to this, some hundreds of single circulars have been mailed from this office.

The receipts for the year are as follows:—

Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies.	Woman's Society.	Total.
\$21,241 85	\$1,055 59	\$1,968 26	\$12,798 22	\$12,742 06	\$49,805 98

Southern District.—Rev. Frank S. Dobbins, District Secretary.

Notwithstanding that there has been no change in the financial situation, the distress still continuing in the manufacturing section, the churches have increased their gifts quite largely. The gain from churches, individuals, Sunday schools, and young people's societies is about 33 per cent over last year. The pastors have shown great zeal; the Baptist Young People's Union of Pennsylvania has been very earnest for missions; Miss McLaurin's visit stimulated the young people, and the unusual need of the Missionary Union appealed powerfully to the people. And still, much needs doing. Only about one-half of the churches give at all, and only a very small proportion of the Sunday schools. Of course, very many of these are small, struggling churches, barely able to maintain an existence, and many of them pastorless. Scarcely any of the larger, self-supporting churches fail in giving. As to the relations of the Woman's Societies in this District to the Missionary Union, there is very little friction. Yet, in about ten out of sixteen of the Associations of Pennsylvania and in one out of the four in New Jersey, the gifts of the churches for woman's work exceed their contributions to the Missionary Union's larger, general work. The leaders of the woman's work are careful to place that as auxiliary, but some of the women of the churches and some of the pastors fail to apprehend the right relation.

On the whole there is a decided increase of the missionary spirit. Probably more than to any other single factor in the deepening of missionary zeal credit is due to the associational secretaries who have wrought wisely and well.

The contributions are as follows:—

STATE.	No. of Churches.	From Churches and Individuals.	No. of Churches Giving.	From Sunday Schools.	No. of S. S. Giving.	From Young People's Societies.	No. of Y. P. Giving.	From Woman's Societies.	Totals.
Pennsylvania,	685	\$27,321 81	330	\$1,395 80	46	\$950 81	62	\$11,153 02	\$40,820 44
Delaware .	10	213 78	6	44 05	2	1 50		206 21	665 54
*New Jersey,	140	3,436 59	77	260 32	16	420 19	15	3,228 28	7,345 38
Dist. of Col.,	12	2,562 68	9	50 00	1	16 57	2	649 19	3,278 44
States So., etc	—	161 17	—	—	—	—	—	78 79	239 96
Totals .	847	\$33,795 53	422	\$1,749 67	65	\$1,389 07	80	\$15,315 49	\$52,249 76
Totals, 1894 .		\$25,819 82	365	\$832 90	51	\$743 70	57	\$14,415 67	\$41,812 09
Gains .		\$7,975 71	57	\$916 77	14	\$645 37	23	\$899 82	\$10,436 67

*Four Associations.

NOTE: Excepting about \$900 all the contributions are from the living. The total contribution of the District in recent years are as follows: 1885, \$32,280; 1886, \$34,253; 1887, \$35,239; 1888, \$36,528; 1889, \$33,929; 1890, \$37,604; 1891, \$37,106; 1892, \$33,470; 1893, \$37,859; 1894, \$41,812; 1895, \$52,249.

Middle District.—Rev. T. G. Field, District Secretary.

With many people in the Middle District the financial depression has brought more distress in the past than in the preceding year. Especially has this been true in West Virginia. Despite adverse conditions, however, I am most gratefully able to announce the largest annual contribution from the district ever known. Even at this hour it is impossible to learn exactly the aggregate given for woman's work; otherwise the following table is a correct exhibit.

STATES.	Church and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies.	W. B. F. M. Soc. of the West.	Union Total.	Grand Total.
Ohio	\$27,357 94	\$471 30	\$457 38	\$6,830 00	\$5,763 90	\$35,116 62	\$40,880 52
West Virginia .	1,146 66	137 63	45 44	—	138 91	1,329 73	1,464 64
Total . .	\$28,504 60	\$578 93	\$502 82	\$6,830 00	\$5,898 81	\$36,446 35	\$42,345 16

These greater aggregates are due, first of all, to the grace of God in the hearts of individual contributors. The special personal offerings in Ohio amount to \$16,566.33. Then the amount from bequests is larger than at any time previous in the past five years. The offerings from the Sunday schools and the young people's societies are nearly alike in aggregate. They are less than last year and much less than in the Centennial year. But I believe the habit of steadily giving to missionary objects is growing. Sunday-school superintendents and the leaders of the young people alike are training our youth to systematic giving for Christ's sake. In a number of instances the gifts from the conquest meeting have been placed in the hands of the church treasurer and simply reported as from the church, upon the principle that the young members give as church members and not as a separate society. There is a growing demand for the Lighthouse mite box which promises to make it a very helpful aid in right training for enlarged benevolence.

Nor should grateful mention be omitted of the special fund which enables me to supply two hundred pastors with the Missionary Magazine, and two hundred churches with the Kingdom.

Most earnestly is the spirit of the pastors to be honored. The \$11,853.52 in church contributions could not be realized, in such an hour as this, without many a devoted pastor taking the cause of the Union to his heart, his God and his people. For this cause we

have a bright record. In this sympathy with the need of the treasury and with the work of our missionaries, the editors of the Baptist Banner and of the Journal and Messenger have fervently shared.

The personal presence together with the powerful letters of our honored Dr. Ashmore, have greatly aided in many ways. Finally the women of Ohio and West Virginia are thoroughly, generously alive to the interests of the Missionary Union, as well as to woman's work. If the Lord will, it is prayerfully expected to do no less, but rather enlarge the supplies for the advance in the coming year.

Lake District.—Rev. J. S. Boyden, District Secretary.

In submitting this annual report for the Lake District, the grateful acknowledgments of the secretary should be made for the kindly welcome by the churches to his message; and for the faithful presentation of the cause by so many pastors and the generous response of their churches; as also to the associational secretaries for their efficient and valued coöperation. By the earnest support of these brethren, the advance in contributions has been made possible in a year of so great depression in all our financial matters.

The kindly and fraternal spirit of all the officers at the Rooms has greatly cheered the secretary, especially during the great anxiety of the last two months.

The conference held in January in Kalamazoo, called together a large number of the pastors of northern Indiana and southern Michigan, and awakened new interest in Missions. Continued results will be gathered in coming years.

The presence of Dr. Mabie, whose graphic presentation of the work in its wider meaning, will never be forgotten by those who heard him; the presence and acquaintance made of three returned missionaries, who gave instructive addresses upon their fields in China, Assam and India, was greatly appreciated. It is hoped that conferences of like beneficial character will be held in the district the coming year.

The year's work has shown the efficient aid given the cause by the Literature of Missions furnished by the Rooms, by better methods through which it has been more generally placed in the homes of the constituency in the young people's societies and in the Sunday schools is proving an efficient help. With better acquaintance and more direct communication with all parts of the district, the literature is becoming a greater aid to the secretary. This is the seed of harvest to be gathered in future years as the work enlarges and the conquest of the pagan world advances.

The denominational papers in the district have not failed to give practical and efficient aid by timely articles and valued service in many ways.

Grateful for the privileges of the past in the magnificent service of our honored Lord, our faith looks out upon this worldwide conflict of the gospel with hopeful expectancy to that day when our Lord "shall reign from sea to sea."

The following statement will give what may be presented in figures of the year's work:—

STATES.	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies.	Woman's Societies.	Totals.
Indiana	\$3,000 24	\$176 63	\$84 30	\$3,000 00	\$2,237 27	\$8,498 44
Michigan	7,282 36	200 04	214 45	34 46	3,063 66	10,794 97
Totals	\$10,282 60	\$376 67	\$298 75	\$3,034 46	\$5,300 93	\$19,293 41

The gain over last year in gifts from the living is \$4,125.03.

Western District.—Rev. C. F. Tolman, D. D., District Secretary.

If the cultivation of the Baptist churches in Illinois and Wisconsin in the interest of worldwide evangelization during the past year is compared with the previous year, there will be no very marked difference. Methods that have proved valuable have been intensified. Certain principles which are fundamental have been most carefully and persistently applied. But if we compare the method of work now with that in vogue fifteen or twenty years ago, there seems to be quite a revolution. Then the work of collection was done by the district secretary. Now it is the sphere of the secretary to awaken an interest, deepen conviction and throw the responsibility of the contribution upon the pastor and officers of the church, and to aid them in impressing the obligations of a steward upon the young people, the Sunday school and all their membership. The secretary has taken very few contributions except where the pastor was absent or where the church had no pastor. Sermons have been preached before the contributions; lectures have been given to the young people's societies, and all effort has been in the direction of development.

Experience has shown that it is a vain thing to wheedle any amount of money out of the hands of a man without gaining his heart. The motives used are also very different from those which were relied upon in years past. The pitiable condition of the heathen was often thought to be a reason for sending them the gospel. The needy condition of the missionary and his appeal for help was presented as one inducement to give to foreign missions. These considerations may have their influence but they are short-lived. Men may give pennies or dimes or even dollars from such motives as these and gain no blessing. The wish of Jesus Christ evidently set forth crucified among us lives far longer and produces results more desirable. When one who has been redeemed beholds in his hands the prints of the nails and hears his voice appealing for help, the heart readily responds. Money instead of being devoted to self-gratification is placed at the disposal of the Redeemer and through the operations of missions is transmuted into salvation. In this way treasure is laid up in heaven.

The present method of cultivation has developed new experiences in stewards. They have learned to understand our Lord's meaning in Luke xvi. 9. These hard times have evolved a wonderful depth and tenderness of interest, and taught the Savior's meaning when he said "It is more blessed to give than to receive." Some engaged in the manufacture of lumber and luxuries have borrowed money for their business out of a sense of obligation to the employees, and have not forgotten also to borrow money in order that they may contribute to missions. They have experienced a pleasure in preaching Christ in the regions beyond even while their property is in peril. The very large legacy of Wisconsin is another illustration of this kind of conviction.

It has always been the purpose of the secretary to open new sources of income; to induce churches that have not before contributed to know the pleasure of giving; to put the responsibility of the Lord's last commission upon the hearts of those who have heretofore done nothing to carry out this supreme order of our Lord. In this way there has been a very large number of individuals and quite a goodly number of churches that have made their first contributions to foreign missions during this year. They have found such a blessedness in this experience that we hope they will continue in well doing.

Over four thousand mite boxes have been placed in the hands of the young people in Illinois and nearly that number have been used by the Sunday schools. Of course many of these boxes have been lost. Possibly some money that has been placed in them has been taken out and used for self-gratification. The principle, however, is a correct one, representing as it does an opportunity for worshipful, weekly giving. It cannot fail to be beneficial, as it gives an opportunity for fidelity in stewardship. It is worshipful to decide whether a piece of money shall be consecrated to Jesus Christ and covered with his

blessings and accompanied by the prayer of the giver, or whether it shall be used for self.

STATE ^a .	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies and Annuities.	Woman's Society.	Totals.
Illinois	\$14,242 02	\$1,479 31	\$1,515 56	\$1,400 00	\$9,873 70	\$28,510 59
Wisconsin	2,960 97	182 30	228 11	7,913 88	2,680 93	13,966 19
Totals	\$17,202 99	\$1,661 61	\$1,743 67	\$9,313 88	\$12,554 63	\$42,476 78

This visible and tangible result gathered up in figures shows a growing amount from churches, young people's societies and Sunday schools in the state of Illinois, and would show corresponding increase in Wisconsin if there had not been a delay on the part of treasurers to remit the contributions which had been taken by their churches.

Many of the young people's societies have taken great interest in the conquest meetings. Often these meetings have been more attractive than any other studies. This, however, depends largely upon the leaders and inclination of those who have the matter in charge to make the meeting interesting. The secretary has given lectures along the line of missionary extension, not only in Baptist churches, but among the young people of all denominations. Surely there can be no greater theme, no more thrilling history, than the conquest of the nations and the victory of the cross throughout the world. We are living in times which are far more important not only to us but relatively more valuable, than any epoch of the past. The history of missions to-day more deeply concerns us than the records of earlier centuries. While we gain lessons from the past and must study the history of doctrines and of the church, we should also esteem it of still greater importance to *make* such a history in our day, that those who come after us may read it with pleasure. Then the Master in whose sight all past, present and future are equally distinct, will pronounce upon us his benediction.

Northwestern District.—Rev. Frank Peterson, District Secretary.

This district comprises the states of Minnesota, North and South Dakota, Montana and Idaho. The whole district has had a bitter taste of the prevailing hard times; in addition to that, South Dakota was severely drought-stricken last summer, causing the crops to be nearly a total failure. Despite that fact the contributions were nearly the same as the year before. North Dakota has also been a heavy sufferer from the same causes, but has held up its contributions to within \$30 of that given last year. Montana has given out of its poverty until it has more than doubled its contributions. Minnesota, the "back-bone" of the district, has held its own nobly.

It is plain to see that the churches have passed the sentimental stage in their benevolence and are giving on principle and sound conviction. The number of contributing churches has increased twelve per cent during the year. It should be borne in mind that the non-contributing churches are very small; in fact, many exist in name only.

It is somewhat difficult to determine to what extent the mite-boxes have been helpful in the collection of funds from the Sunday schools. The contributions from this source are less than last year. There are plain evidences, however, that if the mite-boxes had not been in use the contributions would have been considerably less.

The young people have taken a commendable share in the work. The contributions have been individual rather than through the societies.

The following is a tabulated statement of receipts:—

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Woman's Society.	Totals.
Minnesota	\$3,607 70	\$354 46	\$521 88	\$1,167 87	\$3,229 51	\$8,871 59
So. Dakota	627 75	23 00	56 43	118 68	584 97	1,403 50
No. Dakota	234 32	38 19	17 75	18 00	216 73	524 99
Montana	290 55	28 97	2 00	—	48 45	369 77
Idaho	26 15	5 00	5 00	1 00	25 00	62 15
Totals	\$4,786 47	\$449 62	\$602 96	\$1,295 55	\$4,104 66	\$11,232 00

The district secretary has also edited the "Macedonian Cry" in the Swedish language. This paper was formerly a translation of "The Kingdom," but as it is the chief medium for foreign missionary intelligence in the Swedish language, in this country, it has been changed as to contents so that it now contains the choicest missionary news gathered from all reliable sources. 6,500 copies are published monthly. Besides this, "The Standard Supplement" is published for Minnesota. With its large circulation it is doing good service.

Middle Western District.—Rev. W. E. Witter, M. D., District Secretary.

"O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath *first* given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To *him* be the glory forever. Amen." In time of famine he has visited us. Beyond our faith he has rewarded us.

The missionary spirit throughout the whole length and breadth of our district is deepening. Untinted credit for this state of things is due, under God, to our associational secretaries, and interested pastors, superintendents of Sabbath schools, presidents and secretaries of young people's societies and many others. The willing, unremitting, persistent work of many of these colaborers has been a constant source of gratitude and inspiration. I could mention the names of associational secretaries and pastors who have fought hard battles along these lines and gained victories, the full significance of which are known only to him who is preparing their crowns. As a result, the offerings from this district directly to the Missionary Union have, in spite of the famine in Nebraska, slightly exceeded those of a year ago, while those from the Woman's Society, notwithstanding long intervals when there were neither state presidents or secretaries, have fallen off less than \$500.

We note twenty-four more churches, eighteen more Sunday schools and thirty-three more young people's societies contributing this year, and also a very marked increase in offerings from the young people's societies of Iowa which are gladly assuming the support of Mr. John M. Carvell among the Mikirs of Assam. Thirty-one young people's societies, eleven more than last year, have gained the "Honor Roll" by offerings ranging from \$10 to \$37.50, as follows: Sheffield, Centerville, Seymour, Des Moines First, Des Moines College Students, Stuart, Iowa City, Muscatine, Cascade, Delaware, Independence, Jessup, Chariton, Leon, Toledo, Lorimer, Manchester, Quasqueton, Bedford, Mt. Ayr, Bradgate, Council Bluffs, Glenwood, Red Oak, Villisca, Des Moines Swedish, Village Swedish, Rossville, Fairbury, South Omaha, Stromsburg Swedish. Of these seven are from the Dubuque Association.

Twenty Sabbath schools, two less than last year, have ranged in their gifts from \$5 to \$50; i. e., Fairfield, Osage, West Mitchell, Centerville, Forest Avenue, Des Moines, East Des Moines, Monroe, Dubuque, Marshalltown, Keokuk, Renwick, Emerson, Glen-

wood, Red Oak, Shenandoah, Cresco, Peru, South Omaha, Weston Swedish and North Platte.

From the very small force of new missionaries sent out this fiscal year four have been called from this district, i. e., Rev. and Mrs. Joseph Paul, Mr. J. M. Carvell and Miss Hilda Johnson. All have left deep impressions behind them, while many of our older missionaries through personal and circular letters have here been plowing deep furrows and sowing rich seed, the harvest of which *will be* the consecrated men and means so greatly needed.

Ten interesting addresses by Rev. George Campbell of China and three by Rev. M. C. Mason of Assam indicate our assistance from returned missionaries. More help of this nature we greatly covet.

The demand for literature has considerably exceeded that of any previous year, and the envelope system has been gaining ground. The Lighthouse mite-boxes, while not as extensively used as we had hoped, are sure, we believe, to grow in favor.

The district secretary has found open homes, churches and hearts everywhere. The desire for information is *genuine* and constantly on the increase, so that requests for sermons and addresses have been quite beyond our power to supply.

"That we do not reach our individual perfection until we learn that we are parts of humanity, and no man is fully saved himself until he learns from Christ to work for the salvation of the world" may serve as the keynote of the teaching in this district.

There are thousands of indifferent Baptists yet to be reached—to be converted and receive the mind of Christ. The offerings have many of them been given at real and studied sacrifice.

The work is very great; the encouragements very many, the disappointments only those which should urge us on to efficiency "in him."

The following is a statement of receipts:—

STATES.	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Woman's Society.	Totals.
Iowa	\$3,553 81	\$375 39	\$732 23	\$2,290 76	\$6,952 19
Nebraska	859 15	62 83	77 93	1,033 59	2,033 50
Wyoming	121 00	—	—	31 42	152 42
Totals	\$4,533 96	\$438 22	\$810 16	\$3,355 77	\$9,138 11

Southwestern District.—Rev. I. N. Clark, D. D., District Secretary.

The past has been a year of intense labor and much solicitude—labor to keep the missionary spirit from suffering serious abatement, solicitude concerning the outcome. At the opening of the year some new methods for gathering the offerings of the churches, and systematizing the work were introduced. Some of these were experimental. The use of the Lighthouse boxes among the young people and in the Sunday schools has proved an encouraging success. Sending to all the churches, Sunday schools and young people's societies the statement of an amount towards which they should aim has proved a favorable movement, stimulating effort to do a definite thing. In every instance much care has been taken to bring these estimates within the range of easy attainment. In many cases the results are largely in excess of the amount solicited.

Our people are generous, and strongly missionary in sentiment. The continued financial disturbances, causing the partial paralysis of business, and the suspension of numerous industries, added to a second failure of crops in a large portion of the district, depressed many hearts, and so crippled and restrained the ability of the churches as to make it seem almost audacious to hope for results approximating those of the preceding

year. But with unfaltering courage and fidelity our associational secretaries, pastors and people, assisted by the district secretary, pressed forward amid the many untoward environments to a refreshing success. Most of the states and territories in the district have made good gains over the preceding year. With faces set upon larger things, livelier devotion to missionary affairs, and bolder step we enter the new fiscal year, with the more fervent prayer that with the opening springtime of 1896 the debt may all be buried out of sight.

Our collections are as follows:—

STATES.	Churches.	Sunday Schools.	B. Y. P. U.	Woman's Society.	Total.
Kansas	\$3,194 60	\$207 27	\$131 13	\$1,051 51	\$4,584 51
Colorado	1,218 72	21 85	92 70	940 08	2,273 35
Oklahoma	84 57	2 30	—	—	86 87
Indian Territory	247 27	3 50	1 00	5 00	255 57
New Mexico	53 52	1 24	2 00	6 00	62 76
Arizona	28 35	—	—	—	28 35
Utah	3 00	—	—	7 00	10 00
Nevada	8 30	—	—	—	8 30
Total	\$4,338 33	\$236 16	\$226 83	\$2,009 59	\$7,309 71

Pacific Coast District.—Rev. J. Sunderland, D. D., District Secretary.

The outcome of the year is encouraging. Aside from a special gift of \$13,000, there has been a gain, to the Union, of \$2,517.13, which is forty-three per cent in advance of last year. California increased forty-five per cent, Oregon ninety-five per cent, while Washington and British Columbia have fallen a little below last year. Except in Oregon, contributions to woman's societies have also fallen off a little.

The number of churches contributing has increased fifty-two, Y. P. S. thirty-six, S. S. twenty-six—eighty-eight Y. P. S., and seventy-three S. S. having helped the work this year. The increase has been, from the Y. P. S. \$397.35, and from the S. S. \$160.57. The total number of churches represented in offerings has increased from 170 to 216.

Upon the whole the work of the year has been more satisfactory than in any previous year. There has been more earnest effort put forth by pastors and other leaders, more prayer connected with the giving, and more of the real spirit of Christ manifested in the giving, though not so large a sum has been raised as in the Centenary year. The following table gives the amounts and sources of receipts:—

STATES.	Churches.	Sunday Schools Using Mite Boxes.	Sunday Schools in other ways.	Young People's Societies Using Mite Boxes.	Young People's Societies in other ways.	Individuals.	Woman's Societies.	Total.
California	\$3,982 92	\$130 27	\$203 87	\$103 25	\$673 39	\$13,951 30	\$1,954 28	\$20,999 28
Oregon	1,279 10	26 37	49 79	23 18	149 83	132 30	719 78	2,380 35
Washington	319 87	16 47	34 20	19 95	89 69	87 00	344 99	912 17
British Columbia	48 15	1 87	15 25	—	3 00	1 00	70 00	139 27
Northwestern Idaho	15 15	—	—	—	6 50	14 48	—	36 13
Nevada	8 30	—	—	—	—	—	—	8 30
Totals	\$5,653 49	\$174 98	\$303 11	\$146 38	\$922 41	\$14,186 08	\$3,089 05	\$24,475 50

Special efforts have been made to bring the giving of the churches to a system. Three of the conventions have adopted a plan of systematic giving for all benevolences, which they are recommending to the churches, and many are adopting. This plan gives three

months to foreign missions. It is perhaps unfortunate, that in all the states adopting it, so far, the time designated for our work, is the last quarter of our fiscal year. While not perhaps the ideal plan, I am satisfied that it is a step in the right direction, and a large advance over the absence of plan generally heretofore prevailing in the district.

For the giving of the churches, I have introduced envelopes, with a plan similar to that in use in the Middle Western District. These envelopes, with full instructions printed upon them, and the name of the donor and the date when they are to be returned written upon them, are to be given out early in the quarter, in connection with the preaching of a missionary sermon, and to be kept as a "lay-by envelope" for some weeks, and returned, enclosing the offering, upon an appointed Sunday. The plan has worked well where pastors have taken the necessary pains to inform and interest their people, keeping the matter steadily before them.

A good plan is important but the vital thing is interest in the cause. How to increase this interest is *the* question. The responsibility rests chiefly upon the pastors. Where they will do their duty there is at least a growing interest in the members. It is more and more apparent that the work of the secretaries must be with the pastors and leaders.

Some of the Y. P. S. have used the same envelopes, either passing their offerings through their own treasurer to the treasury of the church, or giving directly with the church.

I have urged the use of the mite-boxes in the Y. P. S. and S. S. so far as seemed wise. Twenty-four Y. P. S. and fifty-one S. S. have sent in returns from their use. Thirteen Y. P. S. and thirty-one S. S. have been furnished them, at their own request, from which no returns have yet been received. They do not seem to have increased the average amount per society or school from either societies or schools. Doubtless, however, they have been the means of stirring up quite a number of both, to give, which otherwise might not have done so.

An encouragingly feature of the work is the growing number who are studying missions, especially in the Y. P. S. and the Juniors, and in some cases in pastors' classes. This, in addition to what is being done by our sisters in the Circles, must largely increase the knowledge of our people regarding this first work of the church.

I have circulated a large number of Handbooks, and other free literature, and all that I could of paid literature. It has been a difficult year to get subscriptions for missionary periodicals and to sell literature. The new and elegant Map of our Asiatic Missions, for which, so far as seen, I have heard only the heartiest commendation, will be very helpful in this educational work.

The work is greatly indebted to an excellent corps of associational secretaries. All have done well. Some have greatly excelled. The magnitude of my field, extending over a distance of 1,700 miles from north to south, making it difficult to visit all parts often, renders the services of the associational secretaries all the more valuable, and almost indispensable.

FOREIGN DEPARTMENT.

We review the results of the past year in the Foreign Department, with praise and gratitude to Almighty God for his providential care and for manifold blessings bestowed upon the missions of the Union.

The existence of a debt unprecedented in the history of the Union was a prominent factor in the plans of the Committee for the year's work. The utmost care was given to framing a schedule of appropriations which, while fully recognizing the gravity of the situation, might at the same time so wisely adjust retrenchment that the least possible injury would be inflicted upon the work. Each station upon every mission field was minutely canvassed and a carefully digested percentage of reduction was agreed upon. The aggregate result, as a comparison of the Treasurer's reports for the two years will show, was an expenditure less by \$130,458 this past year than that for the year preceding. This reduction was mainly in allowances for new buildings and in the amounts granted for native helpers. It was strenuously urged upon the missionaries of the Union to appeal to the churches in the various mission fields, to furnish towards the support of native pastors and evangelists what the Mission Treasury was unable to supply.

To the glory of God and the praise of their liberality we gladly record that the response to these appeals on the part of the native Christians has been very encouraging, in some instances remarkable. Did space permit illustrations corroborative of this statement might be given, showing that Christianity is gaining a firmer hold upon the peoples that we are seeking to evangelize, and giving the strongest assurance that the time is not far distant when they will themselves become centers of gospel power. While, therefore, it would not be compatible with the stability and continued progress of the work to continue indefinitely the retrenchment of last year, the financial necessity which led to it has not been wholly without some compensations. God has graciously overruled it as a means of stimulating the liberality of native Christians, and of awakening them to a deeper sense of their own responsibility in maintaining and extending the kingdom of our common Lord.

In this connection it will not be out of place to make brief reference to the combined movement on the part of all American Foreign Mission Societies for securing a larger measure of self-support on the part of native churches. This movement was inaugurated about two years ago by the Conference of Foreign Mission Secretaries held in New York City. Statistics have thus far been gath-

ered bearing on self-support, from the mission fields of all American Societies. Though incomplete as yet, they have furnished a good basis for further effort. A circular containing practical suggestions has just been sent, by the Committee representing these Societies, to all American missionaries, and accompanying it a joint letter addressed to the native Christian brotherhood throughout the world, from which good results are confidently anticipated.

The progress that our missions have made in sustaining religion and education will appear in the report of the special committee on self-support appointed at the last meeting of the Union. The showing made cannot fail to strengthen the confidence of even the indifferent, in the character of the work being done by our missionaries, and inspire increased hopefulness for the future.

During the past year fifty-five men and women, including the wives of missionaries, and the appointees of the Woman's Societies, have been sent to the field. Of these thirty were missionaries returning to the work after a period of rest at home, and twenty-five were such new appointments as the exigencies of the work seemed to imperatively demand.

It is only just that some acknowledgment should be made in this report of the efficient aid that has been rendered to the general work by the Woman's Societies auxiliary to the Missionary Union. It is well known that these societies judiciously select, and from the funds collected by them, send forth and maintain in the field, large numbers of single women. That the services of these devoted women in the conduct of schools, and in all their various efforts for the elevation of women in heathen lands, are absolutely indispensable to the success of the Union's mission work is so obvious as to render argument unnecessary. It is not so well known, however, that this branch of effort but partially measures the aid which the Union derives from our Woman's Societies: there are other ways in which they are proving valuable adjuncts in the work. Large sums of money are annually appropriated by these societies to stations where they have no missionary of their own appointment in support of agencies under the direct care of the missionaries of the Union, thereby relieving its Treasury of these expenditures. There are also three stations in Burma in charge of single women, missionaries of the Eastern Society, where otherwise the Union would be under the necessity of locating mission families of its own. The money contributed in these ways by the Eastern Society last year amounted in the aggregate to more than \$25,000, or nearly one third of its entire receipts. The Society of California pays the salary of one of the Union's missionaries in Japan, besides contributing liberally towards the maintenance of his work. The Western Society, to the full extent of its resources gives in a like manner to the work of the Union. These statements certainly prove that our Woman's Societies are truly

auxiliary to the Union in fact, as well as in name. Apart from this direct financial support which the Foreign Department gratefully acknowledges, a uniform spirit of hearty coöperation with all the plans of the Union for the foreign work dominates the administration of these societies. Such facts should be borne in mind in all discussion of the relation of the Women's Societies to the Missionary Union.

Special features of the work upon the various fields are referred to in detail in the statements introductory to the reports from the separate missions. In general it may here be stated that the work in all the missions of the Union during the past year has been of a very satisfactory character. Notwithstanding the retrenchment that was obligatory, the signs of progress are plainly apparent. The seed sown has brought forth fruit, and both sower and reaper have rejoiced together. Not only have showers of blessing continued to descend upon our Asiatic missions, but in the countries of Europe, notably in Hungary and France and Spain, the reception accorded to the preaching of the word has been remarkable. In fact in all our European missions it would seem as if the progress of the gospel was only limited by inability to furnish the instrumentalities of its dissemination.

The survey of the vast field covered by the activities of the Union gives prominence to the responsibility resting upon the churches under the solemn commission of our ascended Lord. To keep pace with the work as now developed will require \$450,000 annually, in direct donations from the living, if the Union is to avoid the recurrence every year of a burdensome debt. Is this too large a sum to ask of the one million Northern Baptists towards the consummation of that glorious issue to which all prophecy and Providence point, when "The kingdoms of the world are become the kingdom of our Lord, and of his Christ"?

The following lists note the changes in the missionary forces of the Union:—

APPOINTEES.

Rev. Wm. K. McKibben, Wm. C. Griggs, M. D., Rev. James M. Baker, Rev. Joseph Speicher, Rev. Joseph Paul, Mr. J. M. Carvell, Prof. E. W. W. Clement and wife, Mr. Robert G. Milne, Miss M. M. Larsh, Miss Katherine Darmstadt, Miss A. J. Rood, Miss D. D. Barlow, Miss M. E. Magee, Miss Jennie S. Edmunds, Miss Mary A. Hawley, Miss Harriet M. Wetherbee, Miss Isabella Wilson, Miss F. M. Thompson, Miss Henrietta Morgan, Miss E. M. Boynton, Miss Clara R. Hill, Miss J. M. Bixby, M. D., Rev. W. O. Valentine, instructor in the Rangoon Baptist College.

DEPARTURES.

To Burma. — Rev. A. T. Rose and wife, Rev. H. W. Hale and wife, Mr. F. D. Phinney, Rev. W. O. Valentine, Rev. L. W. Cronkhite and wife, Miss M. M. Larsh, Mrs. W. I. Price, W. C. Griggs, M. D., and wife.

To Assam. — Rev. A. K. Gurney, Rev. C. E. Burdette and wife, Rev. S. W. Rivenberg and wife, Mrs. P. E. Moore, Mr. J. M. Carvell, Rev. Joseph Paul and wife, Miss A. J. Rood.

To South India — Rev. William Powell and wife, Miss Katherine Darmstadt, Mrs. Sophia Ellis Hankins, Mrs. Emma Rauschenbusch Clough.

To China — Rev. J. R. Goddard and wife, Rev. William K. McKibben, Miss H. L. Corbin, Miss Elizabeth Stewart, Miss J. M. Bixby, M. D., Miss C. E. Righter, Miss M. E. Magee, Mrs. S. P. Barchet, Miss E. M. Boynton.

To Japan. — Rev. R. A. Thomson and wife, Prof. E. W. Clement and wife, Miss Eva L. Rolman, Miss N. J. Wilson, Miss A. M. Clagett, Mrs. Anna Morris Wynd, Miss D. D. Barlow.

To the Congo. — Rev. C. B. Glenesk, Rev. C. B. Banks, Mr. W. M. Biggs and wife, Robert Milne, M. D., Miss G. Milne; Mrs. Helen Johnson Bain.

RETURNED FROM THE FIELDS.

Rev. William Ashmore, D. D. and wife, Rev. John E. Cummings, Rev. A. V. B. Crumb and wife, Rev. C. K. Harrington, Rev. P. B. Guernsey and wife, Rev. Thomas Moody and wife, Rev. Walter Bushell, Rev. R. L. Halsey and wife, Rev. O. R. McKay and wife, Rev. W. G. Silke, Mr. J. H. Camp, Rev. George H. Jackson, M. D., Rev. George N. Thomssen and wife, Mrs. Bella Claflin, Miss J. V. Smith, Miss Norà M. Yates, Miss Clara Howard, Miss B. E. Gardner, Miss Ella R. Church, Rev. Isaac Cadman, Rev. Truman Johnson, M. D. and wife, Rev. B. P. Cross.

RESIGNATIONS.

Rev. Isaac Cadman, Rev. J. C. Dawes, Rev. C. F. Raine, Mr. W. G. Scott, Mr. J. H. Camp, Rev. F. A. Agar, Mrs. Bella Claflin, Rev. T. P. Poate, Rev. G. H. Jackson, M. D.

APPOINTEES WHOSE STATIONS ARE NOT YET DESIGNATED.

Rev. G. L. Hibbard and wife, Mr. Robert J. Kellogg, Miss Christine Erickson, Rev. Joseph Speicher, Miss F. M. Thompson.

MISSIONARIES NOT IN ACTIVE SERVICE.

Rev. Lyman Jewett, D. D., and wife, of India.

Rev. Melvin Jameson, D. D., and wife, of Burma.

Mrs. L. A. Knowlton, of China.

Mrs. Norman Harris, of Burma.

Mrs. O. L. George, of Burma.

Mrs. M. R. Bronson, of Assam.

DECEASED.

The list of those who, during the past year, have passed to their reward, includes some who have long been held in honor among us, both for exalted Christian character and for their eminent services in behalf of missions and the Church.

Ezekiel Gilman Robinson, D. D., LL.D., ceased from his labors June 13, 1894. He was born in Attleboro, Mass., May 23, 1815. He graduated from Brown University in 1838, and from Newton Theological Institution in 1842. He held pastorates in Norfolk, Va., Cambridge, Mass., and Cincinnati, O. Great in many lines, Dr. Robinson was especially great as a preacher and as a teacher. Doubtless his greatest work was that of a Christian educator. In 1846, he became professor of Biblical interpretation in the Theological Seminary at Covington, Ky., and served in that position for four years. In 1852, he was chosen to succeed Dr. Maginnis as professor of systematic theology in the Theological Seminary at Rochester, N. Y. He also became President and lifted the institution to the highest rank and power. He continued in this service for nineteen years, putting his stamp upon a generation of men who are now among the foremost in our denomination as educators, preachers and administrators of denominational affairs. In 1872, he became President of Brown University, serving until 1889. In 1892, with the founding of the new University of Chicago, he was elected Professor of Ethics in that institution, in which position he continued until his death. He delivered successive courses of lectures on ethics and related themes before the Yale Divinity School, Crozer Theological Seminary and other institutions, and has left on record published works marked by breadth of philosophic grasp and depth of insight which place him among the foremost of Christian thinkers. In presence, Dr. Robinson was a man of Grecian mould; as a platform speaker, incisive and penetrating—at times majestic: as a teacher, he was exacting, inspiring, suggestive, catholic—demanding from every student everything there was in him. He did more, perhaps, to elevate the intellectual standard of the Baptist ministry than any other single man of his time. He was elected President of the Missionary Union in 1877, and filled the position for three years; and through his long and eventful life, in the pulpit, in the classroom, in public and private, was the devoted and fast friend of world-wide missions.

In the death of Mr. James W. Converse was removed a devoted layman who, with two intervals, had served the Union as one of its most sagacious and wise members of the Executive Committee over a period of twenty-two years. His rare business ability, joined with calmness and gentleness of spirit, rendered his counsels of great value. He was a regular friend and contributor to the Union, and through his long life bore its work on his heart and in his prayers. He was born in 1808.

Mrs. Mary Low Colby fell asleep in Jesus in Newton Centre, Mass., Aug. 18, 1894, aged 81 years. Her interest in foreign missions was lifelong, and expressed itself in multiform ways. Through her husband, who for many years was a member of the Executive Committee of the Union and one of its largest contributors, she came into active identification with the work. When the Woman's Foreign Missionary Society was organized she became its first president, and for nineteen successive years she devoted her ripe wisdom, tactful powers and generous gifts to its upbuilding. In 1890, at her own request, she was relieved of her official burdens, and was made honorary president and an honorary member of the board for life. She was one of the founders of the Home for Children of Missionaries at Newton Centre, and made it her constant care and the subject of her timely gifts. In the home she was a model wife, mother and grandmother. Her descendants rise up to call her blessed. Her interest in Christian educational enterprises in great variety, two of which bear the family name, nobly seconded the interest of her husband. While she rests from her labors, truly her "works do follow her."

Rev. S. M. Stimson, D. D., passed away to his rest at Greensburg, Indiana, Nov. 23, 1894, at the advanced age of nearly eighty years. He was born in Winchendon, Mass., Feb. 6, 1815. He was ordained at Shelby, N. Y., in 1843, and held pastorates in Shelby, in Batavia and Binghamton, Brighton, Mass., and Terre Haute, Ind. He was appointed a District Secretary of the Missionary Union for the Lake District in 1873, and served faithfully, ploddingly and with great cheerfulness for twenty years. Only the infirmities of his age led to his resignation; but until his death he continued to render much valuable service in an informal way. He lived in the very atmosphere of missions, and communicated its spirit wherever he went. One of the last expressions which escaped his lips in his delirium on his dying bed was suggestive of his aggressive missionary spirit. He said, "I am now going into the Interior." His was a rare personality; full of sincere devotion, possessed of a quaint humor which fascinated all about him, and the love-power that bound him continually delighted all who knew him.

Mrs. Martha Ballard Murdock, wife of our esteemed Honorary Secretary, was born in Medfield, Mass., in March, 1829. She died in Boston, Jan. 2,

1895. During the long period of her husband's official connection with the Missionary Union, she was the sympathetic, prudent and calm helpmeet, standing by his side through those many eventful years. She was a life member of the Union. She was chosen Vice-President of the Woman's Baptist Foreign Missionary Society in 1874, only three years after its organization, and in 1881 she became a member of the Board of Managers, in which position she served either as an active or as an honorary member until her decease. She was a noble Christian wife, mother and worker. When the end came she peacefully passed away, leaving behind her a memory fragrant and blessed to all who knew her.

Rev. George W. Gardner, D. D., was born in Pomfret, Vt., Oct. 8, 1828. He graduated from Dartmouth College in 1852. For eight years he served as principal of the New London Institution, N. H. He was ordained in September, 1858. In 1861 he became pastor of the First Church, Charlestown, Mass., which church he served with great efficiency for eleven years. In 1872 he was elected a corresponding secretary of the Missionary Union, and continued in office for four years, when the two secretaryships were merged into one, and he retired. During his period of service he awakened an increased public interest in the cause by the holding of numerous public conventions in various parts of the country, and presented the claims of the work with much power. He became pastor of the First Church, Cleveland, October, 1876. For a time he served as president of Pella University, Iowa. For the last ten or twelve years he suffered continual ill health, but continued to render much active service either in the pastorate or in the class-room as a teacher. Latterly he taught in the institution of New London, of which he was in his earlier years president. He passed away in New London, April 27, 1895. He was a man of noble presence, of rare courtesy and Christly spirit, whose memory thousands bless.

Hon. James Madison Hoyt. Few men have left behind them when departing this life a memory more precious or an influence more beneficent than James Madison Hoyt. Mr. Hoyt was born in Utica, N. Y., Jan. 16, 1815, but removed to Cleveland soon after the completion of his academic and professional studies. For many years he pursued the practice of his chosen profession in connection with one of the leading law firms of that city, but subsequently, with the rapid growth of Cleveland, devoted himself exclusively to the purchase and development of real estate. In a long and varied career as a man of extensive affairs, no one could have more beautifully rounded out the apostle's conception of a man "not slothful in business, fervent in spirit, serving the Lord." He was the very *beau ideal* of the Christian gentleman and consecrated layman. His eminent and honorably earned success, coupled with

rare sagacity and soundness of judgment, and a winning grace and gentleness of manner, gave great weight to his opinions in the church of which he was a member, and in the councils of the denomination, and made him, as if by natural right, a leader. His instrumentality for almost a half century in the progress of our denomination in Ohio was transcendent and unique. In every direction, the influence of his scholarly and discriminating mind, whether in the missionary work of the state convention, of which for a quarter of a century he was an honored president, or on the board of trustees of Denison University, to the endowment of which he was a most generous contributor, or as the representative of his brethren in matters requiring delicate tact and practical wisdom, was graciously felt. The value of his services to the church of Christ at large was heartily recognized by the brethren of other denominations as well as our own, and positions of honor and trust were thrust upon him. He identified himself most ardently with every true effort for the extension of the kingdom of the Redeemer, to whom, in early manhood, he had pledged his devotion. This inevitably brought him into connection with our national societies—the Home Mission Society and the Missionary Union. For several years he was the president of the former, and a member of the Board of Managers of the latter, and always a generous contributor to both. His large heart so overflowed with Christlike love for men, that he could never rest satisfied short of a proclamation for himself of the gospel message, and for years, as an accredited minister of the word, he was heard with delight and profit in many pulpits. This beloved and honored servant of God, whose life among men was a sweet evangel, “after he had served his own generation by the will of God, fell on sleep” April 21, 1895.

The following reference to Dr. A. J. Gordon is the minute prepared by Dr. Murdock at the request of the Executive Committee:

In the death of Adoniram Judson Gordon, D. D., the Missionary Union has suffered a great, and to human apprehension, an irreparable loss. He has served it as a member of the Executive Committee twenty-three years, having been for the last six years the Chairman of the Committee. It has been no slight advantage to the Union that it has so long enjoyed the prestige of his honored and growing name, and the inspiration of his pure and unselfish example. But the value of his incumbency here was enhanced by the unvarying courtesy and graciousness of his demeanor, the combined dignity and affability of his bearing towards his associates, the clear knowledge and sound judgment which he brought to the elucidation of the questions involved in our work—questions always grave, and often intricate and perplexing—the patience, the faith, the mingled moderation and energy, and the untiring industry which he consecrated to the service, not only in the deliberations of the

Committee, but also in the public advocacy of missions by voice and pen during all the years he was with us and of us.

Dr. Gordon's theology was eminently scriptural. He accepted the Bible as the Word of God, which teaches the ruin of man through sin, and his recovery through the incarnation, suffering, death and resurrection of the Son of God, the mission of the Holy Spirit to quicken, renew and sanctify all who receive Christ by faith, to make the disciples of Christ his peculiar habitation, and to work in all human society a divine transformation, till the second coming of the Son of Man without sin unto salvation, and the inauguration of his reign of righteousness, peace and good-will in all the world.

Dr. Gordon's interest in missions was grounded in these and other related and unchanging verities of the gospel. The supreme motive which impelled him was the love of Christ disclosed in His redemptive work, and a loving obedience to Christ's command to disciple the nations. The method he accepted was that prescribed by Christ in the great commission and pursued by the apostles — the preaching of the gospel, always the wisdom of God and the power of God. He never advocated, or even countenanced, a merely formal publication of the gospel, which could produce no conviction and lead to no public fruits. He held that the preaching of the gospel for a witness among all nations was meant to result in witnessing churches in every land, as a preparation for the coming of the King in his glory, and that these companies of the redeemed, as well as penitent, believing and restored Israel, are to be gathered into that mighty and resistless aggregate of spiritual forces by which he will subdue all things unto Himself at his coming.

It is impossible for us to measure the extent or the results of Dr. Gordon's evangelistic and missionary work under the impulsion of this comprehensive and mighty faith. His wide and protracted itineraries in Europe and America in the interests of missions, his participation in the Students' Missionary Conference, his annual engagements at Mr. Moody's Northfield meetings, his frequent labors in various colleges, theological seminaries and ministers' institutes, his pastoral enforcement, in season and out of season, of the duty of the church to the heathen, and the marvellous results of his faithful iteration of the command of the Master, the founding and progress of his Missionary Training School, which has representatives in many lands to-day, the leaflets, tracts and books he has written, and his editorial labors, and other contributions to the periodical literature of missions, present an enumeration which simply suggests, but cannot fully exhibit, his wide, diversified and unceasing activities in the interests of worldwide missions to all unevangelized classes and races. Such an enumeration also discloses the secret of the wonderful success of his ministry, and solves the mystery of his early translation from

his earthly labor to his heavenly reward. He fought a good fight, he finished his course, he kept the faith: henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him in the day of his appearing.

Rev. John Frederick Burditt died Aug. 6, 1894, at Nursaravapetta, from typhoid fever. To the Telugu Mission at large and the Missionary Union his death was a great loss. He was appointed to the Telugu field in 1881 and sailed in September of that year. He was first stationed with Dr. Clough at Ongole. At this post, under most favorable auspices, he soon gained a knowledge of mission work and the people. During Dr. Downie's visit to America, he took charge of the work at Nellore, and in 1884, at his own request, was permitted to open a new station at Udayagiri, in a remote part of the Nellore field. In 1891-92 he visited the home land, and upon his return, by an urgent request, assumed charge of the large and important work on the Nursaravapetta field. His whole career as a missionary marked him as a courageous, successful and devoted worker. He had the entire confidence of all his associates on the field, and of the management of the society at home. His judgments were always sound, calm and charitable. His life was given to the people among whom he worked; he taught them forms of industry and established a station at Udayagiri which is a model of solidity, economy and permanence. By Mr. Burditt's removal in the midst of his usefulness, our trust in God has been tested. We cannot define what he would have us understand, yet we must hope that God in his own way will sooner or later make known the mystery, and raise up many who will be willing as completely to give their lives to foreign missions.

Elizabeth Miller Haswell died Jan. 3, 1895, after a very short illness of pneumonia. She sailed with her husband, Rev. James R. Haswell, for Burma, Sept. 26, 1859. They were associated in labors at Moulmein with Mr. Haswell's father. After but a short stay Mr. and Mrs. Haswell were obliged to return to America, and in 1866 he resigned his connection with the Union. He was reappointed in 1869, and they returned to Burma in November of that year. After the death of her husband, Mrs. Haswell returned to America. Until her death her interest in the Burman Mission never flagged, but always she expressed a warm-hearted desire for its prosperity.

Mrs. W. G. Scott, the daughter of Dea. Edmund Chute of Strathroy, Ontario, died at Palmur, India, Nov. 16, 1894. She had been appointed a missionary of the Union before her marriage, and under the support of the Woman's Society had been associated with her brother, Rev. Elbert Chute, at Palmur. Through all her service she has, by her loving sincerity, and devotion and sympathy for the Telugus, been most successful. Her death is a loss to the

Mission, but the sweet influence of her life must still work in the hearts of those to whom her life was given.

Rev. W. H. Bradt died at Swatow China, Sept. 12, 1894. His death came very suddenly and unexpectedly from Bright's disease. He was appointed by the Union Sept. 14, 1891, and reached Swatow in December. His field was among the Hakkas, and the last few months of his life were spent in the little church at Munkeuliang, which had been opened a few years before. He had proved himself a hard-working, devoted servant of God, and though his term of service was short he had made a place for himself in many of the hearts of the Chinese.

Mrs. Francis Mason died Aug. 3, 1894. She was the wife of Francis Mason who for so long was connected with our mission in Rangoon. She was first married to Rev. Edwin Buxton Bullard, and sailed for Burma in 1843. Mr. Bullard died in Moulmein in 1847. After her marriage to Dr. Francis Mason, she was associated successfully in the work among the Karens, about Toungoo. Later through certain circumstances she joined with the Church of England and labored with them until her death. Her work under the Union was characterized by force and ability, and she acquired much influence over the Karens.

Miss Jennie F. Stewart died at Brockton, Mass., May 19, 1894. Miss Stewart was born in New Annan, Nova Scotia, Oct. 4, 1858. She was appointed a missionary of the Union May 27, 1889, and designated to Prome, where she went in the autumn. On this field she rendered most commendable service until obliged to return, in 1893, from failure of health. Through the gradual decline of her health that followed, the thought and hope uppermost in her mind was the return to her chosen field, and until her death this clung to her. In all her life she had proved a faithful and conscientious steward of the things committed to her charge, and a humble and devoted follower of the Lord Jesus.

Rev. George Pomeroy Watrous died at Jackson Summit, Penn., June 26, 1894. He was born in Chester, Conn., Jan. 10, 1825, and early professed faith in Jesus Christ. He studied at Colgate University and the Rochester Theological Seminary, from which he graduated. In October, 1854, Mr. Watrous, with his wife, under appointment of the Union sailed for Burma. He was designated to Shwegyin, and for five years labored with great usefulness and devotion. He was then compelled, by failing health, to return, and has labored since in pastorates in this country. He leaves a wife and daughter.

BIBLE WORK.

During the past year a second edition of the Pwo-Karen Bible has come from the Mission Press in Rangoon.

Dr. E. B. Cross has also been occupied in the preparation of a Reference New Testament in the Sgaw-Karen language.

The principal work of the year, however, has been the completion of the plates for a photo-engraved edition of the Sgaw-Karen Bible to which reference was made in the last report. The larger part of the year has been spent by Mr. Phinney and Miss Eastman in this work. The latest revisions of the text have been incorporated as far as possible, and no efforts have been spared to make this edition an accurate reproduction of the sacred oracles of God. The plates are now in the printer's hands in Boston, and an edition of five thousand copies of the whole Bible, and two thousand of the New Testament, is being printed.

In addition to the above an appropriation was made for the printing of the revised edition of the gospels in Assamese, and these precious leaves from the tree of life are now being scattered abroad on their mission of salvation.

BURMA.

The reports which follow fairly represent the condition and the prospects of the work in this oldest of our mission fields. No new stations have been opened, and no departure from the already established lines of missionary effort has been attempted. The year has been one of "strengthening the things that remain," of making preparations, of accumulating force, for the advances to which the rapidly changing political and social conditions of Burma are summoning us. "There is much land yet to be possessed." Upper Burma with its alert peoples, uncontaminated as yet by contact with European influences, and practically untouched by the gospel, offers a most inviting and hopeful field for missionary occupation. Our brethren, who have been called in the line of duty to traverse these regions, bring back a goodly report as did Joshua and Caleb of old, and like them also urge our Israel to go up at once and occupy the land. In the near future the faiths or cults of these peoples must give way before advancing civilization to something. What shall that something be? Shall it be Romanism or agnosticism, or shall it be the religion of the Bible? God has placed within the reach of Northern Baptists a great opportunity:—

First, by practically reserving thus far, for our exclusive occupation, this vast and interesting region.

Second, by the signal triumphs of the gospel among the Karens, thus preparing for his use a people with a special genius for evangelistic missionary work. It is not easy to overstate this latter point or to magnify the achieve-

ments possible by this interesting people in the future, as messengers of salvation to the "regions beyond." Already a flame of zeal for Burmans and other races without a knowledge of Christ is being kindled in the Karen churches. A considerable number of Karens graduated from the seminary at Insein are now supported by Karen associations as evangelists among the Shans and Kachins. The number of such could be increased.

With the strength in number of communicants; with the morale already attained by the Karen churches, and which is constantly being augmented, we have a people who are able to take a prominent part—I might perhaps with entire truth say, even a leading part in the near future—in the Christianization of Upper Burma. Let us now do our utmost under the leadership of the missionary, to engage them in this work, directing them for a while in it, and they will, we firmly believe, sooner than we dream, become themselves an independent missionary force.

I desire to emphasize this thought, for there is in it a stirring call to duty; to direct attention to the movements of Divine Providence in connection with this people, for they seem to beckon us speedily to farther advances into Northern Burma.

A notable event of the past year was the commemoration of the establishment of the Karen Theological Seminary, a full account of which appears in the Magazine for May. The occasion was one of deep and thrilling interest. Karen Christians from the different districts were present in large numbers, so that the enthusiasm of the hour will surely be reproduced in many a jungle hamlet. What a factor in Burma this noble institution has been for these past fifty years in the progress of the gospel! With the accumulated resources and momentum of this half century added to its present position of wide and commanding influence, what may we not expect in the coming years?

The year has been one of continued growth in the Rangoon Baptist College. This growth is, however, bringing new responsibilities and duties. The College is practically without any of the apparatus which is indispensable for instruction in the sciences and natural philosophy. Several thousands of dollars are immediately needed for this purpose. Then a beginning of an endowment fund should at once be made to place the institution upon a firm basis. Will not some friend of missions take these needs into prayerful consideration?

Other points of interest are touched upon in the reports from the various missions, to which attention is called.

RANGOON—Begun 1813.

Burman Mission.—Rev. E. W. Kelly and wife, Mrs. E. L. Stevens, Miss E. F. McAllister, Miss Ruth W. Ranney, Miss H. Phinney, Miss M. M. Coté, M. D., Rev. A. T. Rose D. D., and wife, Miss A. E. Frederickson.

Sgaw-Karen Mission.—Rev. Albert E. Seagrave and wife, Mrs. Julia H. Vinton.

Pwo-Karen Mission.—Rev. Durlin L. Brayton.

Theological Seminary.—Rev. D. A. W. Smith, D. D., and wife, Rev. Willis F. Thomas and wife, Mrs. C. B. Thomas.

Rangoon Baptist College.—Rev. Josiah N. Cushing, D. D., Rev. David C. Gilmore and wife, Prof. L. E. Hicks and wife, Mrs. J. N. Cushing (in United States). Rev. W. O. Valentine, Instructor.

Eurasian School.—Rev. W. A. Sharp and wife.

Baptist Mission Press.—Prof. E. B. Roach and wife, Mr. F. D. Phinney.

Burman Mission.

Rev. E. W. Kelly sends this thoughtful report of his work. The signs of promise contained in it are the more significant since no effort is made to conceal the obstacles to missions among the Burmans:—

The year has been one of steady work, unmarked by special effort; but a persistent continuance in the ordinary lines has been blessed, and we have reasons for thankfulness and encouragement. In a mission to the Burmese progress has been slow historically. It is slow still, but some advance has been made. It is a matter for gratitude that the different branches of work have shared in the growth. The evangelistic work, the schools and the medical work have all contributed to efficiency of the department.

I see, as yet, no indications of an early breaking up in the ranks of Burmese Buddhism. Indeed opposition is provoked by even the small measure of success attending our work. Many villages turn a deaf ear. Men refuse our tracts and occasionally refuse even to converse on the subject of the gospel. On the other hand the number who are willing to hear is large and probably increasing. Quite frequently individual cases are met, where thoughtful men have looked into our literature somewhat and have come to understand some of the fundamental principles of Christianity. Now and then in a discussion the moulding of Christian thought can be seen. Sometimes in a controversy they seek to engraft Christian ideas on their Buddhistic conceptions and thereby shield manifest weakness in argument. Close observation shows that the preaching of past years has had an effect in leavening the thoughts of a goodly number of the people.

I note the following encouragements in the work of the year:

Increased Harmony and Co-operation.—Early in the year the former pastor of Lamadaw and others reunited with the Lamadaw church. Since then several more have followed their example. The church continues under the pastoral charge of Rev. Ko Yan Gin. Repairs have been made on the building and a bell tower is nearly finished. A house for the pastor has been completed. The Sabbath-school work has had its bright side. Special mention should be made of several schools opened by the students at the Bible School for Women in charge of Miss Ranney and Miss Phinney. Others also have been enlisted in the work. The two day schools under my supervision have sent a fair contingent to the Sunday schools.

In the district also there has prevailed a good degree of harmony and coöperation, but much needs to be done to develop growth in our weak Burmese churches.

Increased Fruitfulness.—The baptisms this year have reached one hundred, more than half of the number being converts from Buddhism. Every church in the field reports an addition during the year. There are seven churches. The church at Syriam has been under Miss Payne's care, but a new church has been organized which gives us the same number as last year.

In February we had a grand day at Kemendine; I had the joy of baptizing twenty-five from the pupils of the school in charge of Miss McAllister, Miss Williams and Miss Frederickson. The candidates came from both Christian and Buddhist homes. It was a day of answered prayer for the ladies and their helpers, and a testimonial to their fidelity

in religious work. The Lamadaw church has twenty-four baptisms. Of these five are from Maubin and sixteen from Yandoon, where we have not yet organized churches. The Dedaye section has been blessed with twenty-five new members where Saya Po has labored faithfully. Other churches have also received additions. On December 28 we organized a new church at Kawbrungyaung with sixteen members. The occasion was one of mutual earnestness and solemnity. There are reasons to hope this church will grow in numbers and efficiency, and that at an early date. No more hopeful work has fallen to my lot than the beginning of this new church. May the Lord shepherd the little flock.

I desire to record the pleasure I have had in the fellowship of labor with the Burmese pastors and preachers throughout the year. Saya Ko Tha Dwe and Saya Ko Pan Bone have especially travelled with me and by themselves preaching the word.

Educational Work.—I do a minimum of school work. Two day schools only are in my charge. The Dalhousie Street school only came into my hands in April after the examination. It seems to remain approximately the same. Miss Ranney has charge of a Sabbath school in connection therewith, and preaching services have been held irregularly in the building. The Lamadaw school, of which I took charge last year, has continued to prosper. Its attendance has increased from 148 to 179. We passed 104 boys through the first four standards. The teachers are all Christians and the school is self-supporting except for the building and its repairs. The two schools number about 300 pupils.

Medical Work.—This work, under Mrs. Kelly, has continued to be helpful and will be reported elsewhere.

Sgaw-Karen Mission.

This is one of the most important of our missions to the Karens, which have been so blest of God. The report of Mr. Seagrave will be read with interest:—

In reviewing the work of the Mission for the year just past, though we recognize discouraging and very trying features, we feel that there is real cause for thankfulness. The work has moved on, in general, in the same lines as heretofore, and to one engaged in it, there seem few especially prominent features, or subjects of unusual interest to be noted, though the on-looker might see many.

The Town School, owing to a variety of causes, has fallen off considerably during the year, we having enrolled only about 165 pupils as against 230 last year, with 151 on the rolls at date of examination as against 177 of last year.

During the school year preceding the last examinations, we were visited by measles of a very malignant type. Owing largely to the careful nursing of Mrs. Vinton and Mrs. Seagrave, none of the pupils died, though we had a number of very serious cases, but we found it necessary to dismiss to their homes for a few weeks those who had been sick, and finally by sending away for a time all who had never had the disease, we were able to get control and stamp it out. As a result of so many absences the work of the school was much interrupted, at times only about half the regular class being in attendance.

A number of changes in the teaching staff also affected the work done. Two unusually good vernacular teachers preferred to prepare for and take the law examination, to fitting themselves for the teachers' examination for certificates now to be required in all our mission schools connected with government.

But the loss in attendance is chiefly due to the hard times which are prevailing. We lost a number of our best pupils in the higher grades in this way, and had we not aided many of those now in attendance with a temporary loan for a part or all of their school fee, the numbers would have been still more reduced. The building of dormitories, which are much needed, is necessarily postponed, while we are closing the year with a greater

deficiency in school funds than for some time past. We encouraged also a number of our boys, in the middle grades, to go to the College where they would get the benefit of the new Normal classes just opening.

The relation of our jungle schools to the mission has never been strictly defined. Most of them have come into existence and been built up under the fostering care of the mission, but the government also has responsibilities which must be discharged in the education of the people. The people are encouraged to carry on the work of their village schools themselves. The grants from government are paid directly to the recognized head of the school in the village, and the missionary has nothing to do with the money paid by government or by the people, or with the number of passes gained by the pupils, and usually knows nothing about it. We are concerned to know that our villages have schools, that the children are educated, that worthy persons are employed as teachers, and that the Bible has its recognized place in their daily work.

We have often mentioned the difficulties in our work arising from the migratory habits of our people—the constant shifting of the population. Many church members fail to take letters, on removing to the neighborhood of other churches, and it is not unusual to find those residing in a village, or living near it, for a term of years, whose membership is still with the church where they were baptized. As our pastors and many of the people are appreciating this difficulty, we hope that there may be improvement on these lines.

When one considers the large number of churches on our list, and that in some cases a church comprises a number of hamlets, while our people are widely scattered in the Pegu Plain and the Delta of the Irrawaddy, it will be seen that the matter of visiting the churches is no small item, and that there are many real difficulties involved. The care of the school and other work in town has greatly hindered this branch of the work, though I have given more time to it during this year than heretofore. Those seasons of the year, both in the rains and in the cool season, when travelling is possible, or at least most agreeable, are, for the people, the very busiest times, i. e., seed time and harvest. As their fields are often at some distance from their village centre, it is not unusual for the missionary to pay his annual call of a day or two, and to meet but few of the people, unless he happens to be with them on the Lord's Day, and even then many must remain with their grain or watch their fields for fear of thieves, etc. While a brief visit under these circumstances no doubt does good, one can not but feel that results are not all that they should be.

A few special meetings have been held during the year in various parts of the field. Some of these have been wholly the spontaneous work of the people of a section themselves. Pastors and choirs from neighboring villages assembled; heathen were especially invited. The services consisted chiefly of singing interspersed with preaching and exhortation by the pastors present. We would especially acknowledge the help rendered by Brother Thomas during the year at villages accessible from Rangoon for a Saturday or Sunday service. Always ready for every good work, he has visited a number of our villages with a company of his preachers. These meetings have become very popular among the people, who are always glad to hear Thra Thomas preach or sing the gospel. We find that a disposition to hear exists among many heathen Karens and Burmans, though others remain indifferent. One of the most encouraging things we notice in our work, is the interest taken by many of our people in the salvation of their heathen neighbors, Burmese as well as Karen.

Another very encouraging feature is the success of our pastors' Bible class held in September and October. There was an increased attendance over last year, though many whom we especially desired to help are also engaged in school work, and were unable to be present. Bro. Armstrong kindly gave us two weeks and more in the study of the Old Testament prophecies and the Revelation. His profound reverence for the word of God

and his prayerful spirit contributed largely to the helpfulness of the Bible study, and his assistance was much appreciated by ourselves and by the class. We try to emphasize at this class the importance of waiting together upon God for his blessing, and the help of united prayer, and seek to make the meetings not only a blessing in the way of intellectual and mental gain, but especially of spiritual quickening to all who come. We are glad therefore to have with us our best and ablest men, the graduates of the Seminary, and all others who have had no training, and we think we see already some of the results, in the better work done. These meetings have met a long felt want, and their recurrence annually seems an assured thing.

In its jubilee year, it is fitting that we recognize the debt of gratitude we, as a mission, owe to the Theological Seminary. We have advantages over all others in having this "school of the prophets" within our borders, and students from the Seminary have rendered no little aid from time to time with neighboring churches. Nearly all our large body of active workers, our best and truest men, who deserve and who receive our fullest confidence, have had a partial or complete course there during the fifty years now completed. Some of them were members in the early days when it was newly founded in Moulmein, while others have come forth in recent years. It is gratifying to find that our people recognize their obligations to the Seminary and cherish for it only the kindest feeling. It rejoices us to know that we now have there a large number of choice young men from whom we are expecting great things in days to come.

We have a goodly company of faithful workers, but on every hand are open doors, even in our own field, while we ever remember the "regions beyond," so that we would not neglect to "pray the Lord of the harvest that he will send forth laborers into his harvest." In the meanwhile it is especially true here that "Others have labored and we have entered into their labors."

Pwo-Karen Mission.

The following brief report from Father Brayton tells that his days are being lengthened for the completion of the second edition of the Pwo-Karen Bible:—

At the commencement of last year, we were, in our printing, nearing the close of the Reference Testament, which was done at the close of February. Hence with March we commenced printing the second edition of the Pwo-Karen Bible. The superintendent said to me, "Now I want to send you just as many proofs as you can manage without injury to yourself." I replied, "Send on, please, what you have, and if I find the work too much, I will give you due notice." Our progress has been much more than I anticipated, as I judged from the time we were on the first edition. During the ten months we have now been at work, we have done what on the first edition we were two and a half years in doing, and are nearing the end of the Book of Job.

I certainly have great cause for gratitude to the Great Giver of all good, that he has given me daily strength equal to the work, and for not having had an hour's illness since my daughter (Mrs. Rose) left for America nearly two years since.

The Karen Theological Seminary.

Dr. Smith's report, which follows, cannot be read without stirring anew devout thankfulness to God for our Karen Mission. Reference is made in the report to the semi-centennial of the establishment of the Seminary which has just been commemorated with appropriate ceremonies. The jubilee offerings made by the Karens, who were present in large numbers upon the occasion, deserve our most grateful commendation and attest the love of this people

not only for this school of the prophets, but for the work and kingdom of the Lord Jesus.

The attendance, during the past year, has been unprecedentedly large, being 141 at the commencement, and 135 at the end of the year. It is difficult to understand this increase of candidates for the ministry, unless it be in answer to the divinely authorized prayers of God's people, to the Lord of the harvest. The ministerial profession among the Karens is poorly remunerated, the rule being that no stipulated salaries are paid; but the preacher receives cash and paddy (unhusked rice), in varying proportions, styled "help," not pay, and according to the varying feelings, from time to time, of his parishioners. Many live perilously near the margin of existence; and the pastoral *prizes*, if any there be, are few and far between. The work of the school teacher is much better paid than that of the pastor; but as only those trained in normal classes, with government certificates of proficiency, are recognized as teachers in government-aided schools, and it is only in such schools that the office of teacher is remunerative, it is plain that none of the students in the Seminary can be looking forward to such prizes as the outcome of their studies in the Seminary. Nor is there aught in the Seminary itself, to invite the insincere and self-seeker. It is true that he receives his board and tuition free; but it is tuition only in studies which would fail to pave his way to any remunerative calling; and his board—I hesitate to mention its amount, lest, as once before, when standing before the Executive Committee in Boston, I should be reproached for apparent parsimony.

"What," said the chairman of the Executive Committee, "is the average cost of the board, per month, of a young man in the Seminary?"

"About Rs. 5, or \$2," was the reply.

"No wonder that the plague of beri-beri has broken out repeatedly in the Seminary," was the exclamation of the chairman.

The best of rice is provided, and in addition, one anna a day is allowed to each pupil, with which to buy meat, fish, vegetables, and whatever else he may wish, to eat as an accompaniment. (One anna is three cents.) This, with his empty, unfurnished dormitory, is absolutely all that is guaranteed to a student in the Seminary. He buys his own clothing, books, bedding, lights, stationery, and pays his own way to and from the institution. I should have mentioned that when he is sick, he has medical attention and nursing free.

In order to economize the running expenses of the school, the students are required to clean the paddy (remove the husk and change it into rice, a laborious operation), do their own cooking, draw their own water, split their own wood, take care of their dormitories, sweep, dust, and attend to the lighting of the chapel; and all that are left over, unoccupied, after the above demands are provided for, are employed in the care of the place, grading, making roads, clearing away jungle growth, etc. These occupations take, on an average, one and a half hours of the time of the student, each day. I mentioned economy as the reason for this arrangement, but higher physical and moral benefits accrue, which would justify this industrial scheme, altogether apart from the hundreds of rupees yearly which are saved thereby. It will occur, also, to those who may feel prompted to assist any of these young men to procure an education, that by this industrial feature, from which none are exempted, there is little danger of any being injured by over help. Many of these young men are wretchedly poor; some are looked after by the missionaries who send them; the need of others becomes apparent, often by mere accident, after they have been with us for a time. Last year, help came in the form of specific donations, from Villisca, Iowa, Denver, Col., Spencer, N. Y., Providence, R. I. (an Episcopal minister), Jamaica Plain, Mass., and Newton Centre (my mother). The last mentioned donation of \$25, though only sufficient for the support of one young man, was, with the approbation of the donor, divided among several, equally needy, to each a portion;

and it proved a blessed portion, indeed, coming as it did, in answer to their prayers, but as unexpected as was Peter's appearance to Rhoda and the praying circle in Jerusalem.

It pleased the Lord, early in the year, to take to himself one member of the senior class. He suffered from an acute attack to which he succumbed in two or three days, and was the first to occupy the new cemetery which the government has recently set apart for the Christian dead in Insein. A heavy slab of teak, on which a classmate had chiselled the name of the deceased, the date, and the text, "Our friend sleepeth," was set up to mark the lonely grave of Wah-thai.

The last year will always be a memorable one for two reasons. The first, because it was the jubilee year of the Seminary, which was founded in Moulmein by Dr. J. G. Binney, in 1845. The class of twenty, who graduated on January 31, has been known, from their entrance, as the Jubilee class. One member of this class returns to his native land, in Northern Siam, from which he came to Burma when a lad, for his education. He goes as a missionary of the Burma Baptist Missionary Convention. Two others have responded to calls from Thibaw, and are already on their way thither, with a new language to learn, before they can labor among either the Shans or Paloungs of that mission. A fourth is to take a post-graduate course in the Burmese department of the Seminary, to qualify himself in that language, after which he, too, hopes to devote himself to foreign mission work. For the remainder, fields of usefulness are waiting in the districts from which they came. But whether home or foreign, these twenty will always be known as the Jubilee class. May it be theirs to proclaim the acceptable year of the Lord, the loosening of prisoners, the giving of sight to the blind, to multitudes of the perishing of Burma; and in time, to hear the voice of Christ, "Well done, good and faithful servants, enter into the joy of your Lord."

The second circumstance which has made the last a memorable year is the opening of the Burmese department of theological instruction, on Seminary Hill. During the one rainy-season term to which this department is for the present limited, the utmost harmony and good feeling prevailed, and various ways in which all may be mutually benefited by the juxtaposition of the two schools or departments, became apparent, and not a single drawback. Mr. Thomas, the head of the Burmese Seminary, is also recognized as a teacher in the Karen school, where his labors, already valuable, will become invaluable, with his polyglot tongue, as soon as the Anglo-vernacular department for all races is opened.

It gives me much pleasure to mention in passing, as a third event which has made the year truly memorable, the visit of our daughter. She has thrown herself into the work with as much devotion as though her only errand to Burma was that of a missionary. The classes in vocal music, the organ accompaniments in the Sabbath services, the ministrations to the sick, the Bible class of such young men from the Seminary and the village as were competent to study in English, indicate the directions in which her efforts were put forth. All will feel that an element of great value has disappeared, when the Seminary reopens in May, and they find her gone.

On account of the steady increase in the number of students, our dormitory accommodation, notwithstanding the four erected by the timely donation of Hon. Charles L. Colby, has again been outstripped, and half-a-dozen or more well accredited pupils were refused in May last, for lack of accommodation. More would have been refused but for the kindness of Mr. Thomas, in placing one of the Burmese dormitories at our disposal. This cannot, it is to be hoped, for the sake of the attendance in the Burmese department, be often repeated; and should the incoming class for May next be only one-half as large as the entering class of last year, and the Burmese dormitories full of pupils of that race, our accommodation will still be overtaxed. As already mentioned in my report of the Jubilee meetings, when this state of affairs was apprehended, the delegate-visitors spon-

taneously apportioned the cost of two dormitories, (Rs. 1,320) among the districts from which students come to the Seminary, and agreed to raise the money at once, so that the Seminary need not enter crippled upon its second term of fifty years.

Meanwhile, a temporary relief, if relief it can or ought to be called, to this influx of pupils, will be afforded by the raising of the standard of admission by one year, which measure has been unanimously agreed upon by the Board of Trustees.

During the past year, a new edition of Dr. Binney's Manual of Theology has been taken through the press; also a Pastor's Handbook, and the printing of a Bible Handbook after the pattern of "Angus' Bible Handbook," has been commenced. This latter work has reached, at date of writing, its 320th page.

The presentation of five small stained-glass memorial windows for our new chapel, is worthy of special mention, because three of them are love-offerings of a few Karens, to the memory of Dr. Binney, and teachers Te and Mya Mai. The memory of teacher Te is cherished with much affection, and one hundred rupees towards the cost of the windows was contributed by a heathen Karen of the Moulmein district; who, in passing through Rangoon, had often enjoyed the hospitalities of teacher Te. The other two windows were pressed upon us by a dear friend of the institution, as a Jubilee offering.

The contributions of the Karen churches called the two-anna-a-member collection, to which the churches stand pledged, from year to year, show a slight falling off, during the year under review. This is attributable to the outbreak of cattle disease, and to poor crops, by which some parts of the mission field have been afflicted, and not to any abatement of interest in the work of the Seminary. Indeed the Seminary never held a warmer place in the hearts of the people, and it is confidently hoped that the contributions, during the coming year, will be unprecedentedly large.

These two-anna-a-member contributions are designed to cover cost of native faculty, and board of pupils, and, for the fiscal year of 1893-94, we received from the different Karen fields, as follows:—

Rangoon	Rs. 385- 2-9
Shwegyin	96-11-3
Bassein Pgho	56- 8-9
Toungoo Paku	147- 6
Toungoo Bghai	105- 7-9
Tavoy	50- 5-6
Moulmein	146- 3-9
Maubin	118- 1-6
Tharrawaddy	114- 1-0
Henzada	281- 0-3
Northern Siam	12

Rs. 1842- 0-6

Burman Department of the Seminary.

Mr. Thomas sends the report for the Burman Department, covering the first year since the removal of the Burman Biblical Institute to Seminary Hill, Insein, and its connection with the Theological Seminary:—

The two events of paramount importance during the past year have been the removal of the institution out to Insein (which, by the by, is quite distinct from Rangoon), and the graduation of the first Burmese class from the Seminary in October. The former event, which involved the change of name from Burmese Bible Institute to Burman Theological Seminary, was the first step towards uniting the work of ministerial education for all races in the country. This end has been farther approximated by the teaching which I

have been able to do in the Karen Theological Seminary in exchange for which Thiah Shwe Nu has done good work in theology with the middle class of the Burman Seminary. It is hoped in the near future to derive still farther mutual advantages from the close proximity of the two institutions, thus offering still more tempting inducements to future graduating classes.

Although our first graduating class this year numbers only seven, we hope by the time we celebrate our jubilee, simultaneously with the centennial of the Karen Department of the Seminary, fifty years hence, to have caught up with that at present more flourishing institution. An auspicious omen of the future prosperity and growth of this institution may be descried in the return of Dr. and Mrs. Rose, who are nearing these shores to participate again in the training of the increasing number of youth of all races who are availing themselves of a preparation for the ministry through the medium of the Burman language. Thus in spite of the new departure in moving out here and the failure of many faint-hearted students to return to us this year, we are more than holding our own with thirty-eight students, twenty-one of whom are Burmese, thirteen Karens, three Chins and one Talaing.

Rangoon Baptist College.

Another year of growth and prosperity we are permitted to chronicle in the history of this institution. This growth is making prominent urgent demands for laboratory facilities, and apparatus for the profitable prosecution of studies in the sciences and natural philosophy. Something, too, is needed in the shape of an endowment to provide against the contingencies which arise so suddenly in Foreign Missions. The accompanying reports from Dr. Cushing, Professor Gilmore and Dr. Hicks are deserving of careful attention:—

Dr. Cushing writes:—

The past year has been a prosperous one both in the growth of the school and in its religious condition.

In March we were permitted to welcome Rev. L. E. Hicks, Ph. D., and Mrs. Hicks as coworkers. In April the delay about the affiliation of the College with the Calcutta University as a First Arts institution ended, and the vote of the Syndicate of the University giving permission for affiliation was ratified by the viceroy in council. In May the first F. A. class was opened, consisting of four of our own students who had passed the Calcutta University entrance examination and two others from the Bassein Sgaw-Karen High school. Dr. Hicks took mathematics, chemistry and physics, Mr. Gilmore took Pali and I took English. So we were, by the blessing of God, fully started on our course as a college. All the members of the F. A. class are members of our mission churches.

The High school department has had a large growth, having doubled itself. The present number is forty-seven, several having given up the course of study during the year from various reasons. These are divided into the senior entrance class of eighteen, and the junior entrance class of twenty-nine. All of the senior class are members of our mission churches, as are also all but five of the junior class. This gives ninety per cent as the Christian part of our High department. In this department, Mr. Gilmore has given two hours a day and I have given one. The rest of the work has been carried on by assistants.

In the Middle school department there are ninety pupils of whom eighty per cent are from Christian families if they themselves are not members of mission churches. Of the pupils in the different grades mentioned fifty-one are also taking the Normal course of three years, recitations in this course taking place one hour each school day. Already there are six Normal classes and next year there will be nine and the department will

be fully organized. Rev. Mr. W. Sharp of the Union Boys' school has kindly given daily instruction to two classes. The other classes have been in the charge of native Christian teachers whose salaries have been paid by the government. Supervision of these classes has been shared by Mr. Gilmore and myself. Miss Frederickson has also given five lectures a week to the classes on the theory and practice of kindergarten.

The Primary department contains 150 pupils and is self-supporting. Of these sixty-eight, mostly day scholars, are non-Christian. The per cent from Christian families is therefore about fifty-five.

The total number of pupils in attendance Dec. 31 was 326, of whom 103 were non-Christians, making about thirty-one per cent of the latter class, the larger part of whom are young children.

The classification according to race is: Burman 167, of whom 81 are boarders; Karens, 102, of whom 83 are boarders; Eurasians 18, all boarders; Chinese 17, of whom 5 are boarders; Shans 14, of whom 8 are boarders; Chins 2, all boarders; Kachins 1, a boarder; Tamils 2, no boarders; and Taungthus 2, both boarders.

The number of actual church members who are pupils in the College is 137, giving forty-one per cent of the school as already communicants, and as there are eighty-nine children of Christian parents not members of the church, the Christian element is thereby increased by twenty-seven per cent.

It should be stated that there are several non-Christian boys supported in the school by Christian relatives who are able to control the children and hope that under the influences of a Christian school, they will yield to Christian influences.

The religious work has been carried on with earnestness. Some of the teachers show a great desire for the conversion of the pupils and have had success. The same religious exercises are carried on as last year, on Sundays and on Tuesdays and Fridays. The church, of which Mr. Gilmore is the pastor, has had fourteen additions by baptism and numbers fifty-three, but the number of monthly communicants is very much greater, embracing all the church members in connection with the school. The sight of such a large number of young men at a communion service is an inspiring spectacle, full of hope for the future.

The church has received the gift of a beautiful communion service from friends in Rochester, N. Y. Pupils and friends here have put two pretty painted glass windows into Ruggles Hall, which is used for a chapel.

We have been pressed for room and have been obliged to refuse many applications for admission because there was no accommodation for more pupils. Our dormitory room has been increased by the acquisition of two small cottages on the old Seminary compound. One of these was purchased. The cyclone last April overthrew a large tree which crushed a good teak cottage used for a dormitory. By the contributions of English, Scotch and native friends we were enabled to reërect the building. At the close of the year, a contract was let for the erection of a much needed building for dormitory above and recitation rooms below. This will increase accommodation for about sixty pupils as boarders, but the prospect is that there will be as much if not greater increase in the attendance next year.

We are in pressing need of a small building for a hospital, a well-furnished laboratory, an enlargement of the eating house, scientific apparatus, a reference library, and another teacher in the F. A. department, as next May a second class must be started.

I have real pleasure in thanking my coworkers for their effective service in the College and their personal friendship. Besides Messrs. Hicks, Gilmore and Sharp, and Miss Frederickson, already mentioned, Mrs. Gilmore has taught a Bible class and a Latin class daily until recently, and Mrs. Hicks has had charge of drawing and music, besides supervising classes in geography.

I have been connected with the College two years and a half, and have come to the firm conviction that there is not a more useful post in the mission work in Burma than this. The school meets a most serious and determined demand for education on the part of our large Christian community. Every year the demand for higher education is increasing. The Government College is constantly widening its scope and adding to its staff of professors. Our young men will go where they can obtain what they desire, if we do not furnish it. I believe that it is one of the chief and most remunerative forms of Christian work to train the future leaders of the native church. All things being equal the educated men will have a powerful influence. Our aim is to deepen the Christian character of these young men while they pursue their course of study, and make them also feel a sense of personal responsibility in regard to evangelistic work. Since the rising generation contains so many who will have a higher education, we are ready to give that education in a Christian mould. I believe that the result of thus meeting the demand of the native Christians for a higher education by giving it to them under the pressure of Christian influences will bring inestimable benefit to the churches in the future. Not only will many young men be saved to Christian life and work, but the quality of the workers will be greatly improved.

Prof. Gilmore adds:—

My work for the past year has been much the same as in previous years. It will be included in the principal's report, and hardly calls for any special report from me. I have this year instructed the First in Arts class in Pali. It has involved plenty of hard work. My last hot season vacation was spent in Rangoon preparing for Pali teaching this year, and I've had to put in a great deal of time on Pali from day to day throughout the year. Probably next hot season will be spent in the same kind of work.

I have taken a religious census of the College, class by class, the result of which with the number of baptisms in connection with the College church for 1894, appears in the following tables:

College Department.	Church Members.	Children of Christians.	Heathen.	Total.	Per cent Adherents of Christianity.	Per cent Heathen.
First in Arts.....	6	..	..	6	100	..
High School Department.						
9th Standard.....	17	..	..	17	100	..
8th Standard.....	24	..	5	29	83-	17+
Middle School Department.						
7th Standard.....	15	..	6	21	71+	29-
6th Standard.....	27	6	4	37	89+	11-
5th Standard.....	13	4	8	25	68	32
Primary Department.						
4th Standard.....	10	8	8	26	69+	31-
3d Standard.....	6	7	11	24	54+	46-
2d Standard.....	3	18	15	36	58+	42-
1st Standard.....	1	8	28	37	24+	76-
Miscellaneous.						
Kindergarten.....	..	15	16	31	48+	52-
Vernacular Normal..	6	..	..	6	100	..
Total number church members.....	127					
Total number children of Christians (not themselves being church members).....	66					
Total number heathen.....	101					
Grand total.....	294					

This grand total will probably differ from the principal's report of the number on the rolls. In the day when I took the census, there were some absentees, whom I was unable to include in my enumeration. But this table is absolutely correct in everything above the Primary department.

Percentage Christians and adherents of Christianity....	66-
Percentage heathen.....	34+
Percentage church members.....	43+

Number of Baptisms, 1894.

	Children of Christians.	Heathen.	Totals.
Burmans	2	3	5
Karens	5	2	7
Shans	1	1	2
	—	—	—
Totals	8	6	14

The present membership of the College church is 53. Of these, 7 were constitutent, 13 have been received by letter, and 33 by baptism.

We have done something in the line of street preaching this cold season. My health has not been all I could have wished this year. With no very dangerous sickness, I have had sick spells enough somewhat to reduce my strength. I fear that, after four years of hard and anxious work here, the climate is beginning to tell on me. Still I've no reason to fear but what I shall be good for several years more before I have to think of a change of climate. I have found a great relief in handing over the Karen Sunday school paper to Dr. Bunker, who has kindly assumed charge of it.

Early in the year I compiled a little collection of "Gospel Hymns" in Karen. The second enlarged edition has recently come from the press.

Professor Hicks, who sends the following, was for many years teacher of natural science in Denison University, Ohio, and subsequently a Professor in the State University of Nebraska. The account given of his efforts to utilize the pitably meagre apparatus available for work in his department is pathetic. We would, however, call special attention to his testimony to the quality of the work that is being done in the College, to the intelligence and deportment of the students, and the vital relation of the College to the planting of Christianity in Burma. Such testimony is of special value as coming from an educator of acknowledged ability and wide experience:—

My work of instruction includes the mathematics, physics and chemistry of the First Arts course, and the elementary physics and physical geography of the ninth standard (University entrance) course. In mathematics the work has been hampered by inadequate preparation of the students; in physics and chemistry by the lack of apparatus. I have been obliged to suspend the work in physics until the laboratory is better equipped. The time belonging to physics is, for the present, devoted to chemistry; next year I hope to have the necessary equipment, and will then give to physics the morning hour every day, as I am now giving it to chemistry, so that no time will be lost in the end. A new building is needed, as well as apparatus, cases, tables and other furniture, gas and water supply and connections, and standard works of reference. The estimated cost of such a laboratory, which would meet the wants of the college at present and for some years to come, is Rs. 17,000 (about \$5,000).

Dr. Cushing has been most thoughtful and generous in providing for the wants of my department, so far as the very limited resources of the College would permit. Soon after my arrival, in March, 1894, he placed Rs. 300 subject to my order, and he has recently given me as much more, to purchase supplies for the laboratory. He was enabled to do this, in part at least, by reason of the services of Mrs. Hicks, who has taken charge of the drawing, thus saving the salary of a drawing teacher. With the first sum named I purchased the most necessary chemical apparatus and supplies, hoping that some of the physical apparatus which has been on hand unused for some years might be serviceable. In this I have been disappointed. I have frequently spent hours in the attempt to bring some instrument into working order, only to experience vexation and failure in the end. The sum now in hand will be expended on physical apparatus; but the amount is so inadequate that I am puzzled to determine what few things most imperatively needed may be bought with it, when the need of a hundred other things is only a shade less imperative.

Notwithstanding the hindrances above mentioned the work of instruction has prospered. The attendance is punctual and the deportment exemplary to a degree which is most refreshing in comparison with American colleges. Earnest effort on the part of teacher and pupil is fruitful of good and satisfactory results in the Orient as well as in the Occident. These results of higher education include not only intellectual growth but moral enlightenment. It is my profound conviction that the work of evangelization must be supplemented by a system of Christian teaching which shall furnish a nucleus of thoroughly educated lay members, as well as preachers, to the native churches. Well educated leaders are required to give these churches stability in doctrine, and at the same time that degree of culture which will commend Christianity to the master races of Asia. The haughty Burmans are going to be reached more effectively through Christian education than direct evangelization. This is one of the hopeful things in our educational outlook; and another is the fact that for a given expenditure greater results may be achieved here, I believe, than anywhere else in the world. I have been delighted and amazed at the excellence and extent of the work already accomplished in this institution with such meagre resources. Judging by these results it would seem that a great institution might be built up here upon an endowment which would barely keep a small college alive in America.

With Dr. Cushing and Professor Gilmore I have taken my share of the Sunday morning preaching services. In my Sunday-school class are several Buddhists, and one of these has been converted to Christianity and baptized since I came.

Mrs. Hicks has taken full work as an instructor in the college. Besides the drawing she gives instruction in vocal music, and has the oversight of the work in geography.

We have much to be grateful for this first year. With the exception of brief intervals of illness, we have enjoyed excellent health; our work has prospered; Dr. Cushing and Professor Gilmore and his wife have been most courteous and helpful to us in our novitiate in a strange land; other missionaries, the native teachers and the students under our instruction, have endeared themselves to us by their uniform kindness. Truly the Lord has been with us, and we praise him for these tokens of his love.

English Baptist Church.

The English Baptist church is at present without a pastor and no report has been received.

MOULMEIN—1827.

Burman Mission.—Rev. Edward O. Stevens and wife, Miss Susie E. Haswell, Miss Sarah B. Barrows, Miss Martha Sheldon, Miss Lydia M. Dwyer, Miss Agnes Whitehead, in United States.

Karen Mission.—Rev. William C. Calder, Mrs. C. H. R. Elwell, Miss Ellen J. Taylor, Rev. J. L. Bulkley and wife (in America).

Telugu and Tamil Work and English Church.—Rev. W. F. Armstrong and wife.

Eurasian Home.—Miss Sarah R. Slater, Miss Alice L. Ford.

Medical Work.—Miss Ellen E. Mitchell, M. D., Miss Elizabeth Carr.

Burman Mission.

Mr. Stevens reports:—

We began the year with anxious forebodings; for we had been called upon to retrench, and had been left with absolutely no appropriation for the Thatôn mission. I am happy to be able to report that these troubles were overruled for good. Hearing of the straits I was in, the Moulmein Talaing-Burmese church made me a donation of Rs. 50, and the committee of the Talaing-Burmese Association Rs. 36, the Woman's Evangelistic Society of the Talaing-Burmese church Rs. 62—6, and so on, with the result that, by the blessing of the Lord, I was able at the close of the fiscal year to return to the mission treasurer Rs. 150.

The Shan and Tounghthu disciples at Thatôn seem at last to have become convinced, that there is a limit to the amount of help to be received from America. The leading man among them, in view of the situation, has repeatedly, in my hearing, given expression to some very manly sentiments. If only the majority of that church shared these sentiments more fully, they would unitedly take a decided stand in favor of self-support.

Over Rs. 50 of the money expended on the Shan and Tounghthu helpers was derived from the sale of the Talaing Spelling-book, published in 1893. On December 10, 1894, in reply to a letter from myself, an official communication reached me, stating that the chief commissioner had decided that there was no objection "to starting with the existing Talaing readers." He refers to the spelling-book just mentioned, and an illustrated Talaing tract issued from the Rangoon Mission Press in February last, entitled "Elementary Questions and Answers in Astronomy."

If the Mons (Talaings) of the Amherst district will only respond heartily to the efforts thus made on their behalf, the effect will doubtless be marked progress in the direction of civilization and enlightenment; but the feeling is very widespread that the chief thing which British officials really care for is the increase of revenue. Hence there is reason to fear that many of the leaders of the people will hold aloof from the sub-inspector of Talaing schools, about to be appointed, suspecting that the apparent kindness of Sir Alexander McKenzie is merely a ruse for extorting more money from the villagers in the shape of taxes and assessments. Hence the importance of promptly sending out from America a man, who having no connection with the English government, will be in a position to gain the confidence of the Talaings by speaking to them and persuading them, through the medium of their own tongue, to seek to improve their condition, temporal and spiritual.

The first of my tours to Talaing villages was not made until April. Two reasons may be assigned for this delay; first the twelfth annual meeting of our Association, which occurred at Moulmein in February, and second the departure of Mrs. Stevens with our youngest son and daughter for the United States in March. Mrs. Stevens has been very much missed not only by the missionaries, but also by the Daingwünquin school, of which she used to feel the care, by her Bible class and by the prayer circle of Talaing and Burmese women, to whom she had greatly endeared herself during the four years which had elapsed since she made their acquaintance.

My trip to Tavoy occupied more than three weeks of the rainy season. I had the privilege of baptizing three young women of whom two joined the Karen church and one the Burmese church at Tavoy. I returned to Moulmein just in time for the visit of Dr. Phil-

lips, corresponding secretary of the India Sunday School Union. On Sunday forenoon, July 8, in the Burmese chapel he made an address, which was interpreted by Ah Syoo, the Sunday-school superintendent. This was blessed to the stirring up of Christian endeavor on behalf of heathen children hitherto unreached. Miss Carr appears to have been particularly successful in this line of effort. The interest of Miss E. E. Mitchell, M. D., in the temperance cause continues unabated.

Half of August and nearly the whole of September I was occupied with my preachers' Bible class. For the first time the study of Dr. Haswell's Peguan (Talaing) New Testament was introduced, also that of the "Elements of Ancient History," prepared by my father. We finished also reading my father's "Sacred Geography" and his notes on the Gospel of St. Matthew.

Of the twenty-six baptized during the year in the town and district of Moulmein, in the so-called Burmese department, eight received the ordinance at the hands of Ko Reuben, pastor of the Kamawet and Amherst churches, and the rest at the hands of Pastor Kan-gyi and myself. Seven of those baptized by Pastor Reuben were hopefully converted in connection with the labors of Miss Haswell. Of these twenty-six not one was a genuine Burman. Three were Pwo Karens, and three Tounghthus; as usual nearly all were Mous by race. The additions to the Moulmein church by baptism were girls from Miss Sheldon and Miss Dyer's school. A promising lad in Miss Barrows' school was anxious to come forward and confess Christ, but his heathen relatives refused to give their consent, so he was advised to wait.

The summary of preachers' diaries appears to be much the same as in former years, except that it shows that an unusually large number of Talaings were reached, when they flocked in from every quarter to present their offerings to the two principal pagodas of Moulmein, at the annual Tansoungmong festival, which closed Sunday, November 11. "Though the vision tarry," we "wait for" the days of ingathering, when these poor idolaters in large numbers shall turn from their lying vanities and worship the living and true God.

Burman Boys' School.

The report of Miss Barrows, who has so long and so faithfully served as principal of this school, appears in the records of the Women's Society. In accordance with her long expressed wish to be relieved of this arduous work, the school has recently been transferred to Rev. W. A. Sharp and wife. Mr. Sharp in connection with the oversight of the school will devote a portion of his time to evangelistic work in the district.

Karen Mission.

Mr. Calder reports:—

Throughout the year the aim has been to visit all the churches, see their needs and advantages, and as far as possible develop their talents. One new church has been added to the Association, making our present number of out-stations seventeen. The situation of this new interest for work among the heathen is one of the finest, and its record during the short time it has been with us shows it is truly alive to the interests of the neighboring heathen.

The work among the heathen has not advanced as we could have wished, and with our present force it will be impossible to accomplish what greatly needs to be done. There are few fields in Burma where there are greater opportunities for work among Karen heathen, and the longer they are neglected the harder will be the task of bringing those people to Christ. This is especially so with the Pwos. Our work for the Karens

began here in Moulmein with this tribe. For years these people have been without a male missionary. One after the other the native elders have died, until now the work is hardly a shadow of what it once was. Many of the people have left the simple spirit worship of their fathers and united themselves with the Buddhists, so that now in a number of villages there are heathen monasteries where we should have Christian churches.

Your attention should again be called to the condition of the Karen Christians in Siam. Their appeal for a missionary, endorsed by the Burma Baptist Convention, has already been sent you. There are now two hundred Karen Christians in Siam, who look to us for help. They wish to know the right way, but they have no one to lead. Theirs is truly a Macedonian cry for help, but there is no one to go; we have not even an ordained native pastor to send this year. Last year Mr. Bushell and I spent three of the best months of our travelling season in the journey there. I did not feel it right to give so much from my work here this year; for as yet I have not had time to visit all of the churches in this field. Between us and Siam are vast stretches of mountainous country, almost the entire population of which is Karen. As yet, except a very occasional visit from the missionary in charge, nothing has ever been done for these people.

Our jungle churches still need encouragement along the line of self-support. All our out-stations are self-supporting, but it is rather self-supporting pastors than self-supporting churches; thus much time that might be spent in direct evangelistic work is used in getting the necessities of life. We trust this will change for the better, though naturally the change will be slow.

The Papun field is in charge of our Home Mission Society. Their efforts there have been successful enough to lead the elders to continue the work, and this in spite of the hard times. The complete failure again of the rice harvest in some sections has cut off the entire revenue of a number of our churches, yet each has assumed its share of the branch. One large heathen village in this district has just asked for a teacher, and expressed its willingness to be responsible for his salary. A young man, who graduated in the last class at the Seminary in Insein is now on his way there.

Our mission buildings do not improve with age. There may have been a time when our compound was well equipped for work; but with the scattering of the early missionaries Moulmein seems to have passed out of the recollection of men. Many of our buildings are among the oldest in the country. Some of them are hardly fit for use. Others have entirely disappeared, and have never been replaced.

One of the pleasantest things to record is the increased interest in the work of the central station. Our school is returning to its former place in the affections of the people. Last year there were many conversions among the scholars, and any further increase in numbers will demand larger and better buildings for the accommodation of pupils.

We are greatly indebted to Dr. J. L. Phillips of the Sunday School Union for our increased interest in Sunday-school work. Our station Sabbath school has been remodelled, and now serves as an excellent pattern for all our pastors and elders from the jungle, who from time to time visit us. On account of their expressed wish, there will be held, during one month of the next rains, a class for Bible study. This will bring the leaders into town, and besides the work in the class, will give them opportunities for becoming acquainted with one another and comparing methods of work,

During the year we think there has been some advance, but it has been neither rapid nor brilliant. Yet we have by no means lost heart, for there is much to do.

Telugus and Tamils.

Rev. William F. Armstrong, who has this important work in charge, has been deterred for still another year from giving his entire service to it, by reason of his duties in connection with the English Baptist Church. Provision has recently been made for his release from the pastorate of the church for the fuller development of the mission to the Indian races in Burma. Mr. Armstrong writes:—

English Work.—The English work in Moulmein has gone forward during the year under the Lord's blessing. Thirteen have been baptized, and there are others whose hearts we believe the Lord has opened. Much as we enjoy this work we are looking forward eagerly to the coming of the promised man and his wife to relieve us of it; for only when we are relieved of it, can we give our whole time and strength to work among the natives of India.

Indian Work.—Work among the Indian races in Burma, leaving out Rangoon, has been under our charge during the year. I am greatly indebted to Brethren Stevens and Calder for their kindness in taking my English pulpit duties so as to permit me to make one or two tours among these peoples. Our thanks are due also to the brethren and sisters at all the stations we visited for their kind assistance. An attentive hearing has everywhere been given to the word preached, and handbills have been eagerly received by all who could read. We cannot but hope that some of the seed sown has fallen on good ground, and will bring forth fruit that shall abide.

Moulmein.—At Moulmein thirteen have been baptized, making the church's present membership seventy-one. Messrs. M. Noble, P. William, and Sundrum are the preachers of the station. We have succeeded in getting an efficient staff of Christian teachers who make themselves very useful in evangelistic work as well as in their school duties. The school, which is under Mrs. Armstrong's good care, numbers about 130, and the religious interest among the pupils is very hopeful. Our daughter has rendered very efficient aid.

Bassein.—Here, where Rev. D. G. Jacob is pastor, four have been baptized, making the present number of church members forty.

Maubin.—The Telugus at this place seem specially ready to hear the gospel. On our way to the convention at Bassein in October we had the pleasure of baptizing two men there, who witnessed a good confession, raising the number of members to eleven. With funds contributed in Burma we have purchased an eligible site for a meeting house in the town.

Toungoo.—Bro. M. V. Joseph was ordained at Toungoo about a year ago, and settled as under-shepherd over the fourteen Telugu and Tamil Baptist Christians at that place.

Mandalay.—Quite recently Rev. Mr. Joseph's health completely broke down at Toungoo and the doctors ordered him to a dryer climate. This he has found at Mandalay, the capital of Upper Burma, where the ubiquitous Indians are found in large numbers. Toungoo's loss is Mandalay's gain.

Meiktila.—Through the kindly offices of Rev. Dr. Packer, the government granted us a fine site in Meiktila for Indian work in that large and growing military station, on condition that we enter upon the use of it before the end of the calendar year. By the blessing of God we have been able to place Mr. B. Lazarus there, and a house to serve as his dwelling, and as a meeting house at the same time, is in course of erection on the land granted to us.

Along the Railroads.—Rev. J. S. Aaron labors along the railway lines. He has removed his residence from Rangoon to Yemethen, where we have also a small school.

An Opening among the Mohammedans.—The thick and high wall between the Mohammedans and us has had an opening made in it to the extent of their being willing to discuss with us at Moulmein the claims of Christ and the Bible *versus* Mohammed and the Koran. The discussion was kept up through four long meetings with great interest, and it is not yet ended. One result of the meetings is that a great spirit of inquiry is stirred up. Many are now reading the Bible. Interest in the discussion has spread to the whole Mohammedan community in Burma. It makes a favorable opportunity to bring out a tract in the several languages read by them giving a synopsis of the arguments and appeals used. We have this in hand now, and hope to have it out shortly.

Rangoon now added to my Field.—Near the close of the year the Indian work in Rangoon also was given into my charge. Here we have a Telugu and Tamil church, two schools and several workers. But as it has been under my care so short a time I prefer to wait till next year before I report concerning it.

This Work should be Prosecuted with Vigor.—I am thankful that the desires and prayers of many years seem about to be realized,—the unification of the Indian work in Burma and its vigorous prosecution from the natural centre. The unification is now about complete. May the Lord enable us to prosecute the work as we will wish we had when we stand before him.

TAVOY—1828.

Karen Mission.—Rev. Horatio Morrow and wife.

Burman Mission.—Rev. H. W. Hale and wife.

Karen Mission.

The past year in this field has been marked by conflict between the missionary in charge and the government in regard to schools, reference to which will be found in the accompanying report. Notwithstanding this Mr. Morrow writes hopefully of the work:—

The past year has perhaps been the most eventful in our missionary experience. After our association in January I began touring in the jungle while Mrs. Morrow continued the school in town till after the seventh standard examination in March. Near the end of that month I was taken with a severe illness and for weeks lay in a critical condition. By the opening of the school in May I was able to do a little, and I improved during the rains, but had to be sparing of my strength at all times. The cool weather gave me new vigor, and enabled me to do my work with a good deal of pleasure. Mrs. Morrow, though not very well, has continued her important and often laborious work without interruption.

During my visits to our jungle schools I saw many things out of the way, things that hindered their efficiency both as regarded mere secular learning and as aids in our evangelistic work. As these objectionable features in our schools were encouraged by the government inspectors I was obliged to report to the education department and ask for a change. All the reply I got was the sending of a native inspector to report on my statements, and to bring with him and place in our schools two heathen teachers, or at least teachers who would have no devotional exercises or religious instruction, for we never saw them. It suited the inspector to make what in my judgment was a glaringly false report, and the directors to believe it, and I was told that I had been "misinformed." A correspondence, involving much labor and time, ensued, and when no redress could be had we withdrew all our schools from any connection with government. This action the pastors and delegates at our Association heartily endorsed. We hope our schools will

again become, as they were before we accepted government aid, most important agents in our work.

We have this year sent out from our school five new teachers to jungle villages. All have been in our school for many years as pupils and teachers and are far better fitted for their work than the ordinary Karen pastor. There are yet many places destitute of the preaching of the word, but raising up teachers is a slow process. If spared we hope to see a Christian school as well as a Christian church in every village.

The past year has been one of difficulty and trial in most parts of our large field. In some places a pest of rats destroyed the growing crops; in others the early ceasing of the rains caused them to wither. In Mergui cholera prevailed nearly all the rains, during which time about seventy Karens died, many of them Christians or members of Christian families. All these things retard our work, as both workers and funds are diminished.

The school in town has been unusually blessed. During the year nineteen pupils were baptized, many giving promise of usefulness. Commendable progress was made in all studies, and we hope the same was made in Christian character. We had almost no sickness during the year, as indeed has been the case for several years past. As usual we cultivated a large garden sufficient to supply our school with the best of vegetables during nearly the whole year. This we regard as a very important part of our school work, not only decreasing our expenses but teaching habits of industry.

The coming of Mr. and Mrs. Hale has been a great relief to us in taking the Burman work off our hands, as well as a joy in having coworkers in our needy field. This is fully shared by the Burmese disciples in having a missionary all their own.

We begin a new year with much to encourage notwithstanding the drawbacks referred to.

Burman Mission.

Mr. Hale writes:—

On our arrival November 14, we were warmly welcomed by Mr. and Mrs. Morrow, who took us to their house, until our house, then occupied by the conservator of forests, could be vacated. They have been very kind and helpful to us in many ways.

We find here a church of eighteen members, three non-resident, and a flourishing school of ninety pupils, with five teachers. The church is not in as good spiritual condition as could be wished, several of the members not being on good terms with one another. This trouble we trust, with God's blessing, will be settled by and by.

The school was two years ago raised to the seventh standard. The three upper classes are, however, small, numbering only seventeen pupils, including one girl only. The best of the larger boys naturally gravitate to the English government school, and the Burmese parents will not send their larger girls to mixed schools. Some twenty or twenty-five scholars left the school the present school year for the government school, and over thirty the year before, in order to learn English.

Of the ninety on the rolls, some have been connected with the school too short a time to enter for examination. Forty-three "went up," instead of fifty-two last year.

The pupils pay rising Rs. 25 monthly, in fees. The head teacher is not a Christian, though he had strong thoughts at one time of becoming so, when a former preacher was here. The youngest one is also nominally a Buddhist, but he seems to be a hopeful inquirer. The cost to the mission for the present year will be apparently about Rs. 200. Mr. Morrow says there have been no conversions from the school, but there is certainly a good knowledge of scripture truth imparted, which must result in the breaking down of Buddhism in the hearts and minds of those receiving it. An English-teaching board-

ing school would probably draw and retain more scholars, and result in conversions as in other places.

When we were at Mr. Morrow's, we met an old Selong man, who had been baptized by Mr. Brayton over forty years ago. He had forgotten nearly all he had been taught of Christianity, but he said he prayed to the eternal God every night, asking him to keep him and his. He repeated the Lord's prayer in Pwo Karen taught him by Mr. Brayton. He mentioned the names of four others, who had also been baptized, and who were all dead. He thought God had spared him because he worshipped him. He said he did not worship idols, nor make offering to evil spirits. There were ten of his people with him. He promised to collect his people and come for me, but did not do so. I hope before the season is over to be able to go and hunt them up.

I have made two short tours, the first to the village of the oldest Karen church with Mr. Morrow. There were but few Burmans, but several were interested in the story of Christ. On the second tour, I met but one opposer; more indifference, considerable readiness to listen with quite a number of interested listeners, and some hopeful inquirers. One I trust the Lord will let us receive soon. Two others said they worshipped the eternal God, and had given up Buddhism. One of these is afraid of his wife, but the other seems bolder, and the wife also interested. Several in town seem to be hopefully interested. Mrs. Hale had many interesting talks with the women.

We trust that you will pray much for us, that the Lord will use us and make us fruitful to his glory. We must have the prayers of God's people and cannot get along without them.

BASSEIN—1840.

Burman Mission.—Rev. E. Tribolet and wife.

Sgaw-Karen Mission.—Rev. Charles A. Nichols and wife, Miss Isabel Watson, Miss Amy B. Harris, Miss Harriet E. Hawkes, Miss May C. Fowler, M. D.

Pwo-Karen Mission.—Rev. Leonard D. Cronkhite and wife, Rev. Benjamin P. Cross and wife (in the United States), Miss Louise E. Tschirch, Miss Lillian R. Black (in the United States).

Burman Mission.

Mr. Tribolet reports:—

The Anglo-vernacular department of our Wakema school has been abolished and the vernacular department reduced to the third standard. The most hopeful part of our work is still round about Wakema, more than sixty of the eighty baptisms during the year belonging to that section. It is a great pity to abandon such a promising field, but our own populous district, the work in the town of Bassein and especially the building up of our station school must henceforth claim our sole attention. If I must choose between evangelistic work in the jungle and the training up of future workers in our own town school, I deliberately choose the latter, at least so long as I am compelled to work this field alone.

There will be no permanency to our Bassein Burman Mission until we get young blood into it, and there will be no permanency to our mission work in the world field at large until we abandon some of our mission fields and strongly reinforce those missions which we may select as Baptist ground, so that the people may know that we mean business. We certainly seem unable to raise funds sufficient to carry on our present vast operations. The time is past for a station to be left two or more years without a missionary or to let the destiny of a station depend on the slender chances of one man's life. The world's missionary operations as at present conducted are magnificent, but they are not war.

The Telugu work has been transferred to Mr. Armstrong's care.

Sgaw-Karen Mission.

The Bassein Sgaw-Karen Mission has deservedly attracted the attention of all who are interested in the problems connected with planting Christianity in heathen lands. Nowhere has the gospel of Christ won more signal triumphs. The progress made among this people in the support of churches and schools has been an inspiration to all missionary societies. The report of Mr. Nichols will be read with interest:—

The work of the year has been not only in “strengthening the stakes” but also in “enlarging the place of the tent.” The prevailing currents of life and morals in Burma are still such that only the most strenuous efforts avail to prevent being carried down with the current, to say nothing of further progress. If a strong and aggressive Christian life is maintained, it is achieved without the aid of many of the secondary helps which exist in all Christian lands. We are just emerging into a new generation of church members as well as pastors, as distinguished from those who were contemporary with the early founders of the mission. All but two are gone from that band of sturdy men who grew into their Christian characters in the face of the early persecutions; and who, accordingly, had the fibre of John Knox and Wickliffe. These are being followed by those who have grown up in more peaceful times and into whose lives more educational and disciplinary elements have had their influence.

The question has often arisen what could be done without those noble pioneers; but, as the future has gradually taken the place of the present, it has become evident that they have begotten sons and daughters, physically and spiritually better adapted, even than they, to the special needs of the times they have to serve. Problems are now before them which their fathers never knew, and are being met with the added power of knowledge and discipline which were not accessible to the fathers. One of the most gratifying features of the work at this stage is to see these men developing into efficient factors in the great changes taking place so rapidly among these awakening nations. Such changes are certainly going on, and that at a rapid pace; if not in the directions that we would have them, then into fixed conditions and more strongly intrenched positions against the rule of righteousness.

During the year we have very nearly carried out our plan to leave no Sgaw-Karen heathen village or hamlet in the district without a Christian worker—usually a teacher, who maintains a school for the children, as well as carrying on the more direct (?) work of preaching to the adults. This has not only been accomplished, but several have been established in villages either wholly Pggho, or mixed Pggho and Sgaw-Karen, and Karen and Burmese mixed. As the result, we have had just a hundred baptisms among the heathen this year; a larger number than I think has been baptized from the heathen during any year, since the early days of the mission here. Most of these teachers have successfully stood the temptations of a life among communities wholly heathen, though one or two have fallen, threatening at one time to hinder the work to a far greater extent than afterwards proved to be the case. Satan has tried his best, of course, the more the work has succeeded. In many respects, he has never, apparently, tried harder to discredit the name of Christian and missionary than this year; but, as far as we are concerned, we never came to the end of an associational year with more occasions for gratitude to God for his blessings than this.

There has been some persecution, as notably in the case of one family from which we recently baptized a father and daughter. The wife and mother has shown herself, and is still showing herself, to be nearer a fiend than we have ever encountered. While the baptism was taking place

after she had exhausted her efforts to intimidate, she chopped into small bits every article of clothing the girl had, except those she wore to the baptism, and has beaten and maltreated her ever since to such an extent that the people there have sent for me to come and see if some steps can not be taken to prevent even worse outrages. Another young lady from the same village who had been waiting for baptism was married by her parents forcibly to a man whom she detested, on purpose to get her away from gospel influences. Others still are waiting for baptism in the same village, but are so actively opposed by relatives that it has been thought best to postpone the ordinance for a time. Of course the Buddhist priests, or monks, always foment these "ragings," as they know quite well that our success necessarily involves the cutting off of the base of their supplies.

Work has thus been carried on in forty-two heathen villages, in five of which churches have been established and which now have their own pastors. Where we have once begun in a village we have not been obliged to relinquish our hold, with two exceptions only; and these are only temporary stoppages, as we hope.

One of the difficulties in working among Karen villages, especially the heathen, is the migratory habits of the people. A few families will find a new place in the jungle suitable for cultivation, clear it of trees and build their easily put up houses. Often, after a short time, they will either find out a place which they think will be more suitable for their purpose, or a bad omen, such as a certain kind of birds alighting on the roof of one of the houses, or the demons ("nats") will pelt the house at night with small bits of clay, or some Burman will settle down among them against their wishes, when they will suddenly and quietly disappear. Quite a number of the forty-two heathen villages above mentioned are those which have thus migrated from other districts during the last few years; while, on the other hand, during the same time we have lost a large number from time to time from our roll of members, by their going to other districts in the same way. This same migratory character of the people makes the discipline and general church work among the Christians also much more difficult. When a family moves away from the pastor and church influences it is usually to localities where they will be entirely under heathen influences, and there is an almost overwhelming tendency to "do as the Romans do" when you are among them, especially on the part of the children who grow up there. If there are but a family or two, a pastor can not be supported to care for them alone; and hence, in too many cases, they still bear the name of being Christian, while they become a reproach to the name.

Quite frequently, however, it works the other way; the Christians by their upright life and direct efforts often proving to be the leaven of the kingdom. A village where we recently baptized ten converts was a case in point, as the work there was the direct outcome of one or two Christian families who not only witnessed to the power of the "white-book" religion by their lives but called a teacher there, putting their own children into the school and calling others to learn with them. Hence, within a year, we have a flourishing school and a church already established, and two of their own children baptized into the church, as a part of their reward.

The facility with which these wild and wicked heathen children will learn to read, recite, and sing the good news is a marvel, even to us who are somewhat accustomed to it. At the recent meeting of our Association, there was aroused a great deal of enthusiasm when some of these schools which a year ago could not read a word now stood up before the thousands present and sang hymn after hymn and song after song, harmoniously in all the four parts, and their dress and demeanor as well as their faces showed the change from one short year's work. Many of them were already baptized members of our churches whose conversion no one could doubt. This enthusiasm rose to its highest pitch when three small boys who had been in school—the only one ever insti-

tuted in their village—but *two weeks*, stood up and sang quite creditably, and one of whom recited in Burmese *the entire small catechism*! I doubt very much whether a boy could be found who would equal it in our home land. Even the people at Association were surprised, and our leading evangelist arose and, in faith based upon sight, prophesied a little as to the possible and probable future of those who had shown such capabilities at the outset.

Whatever may be the experience among other peoples and under different circumstances, certainly this method of working up from children to parents and of doing it chiefly through the agency of a Christian teacher, who is thus with them in their homes day and night and can disarm prejudice at the same time he or she is instilling Bible truth, has shown itself to not only bring about the quickest but the most permanent results in “discipling” these people.

When these forty-two villages are all Christianized, as we expect them to be, we shall then have to direct to a greater extent our energies to our foreign work, or undertake work more largely among the Burmese. To do the latter successfully will need much training in the Burmese language and literature on the part of our workers, if they are to command the respectful attention of the Burmese, in persuading them on their own grounds.

The school in town has had a fairly successful year; though, on account of the great stringency of money, many were debarred from attending who would otherwise have come. The endowment invested in the steam saw-mill, managed and worked by Karens, with the exception of subordinate positions, has been unusually successful; hence they have been able to pay off a large debt which had accumulated on school current expenses since the increased expenditure consequent on carrying on a High school department, and its profits have also been sufficient to contribute largely to the running expenses of the school for the year and to add largely to the plant. This was a godsend this year, as the continued loss of buffaloes from year to year and other causes had operated to make the regular contributions come very hard. Still, when the pastors found that the usual contributions were not likely to be raised, several of them agreed to collect money every month, bringing in the amounts at full moon, till they should suffice. This they did, and often walked in a day's journey to bring them. I need not say their interest in the school did not suffer from this. Manifestly Providence has worked with us this year to which we looked forward with so much anxiety at the outset, on account of the financial outlook.

At the Insein Theological Seminary Jubilee in January, which quite a force of our pastors attended, they agreed to raise the usual quota for its current expenses and also to raise Rs. 500, about a third of the expense of a new dormitory needed for the institution. I hope that the latter may be ready to send on within a month, as they have promised to do so at the Association.

Notwithstanding the fact that there are discouragements and lacks, educationally, and in regard to our work as an Association of Christian churches, as compared with what we ought to achieve and hope to accomplish, in part at least, yet we are thankful that we have nearly ten thousand Baptist Sgaw-Karen Christians in the district, a large proportion of whom are rising in intelligence and are sincerely seeking not only to attain to a part in the inheritance of life eternal themselves but are trying to do their part in establishing the kingdom of God among others. Although we came very near losing one of our children during the most unhealthy portion of the year, we have both had the best of health and enter upon the work of another year full of hope and courage, God being with us.

Miss Fowler, M. D., adds these notes regarding her medical work:—

The statistics of my medical work during the year 1894 are as follows:—

Dispensary patients.....	6,095
Visits in homes of patients.....	915
Ward patients.....	226
No. of women.....	11
No. cases anaesthetized.....	9
Fees	Rs. 534

In addition Mr. Nichols gave Rs. 5 to the A. B. M. U. towards the medical appropriation which is credited to me. All fees have been turned over into the general expenses of the hospital.

The medical work has suffered from the poverty of the Karens, but has been able thus far to float itself and has relieved the suffering of many. The first case of real heathenism which has been in the ward this year has rejoiced my heart inasmuch as he and his friends have listened to the word, and seem ready to believe. The training of my nurses has occupied much of my time. Two are about to graduate, and positions of trust seem opening before them, which I am confident they can fill acceptably. During the year we have welcomed to our midst Dr. Sau C. Po, who passed his degree in Albany and has come to work amongst his own people. We are sure he will be able to do good work here and be a great help and comfort to all.

In looking over the year, the Lord seems to have been leading, and although there is no great advance, yet we are confident that he will give it to us in his own good time.

Pwo-Karen Mission.

Mr. Cronkhite, who returned to his field in the autumn, reports for this important work:—

It was not until September that my health admitted of a return from America. I am therefore again unable to give the year's report from personal observation. The Mission experienced several changes in its staff during the year. Bro. B. P. Cross, who had kindly taken over charge for a few months, was obliged to return to America in broken health in March. Miss Higby removed from the station in November. Miss Elsie Lawrence, who has been teaching in the school since my return to America in 1892, was obliged, by continued ill-health, to lay aside her work during the rains, returning in October. Her place was taken by Ko Lai, better known to many in America as K. S. Thabyue. Since Miss Lawrence's return, he has undertaken travel among the churches, together with collecting supplies for the school work. He is full of energy, and of an excellent spirit.

While these changes were taking place, we personally were passing through a variety of experiences such as leave an impress for life. The beginning of the year found me ill in bed with a dangerous attack of influenza, tending to pneumonia. After spending most of four months indoors to avoid the cold, I began again to travel among the churches, speaking upon missions. Preparations were made meantime for placing our three older children in the Home at Newton Centre. No words can express our appreciation of that Home. It fully deserves to be spelled with a small "h" for it is a *home* indeed. We can never forget the morning in September when we let the three go quietly to their new school in Newton Centre, and ourselves a few moments later made our way to the train, to see them no more, though we all be spared, until they are grown quite out of recognition, years hence. But it was a day of blessing and we are glad that we have them to give for Christ's sake. Our little Laura came with us to brighten our Bassein home.

The Association in March was held at Ang-reh, in a portion of the field which ten years ago was unrelieved heathen darkness. Now there are about a dozen Christian communi-

ties there of from ten to twenty baptized believers each. There is a remarkable spirit of inquiry among the heathen in many portions of our field. This is due under God to the faithfulness of our native evangelistic committee and its workers. These latter are a noble body. The committee found itself in the sorest straits for funds, but both the Karen churches and friends in America rallied, and carried them safely through the year. A missionary friend in Burma gave them Rs. 200 also. The reports show 130 baptisms in the field for the year preceding the Association.

On the other hand, at least five of our twenty-nine churches are in a deplorable condition spiritually. Grave omens of a serious division have occasioned us much solicitude and prayer, as well as effort. The outlook is, I think, better on the whole than a few months ago. My jungle travel in November and December was confined almost entirely to the churches.

The school has been carried on as usual, with little sickness comparatively among the pupils. For this we seem to be indebted largely to the sanitary measures taken by Ko Lai. The average number of pupils was about 130 in the rains, and as usual a somewhat smaller number in the dry season term. The close of the year finds us endeavoring to provide for the erection of three houses on the compound for our native teachers.

HENZADA—1853.

Burman Mission.—Rev. J. E. Cummings (in the United States), Rev. Neil D. Reid, Mrs. L. A. Crawley, Miss Annie Hopkins, Miss Jennie V. Smith (in the United States.).

Karen Mission.—Rev. W. I. Price and wife, Miss A. M. Modisett (in America), Miss M. M. Larsh.

Burman Mission.

In the absence of Mr. Cummings, who is taking a much needed rest in this country, the station has been in charge of Rev. Neil D. Reid. Mr. Reid writes encouragingly of the work of the past year as follows:—

In reviewing the past year although our hearts were saddened by several dismissals and a few deaths, yet on the whole there is cause for rejoicing. There have been numerous inquirers and, I trust, real conversions. Twenty-eight have been baptized, and over fifty have been added to the fellowship of the Henzada church the past year. Two others were baptized the first Sunday of the new year.

Karen Mission.

Mr. Price's report shows that there is a strong and hopeful movement towards spiritual things now in progress among the Karens of this district, which calls for the earnest prayers of Christians:—

The year 1895 has brought to us the usual varied experiences incident to missionary life and work; at times on the mountain-top of hope, confident, expectant—and again in the valley of disappointment and discouragement. But whether elevated by hope or depressed by disappointment it is sweet to remember that "His purposes are ripening fast," and the attentive heart may hear the blessed "Lo, I am with you."

At the beginning of the year, twelve thousand miles separated me from my earthly loved ones. Single handed I took up the work that the new year brought. Many difficult and perplexing problems had to be faced and solutions attempted. The year closes with the true "help-meet," that God has so graciously given me, at my side. The difficult problems have not all been satisfactorily solved, but conscious of having done our best we willingly leave exact results in his hands.

Church Development.—In missions where a goodly number of converts have already been baptized and gathered into local churches, no part of the missionaries' work is more important, and, at the same time, more difficult than that of helping in the development of the churches already organized. If we look upon them as too poor and weak to do anything for themselves and attempt to *carry* them, spoiled, overgrown babies, a hindrance rather than a help in evangelizing the world, will surely be the result. To insist on the First Baptist Church, Henzada, Burma, being an exact pattern of the First Baptist Church, Chicago, would be the other extreme and equally disastrous. We need to study the country, climate, habits and peculiarities of the people and allow the lines of development to be influenced by various elements of environment. Difficulties and hindrances are met at almost every stage in the process. We have found some of them on the Henzada field during the past year, but notwithstanding these we are confident that some real progress has been made and we have full confidence that the future Christian Karen church of Burma will be a true New Testament church, self-supporting, self-propagating.

Work among the Heathen.—At the beginning of the year there were some very hopeful signs of a special movement, on the part of several heathen communities, in favor of Christianity. These favorable indications have steadily increased until now I have the happy privilege of reporting the brightest outlook for a large ingathering from among the heathen that I have seen during the fifteen years that I have been in the country. I have just returned from an extended tour mostly among the heathen. At each of two places, where work had been begun not less than fifty arose when asked how many were ready to give up their heathen customs and become followers of the Lord Jesus. At five other places they have received teachers. One chapel is now being built and five others are to be put up at once.

On my return from this trip I found a young man who had been working in another section awaiting me. His people had built a chapel, a school of more than forty pupils had been gathered, and he reports a number as ready for baptism.

The Lord is opening the doors very wide. Pray for us that we may enter, and that the spirit and power of our Master may rest upon us that we may be wise in leading these souls, that are being made willing, into the right way. When these darkened, superstitious souls are awakened to desire something better than their old life, dangerous pitfalls are at once before them. Thirteen foreign Catholic missionaries are at work on the same ground that I must try to look after single-handed, and they are on the alert to lead this quickened life, not out of its old superstitious, drunken, degraded self into the pure life of faith in Christ, but to satisfy it by adding new superstitions to the old; the new being called Christian. I have no fear in meeting these false teachers when I can do it on anything like equal ground, for they have no weapons that can stand before an open Bible; but with thirteen to one they can and do take many advantages, and many inquiring souls are led astray.

School Work.—Our Christian Karens have a growing appreciation of education. This is apparent in their efforts to sustain and improve their *village schools*. We have forty-eight of these within the bounds of the Henzada Mission. The large majority of these are entirely supported and managed by the villages themselves, assisted by government. They draw no funds from the mission treasury, and the missionary assumes no control, except that of personal influence and advice—such control as the wise, wideawake pastor at home would seek to exert with respect to general education. Schools that are primarily for the purpose of teaching *religion*, that the awakened heathen and their children may be taught to read and understand God's word—supported by mission funds, are directly or indirectly under the missionaries' control, and rightly so.

Station School.—This is a school where the more ambitious and promising pupils in the village schools can have the privileges of a higher order than their own schools afford. This is the source to which we must look for a large proportion of our preachers, teachers and other leading men. It should have a very pronounced religious character, be under Christian control and look to Christians for its support.

The return of Miss Modisett to America takes from our higher classes an efficient teacher; we feel her loss keenly. On the other hand the coming of Miss Larsh fresh from home with experience and enthusiasm as a teacher, earnest and warm-hearted, together with the return of Mrs. Price in greatly improved health, is a great gain to our working force, and we shall be greatly disappointed if the year 1895 does not witness a decided advance in the efficiency of our school.

As we look back over the year we are impressed by the many causes we have for special, hearty thanksgiving. Turning to the new year we see prospects of a larger return for faithful toil, and with thankful, dependent hearts we go forward.

TOUNGOO—1853.

Burman Mission.—Rev. Henry P. Cochrane and wife.

Paku-Karen Mission.—Rev. Edmund B. Cross, D. D., and wife, Rev. A. V. B. Crumb and wife (in the United States), Miss Frances E. Palmer, Miss Elma R. Simons.

Bghai-Karen Mission.—Rev. Alonzo Bunker, D. D. (Mrs. Bunker in the United States), Rev. Truman Johnson, M. D., and wife (in America), Mr. C. H. Heptonstall, Miss Naomi Garton, M. D., Miss Joanna Anderson, Miss H. N. Eastman (in America).

Burman Mission.

Mr. Cochrane reports diminished opposition to the preaching of the gospel in his field, and indications that a door of entrance is being opened:—

With unusual satisfaction I set about the preparation of my annual report. Measured by the number of baptisms, this field would seem increasingly barren and discouraging. Measured by its general condition it never seemed so encouraging. The past year presents the striking paradox of yielding the smallest number of baptisms, and at the same time being the most successful of the five years we have spent in Burma. The Burman missionary must learn to gauge his estimates and his courage, not by immediate results, but by indications; by the spirit of his native helpers; by the general tone of the work; by freedom from distracting elements. In all these aspects of our work we have great reason for thanksgiving. Perfect harmony and a disposition to help according to ability prevails. Numbers might have been swelled by the reception of "parasites," but this we have learned more and more to guard against.

Preaching has been limited to our two principal stations, Toungoo and Pyinmana, and adjacent villages. Native preachers have visited more remote points by themselves. As a rule more opposition is encountered in towns than in jungle villages. The people are more priest-ridden, more given up to vice, and more prejudiced against the foreign religion. For this reason both missionary and native preacher have felt inclined to shun the town, and make extended jungle tours. This year we reversed the usual custom, spending the greater part of our time and strength in and near the larger centres. When I have been unable to accompany them, the preachers have come to me once a week, bringing a written outline of their experiences, that I might rejoice with them, or sympathize with them, as the case might be.

The prevailing feeling has been that of astonishment and satisfaction at the decreasing opposition, and increasing willingness to listen to the gospel. In former years whole streets have turned their backs on the preachers, or treated them more harshly. This

year the same preachers, in those same streets, have preached or distributed tracts from house to house. Some refuse to listen, some listen indifferently, some with apparent interest. The preachers have at least been permitted to preach in every locality they have entered, which has not been the case in former years, when unaccompanied by the missionary. We are not so sanguine as to regard this as a turning of the tide, but as a straw at which we fain would catch while stemming the tide. Many who have not the courage to break from Buddhism, welcome our preachers to their homes. They promise to attend our chapel services, but rarely have the courage to do that. Several sincere inquirers are being followed up, whom we hope soon to see among those that are being saved. Patience and courage are still good. Pray that we may have wisdom, grace and zeal as well.

As a general report, the foregoing applies to Pinyinana as well as Toungoo.

Paku-Karen Mission.

Mr. Crumb, after long service on this field, is at home recruiting his energies. The work in his absence has been under the oversight of the venerable Dr. Cross, assisted by Misses Palmer and Simons. No formal report has reached us. Dr. Cross, past eighty, is still a blessing by his presence and counsel to this people. He has also been engaged in preparing for the press a reference Karen Testament, and in a revision of the Bible. There is urgent need that this station be reinforced by a new mission family this season, and that both Miss Palmer and Miss Simons have rest. The following account of the last meeting of the Paku Association was written by a Karen preacher and translated by Dr. Cross:—

At our meeting this year all our ministers and elders were, to begin with, filled with much sorrow and distress, because our teacher, Dr. and Mrs. Cross, were unable to be present—a thing which has never occurred before. We were afraid that nothing could be properly done, but our Lord Jesus Christ says, "The things that are impossible with men, are possible with God." We heard many praise the meeting as the best we have ever had. Heretofore those who have attended the meetings have rarely been contented to stay for the appointed two days, but this year, all not only cheerfully remained the whole of *three* days, but evidently left the meeting with great reluctance.

We record with pleasure the fact that the Rev. Mr. Thomas, the head of the Burman Theological School, was with us, and greatly aided us in our deliberations. It is plain that our present meeting was attended with great power for good. The village of Humudeh entertained the meeting at the expense of Rs. 623.

Bghai-Karen Mission.

Dr. Bunker sends the following report, which contains valuable information concerning the work and exhibits an outlook bright with promise for the future:—

The former year was marked by great scarcity of food among the Karens. On this account the work of the Mission suffered not a little. The present year has been one of plenty as regards a bountiful harvest, and the work of the churches has been correspondingly prosperous. More churches are supporting their pastors this year than ever before. The less outside help a pastor receives, the closer becomes his relation to his own church, with a corresponding increase of influence. With the added necessity, renewed efforts on the line of self-help have been put forth with gratifying success. The number of

churches remains about the same as last year, but in twenty-four out-stations there is much promise of new churches in the near future.

The ordained pastors have been faithful to the measure of their ability. They, however, require constant instruction, and this year a decided advance has been made in church discipline. By force of the peculiar position which these men occupy among the people, there is a great temptation to administer the discipline of the churches on the line of civil jurisprudence. They are strongly inclined to mix civil and church discipline, and fail to distinguish the one from the other. Several cases, affecting all the churches, have occurred during the year, in which this distinction has been necessarily enforced. It is hoped that those men have now learned that church discipline is to save and help, while civil discipline belongs not to the pastor or church, but to the civil powers, and is to restrain rather than help. Each ordained pastor has under his care a circle of churches. He trains each church and its teacher and looks after their interests, also the schools.

The unordained pastors, or the above mentioned teachers, compose by far the largest class of workers, and are under the direction and instruction of the ordained men. They are to be ordained just as soon as they give evidence of the necessary qualifications. These teachers are the best pupils from our schools, who give evidence of a call to the ministry. They teach school, conduct worship and attend to the wants of the village people, as well as the members of the church.

Evangelists.—These form a large class of workers, and are often located among the heathen, or travel among the churches and heathen, preaching, teaching and helping. Many of them are really foreign missionaries, and show a good deal of self-denial and zeal in their work. Most of these evangelists are working among the Padaungs and Brecs, two heathen tribes on the frontiers.

Heathen.—The Brecs have been brought under law and order during the last few months. This is most desirable and full of promise for mission work among them, as their lawlessness has been a great hindrance to mission work in the past. Five years work in one village among the Padaungs has produced a church of about forty members, with incalculable good to the people.

Sunday schools have received a great impulse for good during the year. A revival of this kind of work broke out after a visit paid to our school by Dr. Phillips of the Indian Sunday School Union. The school boys formed themselves into a band for the promotion of the study of the Bible in the churches, and have canvassed the whole Mission, the last season, organizing and establishing Sunday schools. They have gone into the matter most thoroughly, and already results are apparent in a very large increase of Scripture portions called for. Here we are already met with a difficulty which is very embarrassing, viz., no Sgaw-Karen Testaments in print in Rangoon. I wish to call special attention to this fact. We must take the tide at its flood, and when people will buy have the Testaments ready for them. The revival wave will pass too quickly, if the wants of the people are not met in this matter.

Village schools suffered for want of food last year, but in the year under review they have regained all lost ground, and made a decided advance.

The Town Training School has prospered. The experiment of cutting off the second standard, requiring pupils to pass that in the village schools before coming to town, has worked well. The spiritual condition of the school has been indicated in the fruit borne by it in Sunday-school work.

Missionaries.—Dr. and Mrs. Johnson after several years of most faithful labor have been compelled to leave their field for home. The mission can ill spare them. They are greatly beloved both by native Christians and their associates. Their work has been constant and far-reaching in its influence for good. Mr. Heptonstall has fallen into his

place of large usefulness most readily, and is deservedly popular with the young people, among whom his influence has been marked. Miss Anderson has been indefatigable, as usual, both in school and jungle work. Dr. Garton has also rendered most efficient service among the sick, and in the school.

During this year there have been eighty-seven deaths, twenty-seven restored. Of the contributions Rs. 120-8 were from heathen villages.

SHWEGYIN—1853.

Burman Department.—No resident Missionary.

Karen Department.—Rev. E. N. Harris and wife.

Burman Mission.

There is at present no missionary in charge of the Burman work in this district. Mr. Harris out of his abundant labors gives to it what attention he can. The following extract from one of his letters concerning the work will be of interest. After referring to the pride and superciliousness and stolidity of the Burmans, he says:—

And yet there are signs of approaching dawn. Even here in Shwegyin the outlook is not altogether discouraging. I am told that the interest in the feast days is not as great as formerly, and I myself remember that the crowds were far more numerous, the processions more imposing and the enthusiasm more boisterous twenty-five years ago than it is now. Poongyees find it necessary to hold the native Christians up before the flagging zeal of their native followers as an example of devotion, and Buddhistic dogmas themselves, under the influence of the new religion, seem to have undergone some modification.

Twenty years of work have to show not a single convert in this city at the present time. A few Sundays ago Mrs. Harris attended the Burman service. There were present the three Burman pastors with their families and one man who is an excluded member of the church, none others except ourselves. There are no others. It is indeed disheartening. In outlying villages there are a few scattered disciples. About thirty, I believe, can be counted upon who are supposed to be still faithful. Some have moved to other districts and some have backslidden. I wish we could have a Burman missionary here at once, but in view of the discouraging circumstances I scarcely have the hardihood to ask for one. I think if we had a lady missionary here until a man could come, she might accomplish good results. An English resident of long standing says that in his judgment the great mistake in the Burman work has been that no school has been maintained. There was a school once which rose to the attendance of thirty or thirty-five, but after running about six months it was for some reason abandoned. This man says he thinks there is a good opening for a girls' school. He says he knows of a number of girls who would be glad to attend such a school, but now are obliged, much against their inclination, to attend the municipal school. Certainly if there had been a school persistently maintained, the field could not, it seems to me, be so utterly barren of results as it is at present. I would urge very strongly that some one should be sent here at once, but that there is a good deal of talk just now of dividing this political district and removing the government headquarters to another town. The removal of the court would greatly diminish the importance of Shwegyin as a town and make it less desirable as a centre for Burman work. And yet there ought to be a Burman missionary somewhere in this vicinity, for there is a vast region here untouched by other workers.

Karen Mission.

The past year confirms most fully our expectations with regard to the intelligence and the stability of the Karens of this district and their loyalty to the Missionary Union. They have everywhere taken Teacher Harris to their hearts and are enthusiastically following his leadership without one note of discord. Mr. Harris' report shows how large and important is the opening upon this field:—

The past year has been one of the laying of threads in the loom rather than of the weaving of patterns. Being but recent arrivals, we have been able to make for the most part, only a beginning of things. Numerous obstacles have opposed our progress, but these have only made us the more determined to stand fast and overcome. The language is still far from being as our mother tongue, although some substantial progress has been made in its conquest. Within a year from my arrival in Shwegyin, I had read the Bible through in the Karen language, and now preach in the vernacular with some degree of freedom.

Illness has prevented my travelling extensively in the jungles. This dry season I have been out only twice, once for five days and again for three and a half weeks. Another trip of two weeks will complete my jungle touring for this season. But I think even these few brief opportunities of visiting the people have been productive of good. A spirit of good feeling and cordiality, truly gratifying, has been manifested. The meeting of the Association was peculiarly encouraging. An excellent spiritual atmosphere prevailed, the enthusiasm of a steadfast and united purpose enkindled every heart, and forward steps were taken, chiefly looking to the improvement of our town school, which bids fair to have great significance in the future of this mission. By God's grace we are looking for and expecting large things.

One of the encouraging signs of the year has been the call for pastors and teachers, in the southern part of our district. Here is a region extending fifty miles southward from Shwegyin, and an indefinite distance eastward, in which we have but a single church, although it is populous with Karens. It is perhaps one of the least evangelized portions of Burma. Last rains our evangelist made a tour there and found many Karens who said they had never heard of the gospel, and did not know their language had been reduced to writing. This year a man came from this district and with his family took up his abode on our compound that he might more perfectly learn the way. He and his wife have recently been baptized. From time to time, heathen acquaintances of theirs in their old home have come to visit them. The hearts of some of these the Lord seems to have opened so that they are ready to hear the gospel. What they chiefly need is instruction. I hope the way will soon open to send to them a pastor teacher. In another village of this same general region is a man who is ready to build a chapel if we will appoint some one to work there. Our great difficulty just at present seems to be lack of men. My heart is on that field, and I trust God will yet give me large ingathering of sheaves there.

The Roman Catholics are seeking to gain a foothold here. They have established a mission and erected a building recently at Nyaunglebin, a station on the railroad about fifteen miles from Shwegyin. Karens are not like the cultured Athenians in many respects, but they resemble them in this, that they like to see and hear some new thing, and so the Romanists are attracting to some extent their attention. We need to be a little forehanded in this matter and thus forestall the followers of the pope. It has been unfortunate in this respect, that the mission has had no continuous leadership since my father took his departure in 1882.

The Shwegyin field is an extensive one. For fifty miles and more in any direction, there is no missionary to dispute it with me. There is ample room for workers. Who will come?

PROME—1854.

Rev. L. H. Mosier and wife. Rev. H. H. Tilbe and wife (in the United States.)

Mr. Mosier has encountered considerable opposition in seeking to bring the work upon this important field into harmony with scriptural methods, but grace seems to have been vouchsafed in such measure as to enable him to surmount all hindrances. He writes hopefully of the work:—

It is with a heart full of thankfulness to God that I write my report this year.

Because I did not approve Dea. Nyaing's plan to have a raffle in the church last Christmas, himself and son ceased to attend prayer meetings and took advantage of my absence in the jungle to speak from the pulpit what he would not have said, had I been present. Others were disaffected also, and the trouble lasted a long time. This year, about a week before Christmas, from the jungle, I sent him the list of Scripture references for the Christmas entertainment. The sentiments contained in these passages he put in verse. On Christmas day after the reading of each reference the corresponding verses were sung. Following the Toungoo plan we made offerings instead of receiving gifts. Each church-member responded to the roll-call by stating the sum he would give and for what purpose. We received Rs. 250, mostly for my jungle work.

One government official is supporting a man as preacher whom I and the church did not approve of, and is hoarding the rest of his tithes in the post office to give in a lump when some occasion offers which will bring him glory. This, with indifference or opposition on the part of some others, and occasions for discipline, have caused me much sorrow during the year, but the church on the whole seem to be now in most hearty sympathy with me and my work, therefore I rejoice and take courage.

From the outset I have been dissatisfied with the Prome and Pougde schools, but now, with the change of teachers they are really mission schools.

In the Inma district there is much rejoicing over frequent baptisms.

In the beginning of the year we made two jungle trips by invitation of Christians, to attend the burial of heathen relatives who were buried according to Burmese custom. The people from all the surrounding villages were notified of our coming and invited to be present. They came in great numbers, listened very attentively and seemed convicted that we were preaching the truth, but many of them had never seen a missionary before, and very few of them had any definite conception of what Christianity meant therefore we were obliged to content ourselves with seed-sowing only.

We had a most interesting case at our March Association where Moun Thet Hnin, a son of wealthy heathen parents, living in a village where there were no Christians, was baptized. We were obliged to guard him from the violence of his relatives at baptism and they beat and imprisoned him afterwards. He is now living in Dr. Downie's family, Nellore. One of his hostile brothers has since visited my house and listened most respectfully while I read the Scriptures and preached for two hours to himself and accompanying relatives. We have strong hope of fruit in that family and village.

If the Lord permits me to work here two years longer I am determined to put a tract in every Burman house in the Prome district. I have commenced systematic distribution this year, and my conviction of the wisdom of my present plan is strengthened continually.

THONGZE—1855.

Mrs. M. B. Ingalls, Miss Kate F. Evans.

No formal report of work has come from Mrs. Ingalls. She needs, however, at this time the special prayers and sympathy of God's people. A recent letter speaks of the sore trial that has visited her, in the destruction by fire of a mission house most admirably adapted to her work. Into it had gone the little home gifts from many friends supplemented by her own precious savings. It was situated in an ideal location and best of all, the Divine spirit was approving the labors of the native preacher stationed there. The long deferred consummation of many fond hopes seemed to have been reached, when on the night of February 13, the devouring flames swept away this mission property with twenty other houses. Meanwhile the work is going forward, in spite of all hindrances. Converts are being received for baptism, and the Lord is honoring the testimony of his chosen servants.

ZIGON—1876.

Miss Z. A. Bunn.

Faithful seed sowing is giving promise of a harvest at least in one part of this district.

Miss Bunn writes:—

I have the same number of workers that I had last year, except that I have taken on a Bible woman. One man that I reported last year under the head of "Other Native Helpers" I have put down this year as a teacher because that is his principal work.

Early in the year one of my ordained preachers found himself unable to continue to act as pastor of the church and handed in his resignation. His place has not been filled but my other ordained preacher has been acting as pastor of both churches.

My unordained preacher has been doing very faithful work. During the rainy season he preached every day in town or one of the near villages. Since the travelling season has begun he has gone with me in my trips to the surrounding villages.

I have experienced the usual difficulty in trying to carry on school and station work at the same time. During the rains I made the schools my principal care and many other things were neglected. Since the cool season begun I have taken some trips to the jungle and there has been a visible decline in the schools since I have ceased to give them constant and personal supervision. I hope to work them up again during the coming rainy season.

I have not made any long jungle trips, ten days being the longest that I have been absent at any one time, but I have made several short trips and have succeeded in reaching seventy-five villages. I have sold forty-two tracts and distributed about three hundred leaflets. We have been well received everywhere. In many heathen villages food was furnished to my helpers and when I offered pay it was declined.

The interest at Minwa of which I wrote last year is still maintained. Two women from there, both wives of Christian men, were baptized last Sunday. There are now sixteen Christians in that neighborhood where there was only one two years ago. Several others are considering, all the people seem favorably inclined, and I shall look for a large ingathering from there. The house built by the Christians, although only of bamboo, answers every purpose for a schoolhouse and meeting place for the Christians. I spent

ten days there, making the schoolhouse my headquarters and going out every day to visit the surrounding villages. The school, though not large, is doing good work, and Sunday services and Wednesday prayer meeting are regularly kept up.

I regret to say there is very little interest in the town of Zigon or the immediate neighborhood. The heathen seldom come into our Sunday services. We have tried street preaching but have not met with encouraging results.

THARRAWADDY—1876.

Miss S. J. Higby.

Another year has passed with no resident missionary for this important station. Miss Higby recently has been providentially led to assume the care of the school here, thus rendering a most timely and needed service. A rich opening for evangelistic work awaits the coming of the missionary. Mr. Thomas, who amid his numerous labors at the Theological Seminary still looks after this field, reports:—

As a part of my duties in connection with the Karen Theological Seminary, I have for another year done what little I could towards supervising mission work in this field in addition to my work in the Seminary. While it was undoubtedly a great advantage to the seven or eight Seminary students for whom we were thus able to furnish a field of labor during our long vacation, it is very far from what that important field demands in the shape of missionary supervision. With Romanists doing their utmost to undermine our work in that great district only a semi-occasional glimpse of the foreign representative of Protestant Christianity is certainly a most inadequate provision for the imperative needs of the multitudes who are only being led from one system of heathenism to another.

In our despair, however, of ever being able to secure the services of a much-needed missionary family, we have been delighted at the prospect of securing the valuable services of Miss Higby, pending her appointment to the Tharrawaddy station school, which must have constant missionary supervision at once or succumb. Provided she can be secured to superintend the station school, I will then have a little more time during vacations and off and on of a Sunday to visit the scattered sheep in the jungle villages, who, as well as the heathen, are liable to fall a prey to the enemy. Meanwhile we cannot but still hope and pray that the promised man for this needy field may still be forthcoming for the important evangelistic work for which Miss Higby's presence in the town will release him.

BHAMO—1877.

Kachin Mission.—Rev. W. H. Roberts and wife, and Rev. Ola Hanson and wife, Miss E. C. Stark.

Burman-Shan Mission.—Rev. William C. Griggs, M. D., and wife.

Kachin Mission.

Healthy growth is apparent in our mission to the Kachins. During the year past new regions have become accessible to the glad tidings.

Mr. Roberts reports:—

During the past year we have had much to encourage, yet sufficient disappointment to keep us humble.

The missionaries and their children, native teachers and pupils and most of the Christian villagers have enjoyed good health. The Christians have a fair crop of rice and many are building themselves better homes.

The young man and his wife whom we sent with Brother Geis to Myitkyina seem contented, and they continue to render most efficient and satisfactory service on that new field. More of the Christians are taking an interest in, and some contribute more regularly toward, school and mission work. When warned not to exceed but if possible save a part of my appropriations I was planning to paint the ceiling of our chapel, oil the roofs of two mission houses and the chapel, and rethatch three dormitories. In order to comply with my instructions and at the same time carry out my plans I called upon a few of my European, Chinese, Burman and Indian friends and acquaintances and received sufficient cash to enable me to have the work done.

During the greater part of the year Brother Hanson, Rev. Maukeh and myself have kept up a regular Sabbath service in a village six miles east where we have baptized three. Early in December Brother Hanson, Rev. Maukeh, Teacher Manan and myself visited a number of the largest Kowrie villages and were everywhere received with the greatest respect and heard with apparent interest. A number of the villages begged us to give them teachers, saying: "How can we worship without some one to teach us how? We cannot. We hear your words to-day, and to-morrow, amid our cares and conflicts, they are forgotten." I may say here that we feel that the feeling in the mountains has so changed that we think it wise for our Karen brethren to leave the villages in the plains to be cared for from Bhamo and return to the mountains. Now that our educated young men, who can not only read the word of God for themselves, but have seen the truths thereof lived, and have experienced the influence of the same upon their own lives and thinking, accompany us and with their command of the language and familiarity with Kachin traditions, customs, modes of thought and illustrations, we are able to make plain the way of salvation as never before. Brother Hanson has just returned from a most interesting trip to the southeast where he was heard with interest.

Our chapel congregations are well attended and many strangers visiting Bhamo have seen the Sabbath observed, heard songs of praise and been reminded that God, upon whom they never call except in great straits, is ever near and anxious to save them. The new dormitory for which the ladies' society has provided Rs. 3,000 will be finished before this reaches you. The system for Romanizing Kachin spelling has just been accepted by government, and the schoolbooks, hymns and translations of parts of the Scriptures upon which Bro. Hanson has been so faithfully working will soon be in the hands of the printers. The spelling book, catechism and hymns printed two years ago as a first attempt at Romanizing have been not only helpful in teaching in the school and public service, but have shown us all what we need in order to write these *unrepresentable* sounds.

Our Karen brethren in Bassein, notwithstanding poor crops, low price of paddy, loss of cattle, and their own home mission and educational work, continue to support their three missionaries on this field. Some of these Karen preachers have had a most trying experience, for coming as they do from near the sea to the interior they have to undergo acclimatization, acquire a new language and live among a wild and ignorant people. During fourteen years one preacher and three Karen women have made their graves here. Much of our success is attributable to the faithful and heroic labors of these our Karen brethren. Twenty-seven have been baptized, and others have expressed a wish to obey the Lord in the ordinance, but have been advised to wait.

That we might meet once a year to consult and encourage one another and cultivate a more friendly spirit between Shan and Burman Christians, we met November 30 and 31,

and organized an Association of which Brother Geis has furnished a report. I mention it here as marking another step in the progress of our work for Christ in the upper Irrawaddy. At the school examinations in March the children did remarkably well and eleven of the twenty-nine baptized were from the school. The Bible examinations now going on are very interesting, showing how much truth can be taught in a school under government patronage. Should government ever attempt to interfere with or discourage our teaching the Bible I shall be among the first to withdraw. The Karens pay the salary of our Bible teacher, and we manage to teach the required number of hours and still have time for systematic Bible study. We need and must have another young lady for this school work, for it is too much for any one lady, and Miss Stark is not strong and may break down at any time.

Now as to our disappointments and discouragements. Some who seemed to run well for a time and could have been exceedingly useful have turned back and led many astray. Two brothers who had an old grudge against a certain chief, and hoping by establishing certain facts in their genealogy to get possession of certain lands, deluded by the "father of lies" went off and established two heathen villages in which they thought to lay their plans for carrying out their vain delusions, thus leading many astray. In other villages some have shown such ungovernable tempers and others unwillingness to submit to Christian rule of living that we have been compelled to drop from our church roll thirty-six, while four have died. We have tried to weed out what we believed was a hindrance to the work but hope that some who have been excluded may repent and return when they discover that they have been misled. We are sad but not discouraged when some turn back for we know their weakness and the reluctance of Satan to relinquish his hold upon those over whom he has held undisputed sway for these many generations.

As the work advances new opportunities open and unforeseen difficulties present themselves, and we feel more and more our inefficiency and long to know just how to direct and help on this work of lifting a wild, degraded and selfish people up to Christ and a Christian standard of living and thinking.

Mr. Hanson adds:—

During the four years it has been my privilege to work in Bhamo, my chief aim has been to master the Kachin dialect, known as the Chingpaw, and my jungle travels have consequently been entirely limited to the Chingpaw hills. It has, however, always been my desire to visit the Kowrie tribes, where our earliest Karen teachers were located and the gospel message first proclaimed.

In company with Brother Roberts a trip among the principal Kowrie hills and villages has just been made, which I found more than usually interesting. I was anxious to see how much remained from the teaching of the Karens imparted from four to fifteen years ago, and what prospect there would be to recommence work among these villages now without teachers. My heart was cheered to find that here and there a few remembered something of what they had learned and even tried to live as Christians. On the other hand it was sad to see a larger number, some of whom had been baptized and a few even attended school in Bhamo, who again offered to the nats and in some cases seemed unwilling to have anything more to do with the Christian religion. The opium habit seems to be more widespread in these parts than among the hills further south, and this is a great hindrance in our way. For some reason or other the people seemed more afraid and reserved than among the Chingpaws, everywhere looking upon us as government officials rather than as ministers of the gospel. In some of the larger villages, however, the people asked for teachers and expressed their willingness to give what they could for their support. May the time soon come when the gospel shall again be preached among the Kowries from day to day, that those who are now struggling under difficulties may be helped and the lost sheep found and brought back to the Father's house.

The greatest disadvantage in our way is that up to the present the Kachins have no alphabet of their own, and it is thus impossible to translate or teach the Bible by the help of the vernacular. It has been my aim from the first to follow the instructions of the Executive Committee, to do all in my power to give the Kachins the gospel of Christ in their own tongue, being also more and more convinced that the work can never be what it ought to be before this is done. About two years ago I published on my own expense a spelling book, a small catechism and a singing book, and this is all, I am sorry to say, that we have in the line of literature up to date. I knew, of course, that my first attempt would be only experimental and tentative, and no one could have any lower idea of my work than myself; still I felt glad as I found that the Kachins could learn it and my heart rejoiced when I began to hear Kachin songs in the villages. I intended to revise the system as I went along, and the Kachins would then teach me at the same time I tried to explain to them the laws of their language. It was, however, thought best by others in the Mission to submit our system to the government for adoption, and although I was from the first against such a proceeding I thought it best to yield, hoping that some good might be gained by it.

It is soon two years since our first communications with the government began in regard to the Kachin alphabet, but no settlement has been reached up to the present. Brother Geis was down from Myitkyina last July and we revised the system for the second or third time. There was some hope that the alphabet as then decided upon would be adopted, but government has afterwards asked for changes and it is still uncertain how soon we may see an end to this. No one can deplore this state of things more than myself. The years pass swiftly by, opportunities are lost forever and needy souls must still wait for that message which alone can bring peace and joy. It is of course useless to do anything in the line of printing, as we do not know what government may ask us to do. But it is to be hoped that we may soon reach some kind of an agreement. We are greatly in need of books for the Bhamo field, and Brother Geis is anxious to have something to teach the Kachins around Myitkyina.

I am glad that the school question is becoming more and more agitated and some good is sure to come from it. Mission schools when conducted as they ought to be are a mighty power for good, but may prove a hindrance to the true spread of the gospel if carried on for worldly and selfish purposes. Our duty is to preach Christ first of all, whether in school or in the jungle, and any school system in this or any other country which crowds the Bible to the background or gives it no place at all must necessarily be wrong and the results are sure to be seen in due time.

The year almost past has brought us many blessings, but somewhat more of disappointment than before experienced. The number of baptized is about the same as last year, but quite a number from two of our Christian villages on the plains have returned to their nat worship and so far none of them, as far as I know, have expressed any desire to come back to the Lord. I learned a few days ago that no less than twenty baptized church members had thus returned to their old ways and habits. I feel sorry for this and may the people at home help us to pray for their restoration. No doubt we are not the first to meet with such experiences, but it is discouraging under all circumstances, even though we feel that we must expect but very little from these ignorant and superstitious Kachins.

Burman-Shan Mission.

Rev. William C. Griggs, M. D., being enabled, with the restoration of Mrs. Griggs' health, to return to Burma, was reappointed last summer and designated to Bhamo. Only about three months of the year remained when he reached his field. Dr. Griggs writes briefly of the situation as follows:—

One native preacher, one school teacher. We have a school of thirty-two children, and we have had three baptisms. This shows but a small part of my work. For the medical part I have had over one hundred new cases from the Kachin compound alone. Our school is dilapidated so that for part of the time when it rains, we hold some of the classes under the house where it is at least dry. This speaks for itself. We have really no church building, and our school certainly should have a schoolhouse that would keep the children dry, even if it was a bamboo house with a thatch roof.

MAUBIN—1879.

Rev. Walter Bushell and wife (in United States), Rev. M. E. Fletcher and wife, Miss C. E. Putnam, Miss Kate Knight.

The past year has been marked by a visitation of all the churches. Everywhere the missionary and his wife were cordially received and good was accomplished.

Mr. Fletcher writes:—

During the past year Mrs. Fletcher and I have done our best to fit ourselves for present and future usefulness. The language has been studied and some little progress made. The conditions necessary to healthy life have been considered, and sanitary and other improvements made which have resulted in excellent health for both of us. The school is in fairly good condition, though I am not able to give it the close attention that government rules require or such an institution needs. Before this report appears, all the churches will have been visited. The visiting is done in our new mission boat, which is so convenient that Mrs. Fletcher is able to take two Bible women with her. They are doing a good work among the women and children. In this work the baby organ, recently sent out, is a great help. Eight acres of land have been purchased; most of the money needed has already been raised on the field, and we hope to raise still more. The purchase was necessary on account of the close proximity of objectionable houses to our ladies' home.

Dr. and Mrs. Rose were present at our Association, which was both pleasant and helpful. The meetings were not as largely attended as we could wish, but a perfect spirit of harmony prevailed. The amount of evangelistic work done during the past year was not satisfactory. Thirty-six baptisms were reported. I have organized a movement which I trust will result in more work being done this coming year. I find that in all the churches the thirst for an English education is greater than the thirst for the gospel. This feature presents a difficult problem, as there is no call for the graduates of the Seminary because they can only teach in the vernacular.

Our school closed February 20. The examinations show that seventy-four per cent passed, an increase of eighteen per cent over last year. The inspector reports the discipline and tone of the school improved since last year. We closed with a balance of Rs. 45 to our credit. The school will reopen May 1.

After a survey of the field we feel that the greatest need is the power of the Holy Spirit to arouse our sleeping pastors and people. Our prayer is that the Lord of the harvest will send forth more laborers into his harvest.

MANDALAY—1886.

Rev. John McGuire (wife in United States), Mrs. H. W. Hancock (in United States), Rev. T. H. Burhoe and wife, Miss Ellen E. Fay, Miss Flora E. Ayres.

The work has received new impulse here from the arrival of new workers. A vast region remains to be occupied in the former capital and centre of Buddhism. The laborers are yet all too few.

Mr. McGuire reports:—

Another year has come and gone. It has made some changes in our Mission. Mrs. Hancock left us in February, Miss Hopkins taking her place. Miss Hopkins, in turn, left us in October when Mr. and Mrs. Burhoe came to live on the north side. We miss those who have gone. May the Master's blessing in richest measure attend them. We welcome our brother and sister who have come. They are needed. A vast field as yet almost untouched stretches away to the north, and this field we hope may now, to some extent at least, be reached.

A part of March and the whole of April we were privileged, in company with a few friends from other stations, to spend upon the hills at Maymyo. It was a cool, refreshing change from the burning heat of Mandalay, and no one of the party had fever upon coming down. Maymyo, it is safe to say, is a good place to go for the hot season, but at present the lack of any suitable building makes it difficult to remain there and profit by the change.

The past year in Mandalay has been most unhealthy. The city is very flat and little or nothing has ever been attempted in the way of drainage or a sewerage system. Its large population of 180,000 is composed almost entirely of natives, the vast majority of whom live in that filthy, pig-sty fashion which only natives can. The rainfall was unusually heavy. As a consequence ditch-water and reeking, noisome pools of standing water abounded on every hand. Cholera and fever claimed many victims, yet thanks to the Father of mercies we ourselves and our Christians as well were spared without the loss of one.

In our evangelistic efforts we have found willing listeners all the year, and there have been more baptisms than heretofore. Still the seed has yet scarcely begun to take root in the dry, stubborn soil of Upper Burma. The great mass of the people sit in darkness and "comprehend" not the light which is shining upon them. Nevertheless, we are often rejoiced and encouraged by the interest of individuals here and there, who appear to love the message and to be seekers after the truth. The field is very large. The villages we have never seen far outnumber those we have visited. Yet the news itself travels in a multitude of ways, and there are probably very few in Upper Burma who have never *heard* of Christ.

Work at the out-stations has been continued, but with very little to show for it in the way of results. One or two have been baptized and two or three others are asking for baptism. My experience has been short, but so far as it goes it has not justified the wisdom of settling native preachers in purely heathen communities. The method of sending them out two by two on preaching tours has been much more satisfactory.

The church here tried during the past year to get a pastor but without success. It is able now to support one if only the right man can be found; but well qualified native pastors are very scarce and the present arrangement is in my judgment better than to have as pastor an untrained, half-prepared man incapable of intelligent leadership. The benevolence of the church is not great, but the spirit of benevolence is increasing. In addition to the regular weekly offerings quarterly collections are also taken for the various denominational enterprises, and in these collections there appears to be a real interest and enthusiasm.

It is to be regretted that the boys' school is still without a superintendent, for only the odds and ends of my time can be given to it. Sometimes I must be absent from the city for days together. It is the religious instruction which most suffers under the present arrangement—just that part of the work upon which we *wish* to lay the greatest stress. The six teachers are all Christian men, but when it comes to teaching the Bible they need constant supervision and help. The head master is very faithful and energetic. It is mainly through advice and help to him that my work for the school is done.

The girls' school is now in charge of Miss Ayers and has been since October first. On that date we removed to the Judson Memorial compound and Miss Ayers now has the whole house for herself and the school. She has entered upon the work with enthusiasm and energy, and under her efficient management the continued prosperity of the school is assured. It is to be hoped that the need of a new building will not be allowed to drop out of sight, for the present arrangement can hardly be more than temporary.

Owing partly to a wise change in location the European and Eurasian school, in charge of Miss Fay, has increased to about thirty. The great hindrance is the lack of a suitable building in which to carry on the work.

English meetings have been continued through the year, and three have been baptized. Mr. Burhoe has relieved me of all responsibility for the English work.

Mr. and Mrs. Burhoe arrived at Mandalay last October. He sends the following report:—

Ten months spent in Bassein, in charge of the work in Wakema, which will be reported elsewhere, leaves but a brief period to cover in an annual letter. Three months, however, have been long enough to acquire some knowledge of the needs of the field, including the north end of this great city.

The field is broad, the population dense, and a large part of it very poor and ignorant. Moreover, there is little desire on the part of those who have the opportunity, to rise above their present ways of living. Often many listen attentively to the message of love and mercy but are little moved to know it for themselves. This is true not only in the city but in the jungle villages where it has been our privilege to go. It is gratifying, however, to witness the close attention given by many, and the approval of a few. And so we hope the seed sown will soon appear to honor God.

We are pleased to report faithful native assistants—two preachers, among the first graduates of the Burman Bible Institute, and a Bible woman. These are always ready to speak the truth, and in many ways to gain for it a hearing.

The English work is still sustained largely, thus far, through the free and earnest services of Brother Lambert. Sunday school and preaching services are conducted each Lord's day, and two other services during the week. In February our Sunday-school superintendent leaves for England, and we know not how to fill his place. He and his wife have rendered the little church valuable service and we shall miss them much. But the work is the Lord's, and in him we trust, since he has declared, "Fear not, for I will be with thee."

THAYETMYO—1887.

Rev. A. E. Carson and wife.

Mr. Carson is enjoying the new school and chapel building granted last year, for which he makes grateful acknowledgment. It is proving a great blessing already and new vigor has thereby been given to the work. He writes:—

The past year was spent by me as to the first part between the jungle work in short trips and the superintending of the building of the new school and chapel. The building is a good roomy one, with one general schoolroom down-stairs which can be divided if necessary to make two or three class rooms and still leave a general room for a hundred pupils. Upstairs is a large room to be dedicated at our next Association as a church room and two nice class rooms.

I wish the Committee might know how great a blessing the new building has been to us even in this first year. The station work, which with us means the school work, has

been eminently satisfactory. We have baptized twelve from the school. A good work has been opened up in at least two villages before wholly heathen. One was entirely the result of the effort of a girl of fifteen who was baptized from the school last year; the other arising from the preaching of the teachers and pupils to heathen visitors to the town school.

Mrs. Carson and the children spent two months and I one at Monmagon during the hot season. As it was my first vacation in the country I enjoyed it thoroughly. After returning home I had my first serious illness of the whole term of eight years. From this, however, I have fully recovered.

November 1 I started for a trip to the Chin hills. I hoped to go as far north as the Yindus and Tashons but found work enough to occupy the two months I had at my disposal. I visited thirty-nine villages containing about 4,000 people. Only three of these villages had ever before heard the word. They all heard it attentively, some gladly, a few with interest and anxiety. All joined in urging us to come again, and not to give them up because they did not decide at once. We feel sure that God is moving among them to glorify his name. Some of our school boys have volunteered to spend the vacation among them, and we want to send a couple of men to spend the rains if we can. We are encouraged by the past to hope for the future.

SAGAING—1888.

Rev. F. P. Sutherland and wife (in the United States).

During the absence of Mr. Sutherland the work at this station has been directed by Mr. McGuire, who sends the following report:—

Two preachers and one Bible woman have been on this field throughout the year. The preachers have been several times to the district on preaching tours and have labored about Sagaing itself. A school which was started at the beginning of the year now numbers twenty-three pupils and is making satisfactory progress. Once a month throughout the year I have visited the station, holding services in both Burmese and English. There has been one baptism. The candidate was a man who lived far to the northwest near Yen. He first heard the gospel, so he said, when Brother Sutherland and his preachers came up that way two or three years ago, and since that time has met with Christians here and there who have told him of the true God. After receiving baptism he returned to his home.

In accordance with your instructions, the house has been rented for one year or up to Nov. 1, 1895. It brings in Rs. 100 per month, and the tenant, the deputy commissioner of the district, is taking excellent care of the property.

Number of church members, 23; number of resident members 18; amount of collections, Rs. 90.

SANDOWAY—1888.

Burman Mission.—Rev. Frederick H. Eveleth (Mrs. Eveleth in this country.)

Chin Mission.—Rev. Ernest Grigg and wife, Miss Melissa Carr, Miss A. M. Lemon.

Burman Mission.

Mr. Eveleth's parish stretches from the northern limit of Bassein in the south, to the An river in the Kyouk Pyu district on the north, a distance of more than two hundred and fifty miles. His work includes a Biblical Training School for preachers, for a portion of the year, in which he is assisted by Mr.

Grigg, and evangelizing tours in the jungle the other portion. Both of these branches of work are noticed in his report, which will be read with interest:—

Away up in this dark corner of Burma, among these Arakan hills, existence is attended with but few of the vicissitudes which characterize mission life in many other quarters of the globe. An arm found in the jungle, after a tiger has completed his noonday meal; the absence of a man who has gone down into the maw of a hungry alligator; the dead bodies of murdered men or women, brought into town for *post-mortem* examination; uncertain reports of small bands of dacoits skulking about in search of booty, and other such trifling incidents constitute the bulk of excitement for the year. We have no great upheavals of nature, no railroad disasters, no daily newspapers, no distinguished visitors, *no calls from our friends*. True, during the past four years and a quarter, a solitary missionary, who was then a stranger to us, came to our shores; but alas! when he departed, he left behind him another vacant chair. We sometimes gaze upon the backs of our friends, as they sail down the river toward the setting sun; but the new faces turned eastward are the faces of strangers. Our contact with heathenism, however, is perfect at every point. Such are our social privileges, and such the quality of our occasional sensations.

Theological Studies.—This year, Mr. Grigg and myself arranged a somewhat thorough course of Biblical studies for the preachers' class, and a beginning has been made in some new lines of investigation. Those of the class to a degree advanced in the study of the Bible were carried through Dr. Hovey's "Christian Ethics," while they made a good beginning in the study of Dr. Broadus' "Preparation and Delivery of Sermons." The whole class studied carefully "The Acts of the Apostles" and most of the miracles of Christ. Mr. Grigg also carried them forward in their Old Testament studies.

The occasional examinations were, on the whole, very satisfactory. The good results of such training are most conspicuous, in the improved quality of their daily preaching. It is quite possible for a native Christian to do a deal of preaching, with a very small stock of Scripture knowledge; but it will be in the main controversial, and negative in its nature, and this is not a high grade of Christian work. Men taught in the Scriptures and trained to *study* their Bibles, other things being equal, do a work infinitely more effectual in leading men to trust in Jesus Christ as their Saviour.

While the class numbered less in the aggregate, than last year, the number of Burmans was considerably increased. Burmans, 12; Chins and Karens, 19. Total 31. The term of study continued four and a half months.

In the Jungle.—The scene of our labors is comprised between the boundary line which marks the northern limit of Bassein, on the south, and the An River in the Kyouk Pyu district on the north, a distance of more than two hundred and fifty miles. It has been our aim to make a tour of the entire district once each dry season, and this of course in addition to the more limited rounds of the native preachers.

This season I have pursued a new plan with reference to the work of the preachers. Having divided the southern half of the district into sections, I sent out a preacher with a disciple as a companion into each section. When one had completed his allotted field, he passed into that which lay nearest to it, while another worker crossed over into the section he had finished. In this way one pair after another has traversed nearly every section. Thus the people have heard the gospel frequently, and always from the lips of new preachers. I think I see various ways in which this plan has proved beneficial to the cause.

Bible Women.—Mah Lay has now learned to read her Bible very acceptably. The heathen women appreciate it, and often urge her to read on, when she is already weary with her efforts. She continued her study of the Bible through the rains, in Mrs. Grigg's

class and when the cold season came on went out with Miss Carr on a tour of two hundred miles. She preached to Burmans, Chins and Arakanese, without distinction, who as a rule, listened without offering opposition, but the journey was in some respects rather trying to her nerves. She endured the tramping over the long rough and stony way bravely, but she had often to face companies of heathen men, some of whom were not too considerate of the claims of the milder sex on their courtesy. Several tours of from ten to forty miles were made, in addition to her daily efforts for those about her.

Mah Tay has sometimes gone out into the district with Mah Lay, and has done some work independently, among her Burman sisters, in and around the town.

Ramree.—On Ramree Island there is still a small handful of aged disciples. Last rainy season Ko Kontalee died a Christian death worthy of record. He was an Arakanese and an old pensioner of the government. He and his wife were the only Christians in their village, and fearing lest his precious Bible might be abused by his heathen neighbors, he made a request that it be placed in his coffin and be buried with him. Then Ko Kontalee pillowed his dying head upon his blessed Bible and fell asleep.

Mission to the Chins.

No report has come from Mr. Grigg of his work up to the time of going to press. His letters show that he is untiring in his labors. He is carefully studying his district with a view of selecting some point more favorably located for work among the Chin-speaking people than is Sandoway.

PEGU—1889.

Miss Emily H. Payne.

Miss Payne's heart and hands are so full that little time is left her for a formal report apart from her report to the Women's Society. The following extract from one of her letters will be read with interest:—

I am very busy in my old field and have scant leisure for writing or anything aside from my work. No one calls mine a "palatial residence." They say instead, "Pity you couldn't have made it a little larger," and "You ought to have had more." I don't want money for buildings, I want it for hiring preachers to sent forth to give the word of life to the multitudes of perishing heathen.

My reading room and library is a great help and important factor in the work here. It is entirely sustained by voluntary local subscriptions, books and papers being sent by friends at home. The other morning when I happened to be there, a young Englishman was taking out "Christ the Central Evidence of Christianity"; a Burman, "The Story of the Bible"; an Eurasian, "Personal Religion"; a Karen, "In Brightest Asia." The religious books are taken out as often as the ones under "Fiction." Bibles and tracts in all languages are to be found on entering, and it is a favorite resort of all classes of the community. A bit of extra work of which I am glad.

Pegu is the headquarters of the district, a city of 10,000 inhabitants and a stirring, important place. My people are doing well and all departments of work going on favorably. Harmony and goodwill prevail among the Christians and I trust we are working together to extend the kingdom of our Lord Jesus Christ.

MYINGYAN—1889.

Rev. John E. Case and wife.

The city in which Mr. and Mrs. Case so faithfully labor has a population of 20,000 souls, to say nothing of the outlying regions. They are the sole Protestant missionaries to this large multitude.

Mr. Case reports:—

Another year of my work in this mission field has passed in much the same way as former years. Early in the year I travelled about forty-six days in the district, covering some old and considerable new territory. For the remainder of the time, after spending a month of the hot season (April) at Maymyo on the cool Shan hills east of Mandalay, my principal work was visiting the numerous villages, large and small, within six miles of Myingyan, going to one in the morning and returning home in the evening, telling the story of salvation to little groups of people as I was able to gather them about me, and dispensing the few medical remedies which I always take with me.

Mrs. Case returned from America in August and received a hearty welcome from the few disciples here and also from many heathen friends. She soon began teaching a daily Bible class, having for pupils our two preachers, her Burman girl, two young men kept from college by ill health, a domestic servant, and casual visitors. They studied Matthew with the parallel passages in the other gospels, and a part of John. This work she continued till the end of the year and is planning to do more of it. She has also preached about the town considerably as well as to the numerous visitors who often come to the house.

During my wife's absence our Sunday service was not largely attended, but since her return we have had an average of about thirty, many of them children drawn in by the help of music, picture cards, etc.

The preacher who was sick when I wrote last year's report continued to fail and died peacefully in July. He was a man gifted with much natural ability, well acquainted with Buddhist literature, of considerable zeal and considering the fact that he was converted in middle life and had but little Bible training, did a good work.

The old man who has acted as preacher here in Myingyan as far as his strength would allow has been rather better for the last year than he was the year before, and has labored with patience and zeal in all parts of this town of 20,000 people, preaching both to the residents and to the many visitors who come here from all quarters for trade. In December a young man from the Seminary came to help us and has done fairly well working with the old preacher.

We have now been in Myingyan more than seven years, and measured by the number of disciples gained, our labors seem to have been of little avail in any effect upon the great mass of heathenism around us; yet I feel certain that among the thousands who have heard of Christ in this region many would fain become his followers if they had the courage to meet the opposition of friends and neighbors. The increased number of conversions among the Burmans of Lower Burma after the long years of seed sowing, gives us reason to hope that the people about us here will sometime turn from their dumb idols to the living God.

MEIKTILA—1889.

Rev. John Packer, D. D., and wife.

Dr. Packer writes:—

In a brief survey of the year's work little seems to have been done and less accomplished. This feeling is perhaps in great part due to the meagreness of visible results. We trust, however, that there have been results that figures can not represent but that will be made apparent in the day of Christ, if not earlier; that some indeed of the abundant seed sown will have borne fruit unto eternal life. For surely it is no more the law of the kingdom of grace than of nature, that all the seed sown should prove sterile and unfruitful. If it be watered with tears and fostered by prayer his promise is that it shall surely yield its harvest in due time. Indeed I am thankful to be able to report that

already we are favored with hopeful signs that some of it has fallen into "good soil" in one village at least—Puyagone, five or six English miles from here—and is taking root. Four or five from among the Paromats, or Buddhist Puritans, as they might be called, of whom there are quite a number in that village seem to be sincere seekers after the truth, and have been some months. Their sincerity is proved by the fact that there appears no selfish motive assignable for the open and public position as inquirers which they have taken, they being well-to-do farmers, as that class goes among Burmans here, and still more by the fact that two or three of them are moved with the spirit of evangelism to their kindred and neighbors, we are glad to find, and these are openly expressing their purpose to ask for baptism on finishing their harvest work which is just now in hand here.

While we are encouraged by these hopeful signs in the near vicinity of the town, the town itself, so far as appearances go, still seems almost wholly unresponsive to the glad message of salvation, being either utterly indifferent or sullenly hostile, the latter showing itself mainly in frequent petty but annoying persecution of our one convert from the town, Oo Shway Geh, which, however, he has as a rule borne with Christian patience and quietness as suffered for Christ and as a testimony to his faith in Christ. On the other hand Mrs. Packer has been gratified to find doors open to her that in former years were rudely closed to her and her message, and a courteous hearing given to her words, a few indeed manifesting somewhat of intelligent interest therein.

Under these circumstances the work of our native evangelists has perforce, in the most part, lain outside the town in the near and remote parts of this and the adjoining districts of Kyaukse, Yemethen and Myingyan, their tours lasting from a few days to two or three weeks. The greater part of these tours, even when along the line of the railroad, so as to reach as many villages as possible along the line of route, were made on foot. The instances were rare where their message did not receive a respectful hearing, and, in individual cases here and there, with evident interest. Indeed the hopeful interest at Puyagone, spoken of above, is a direct result of this evangelistic touring; and we have every reason to hope that the word left in so many hands in leaflets, tracts, etc., will preach Christ effectively to not a few in our absence. I have been thankful to note the zeal and aptness, both much beyond the ordinary, that Syah Poo Zan, our Burman preacher, has developed for such work. To his aid and zeal indeed is due the fact that much more of this evangelistic work has been done this year than in any of our previous years' work here.

Our morning and evening Sabbath services, the former a preaching service, conducted by Syah Poo Zan, when in town, the latter usually a prayer and conference meeting, generally conducted by myself, and occasionally by a Baptist Christian Woon Douk, Mug Nyo living in the town, have been maintained throughout the year, with varying attendance, consisting regularly of ourselves, our preachers and teachers and servants on the place, and two or three Christians from the town. Since July, we have had quite an addition to our morning congregation, indeed usually the larger half of it, in the presence of our Sabbath-school scholars, for which we are truly thankful, as it is the most hopeful material, in some respects, we have had to work upon. The ministrations of Syah Poo Zan at these services have been acceptable and instructive.

The observance of the week of prayer and the sixth annual meeting of our Aungbinle Association, February 21 and 22, notable as the first general gathering of Christian churches in Meiktila, were both occasions of much interest and spiritual profit to the religious life of our little Christian community. That life has manifested its genuineness, besides other ways, in the exercise in fair measure of "the grace of giving," having contributed to the mission work of the Burma Baptist Missionary Convention Rs. 70—14—3,

to the Burma Bible and Tract Society Rs. 28—12—0 and to other objects Rs. 12, making a total of Rs. 111—10—3.

The year 1894 is notable also as marking the beginning of mission work for the numerous Tamils, Telugus and other Indian peoples in Meiktila; by the coming in December of Lazarus, a Tamil preacher peculiarly qualified for evangelistic work in this little Babel of Indian tongues by the gift of tongues to an unusual degree, as well as by the graces of the Spirit. It is hoped that having experienced the spiritual resurrection himself, God will graciously use his testimony thereto to the quickening of many of the spiritually dead of these peoples. Thus the work broadens and widens. May God the Holy Spirit cause it to increase equally in depth and power.

Both the gross and the average attendance in the school are slightly higher than those of last year, being respectively forty-two and sixteen and two-tenths. The school, however, has continued to suffer from the variable material we have to work upon, that has been such a hindrance hitherto to the growth of the school. Still I am glad to report that all the pupils we had eligible for the second, third and fourth standards passed at their respective examinations, thereby more than doubling our results grant, viz., from Rs. 17 to Rs. 38—8. This was the first year we have had any pupils ready for the fourth standard examination; reaching that standard we have reached the highest standard open to us under our present registration. Besides the above results grant the government has given this year a special grant of Rs. 300, and an equipment grant of Rs. 125 allowed in 1893, has become available this year, thus making a total of Rs. 463—8 of government aid this year, slightly over forty-one per cent of the actual expenditure for the school, viz., Rs. 1,126—5—0 as per my account to Treasurer Coleman. The income from school fees shows but a small increase on that of 1892—93, viz., Rs. 186—8, which added to the above total of government aid makes a total of Rs. 650 of income apart from mission funds, or a little short of fifty-seven per cent of the actual expense as given above and somewhat over the ordinary expense, about Rs. 600 and over having been for permanent equipment that will not require renewal; thus making a better financial showing than in any previous year.

Our principal teacher failing to keep his engagement to return after the long vacation at the end of May, and we being unable to fill his place with another competent for the work, the teaching from June until the present month has fallen mainly on ourselves with such aid as our Bible woman could give in the lowest two classes. As at that time of year I could not be at jungle work, it afforded opportunity of usefully employing my time and getting much valuable drill in the use of Burmese, obtainable in no other way, which I greatly prized. It also gave opportunity for more direct religious instruction of the day pupils, and in this way by July we were able to induce the most of them to become regular attendants of Sabbath school, thus enabling us, much to our joy, to resume that important form of religious work, after nearly two years' suspension thereof due to the hostile efforts of the local Burman government school inspector. As our Sabbath morning preaching service comes immediately after the close of the Sunday school exercises, they all as a rule remain to that service, and in this way they are absorbing more or less of divine truth which we pray that the Holy Spirit will in due time make germinant and bearing fruit unto eternal life.

THIBAW—1890.

Rev. M. B. Kirkpatrick, M. D., and wife.

Missions to the Shans of Upper Burma have been of recent date. The response of this interesting people thus far awakens the expectation that an abundant harvest lies before us in the near future. The first beginning of work was made at Thibaw, and we have now a well established centre there.

Evangelistic schools and medical work have each a place at this station, as well as preaching. Dr. Kirkpatrick in his report refers to each of these lines of efforts:—

The past year has been largely occupied with finishing up the plan for our station. Being unable to get work done by contract, it has taken constant watching and planning to get the lumber sawed and the chapel completed. It is a substantial *all teak building*. The main room is 36x81 feet, with two wings, each 18x36 feet. Each wing is divided into two recitation rooms 18x18 feet. This building will accommodate about 300 pupils. Although we used some rooms for the school and Sunday services from the first of January, the inside work and boys' dormitory and house for the head teacher were not finished till September.

School.—The school has always been small, for we have had such poor accommodation for it. Now that we have the room it is steadily increasing in numbers, and there is every prospect of its becoming as large as we can manage. There are forty-two pupils enrolled, thirteen from Christian families and twenty-nine from heathen families.

We have the joy of seeing those who come regularly taking a real interest in the Bible study. After being a few months in school they ask for a New Testament to take home with them, and then we feel hopeful, for so far in our experience, the next thing has been the question "What must I do to be saved?" I have baptized eight from the school, the last one being our eldest son.

We hoped to have started one or two schools in out-stations before this time, but the country to the east and north has been so unsettled that it has been unsafe. In fact we have been in great danger here for the last month or six weeks. Large bodies of Shans and Paloungs have gathered and many small bodies of dacoits have been committing depredations and murders all over the country. I have had many of the wounded in the hospital, and five are now there under treatment. As soon as possible the government sent up a large detachment of troops, and the city and main roads have been patrolled night and day and a guard of sepoy has been stationed under our house for a month.

Jungle Work.—Besides keeping up all departments of the local work, we have made several trips to various parts of the district. One preacher with two of our oldest Christian boys went to the west and south, visiting about thirty large towns and cities (a city is the residence of a sawbwa) and many small places. Another party went to Nawng Mawn and South Theinnee. Still another party took a long trip passing through the Paloung country and Kachin country to Namkham, returning via North Theinnee and Lashio. Everywhere that these parties went we found the people cordial and attentive. At Man Sam and Theinnee, two capital cities, the sawbwas are anxious to have mission work, especially schools started.

In February at the Aungbinle Association Sirrah Toon Lah was ordained. Now that the church has an ordained pastor it pays one-half of his salary. We hope another year to assume his entire support, Rs. 50 per month. All of the church members have voted to give one-tenth of their income for this purpose.

Bazar Meetings.—We have kept up the bazar meetings at both Bwe Gyo and the Thibaw bazars. At each place we have had good *zayats* which are well filled all day on bazar days. These people come in from all of the surrounding villages and in this way a knowledge of the Christian religion is being spread all over this part of the country. At these meetings many tracts and books and portions of Scripture are sold and given away, and we often have people coming back after many months to ask us questions and to get more books.

Jail Meetings.—At the request of the *sawbwa* we have been having a service at the jail every day except Sunday. For one hour the prisoners are called together from their work

and listen to the gospel message. Several profess conversion, and all seem to appreciate our kindness in looking after them.

Hospital Work.—The hospital continues to be one of the most encouraging features of the work here. Every day except Sunday the patients assemble and we have a short gospel service before any are treated. Many seem deeply interested, and some of our most hopeful conversions have been from among the patients who have remained for some time in the hospital. Many come to the meetings who do not need medicine.

The following table shows something of what has been done for the year ending Sept. 30, 1894:—

Number of gospel meetings at the hospital.....	312
Number present at gospel meetings.....	2,328
Number of new patients at the hospital.....	2,608
Number of old patients at the hospital.....	2,059
Number of new patients seen at homes.....	63
Number of old patients seen at homes.....	692
Total number of patients treated.....	3,422
Total number of prescriptions furnished.....	4,246
Contributed by patients.....	Rs. 85—2

The chief commissioner gave a grant of Rs. 500 this year, and some friends in America have also contributed to the "hospital fund," so that *no money of the Missionary Union is ever used for this branch of work.*

Sunday School.—Many of the day pupils and all of the boarding pupils go to the Sunday school, but not many others except those belonging to our Mission circle. The usual attendance is about thirty.

Bible Training Class.—The rainy season Bible class for our preachers, teachers, Bible women and others has been regularly attended and full of interest. The average attendance was thirteen, and it has been taught part of the time by Mrs. Kirkpatrick and part of the time by myself. The pains the class have taken with their note-books, the carefulness with which they copied all references, their eagerness to remember all and have it in such shape that they can study it again and teach it to others in the future, with the increasing desire to live and work for Jesus, have been most gratifying to us, and we know that the Lord has given us all a blessing in these studies.

The past year the rainfall has been unusually heavy and with the rain always comes the fever and other kinds of sickness. While every one in the station has been sick more or less there have been no deaths in our ranks, and we begin the new year with very grateful hearts, and like Paul "thank God and take courage."

Each year now sees a great improvement in the way of food supplies and communication with the outside world, and we begin to feel as if the work was established and the hardest and loneliest part of the work in Thibaw was a thing of the past.

This field is so vast and the opportunities are so many that we feel quite unequal to doing what should be done in the city alone, to say nothing of the surrounding country.

We have lived here nearly four years, most of the time 150 miles from the nearest Christians or mission station. The exposure and hard work are telling on both my wife and myself, and doubtless in the near future we will be obliged to leave the work for a time. Who will take our places? It is not right for a family to come to such an isolated place alone. There should at least be some one with a medical education at this station.

Under instructions I have bought the logs and now have most of the lumber sawed for another house, and have also had the doors and windows all made so that the house can be built very quickly when needed.

One of our oldest Christian boys has gone out to help in evangelistic work and another and one of the older girls are doing good work in the school. Two other boys will be able

to go into active work next year, as well as two or three of the girls. We hope in time to extend our own work here with these workers, and also to help some of the other Shan stations. Several are asking for baptism and the work was never in as encouraging a condition as it is now.

We want to thank the Board and friends for their cordial and generous coöperation and support, not only for the past year but from our first taking up the work in Thibaw.

We are praying for some one to come and help in the work here. We earnestly desire the prayers of all for this great and needy field, that helpers may be sent here soon, and we feel sure that there is rich blessing in store for them and the Thibaw Shan Mission.

The sawbwa continues to be very kind and helpful. He gave all the logs for the chapel and assists us in every way he can. On Christmas day we had a double wedding in the chapel and gave the sawbwa and some of his ministers an invitation. They all came and seemed much interested and impressed by the wedding ceremony. Before leaving the chapel the sawbwa gave each of the grooms a large silver betel-nut box, and to each of the brides he gave a ruby and diamond ring. To each child in the school he gave Rs. 3 and to me he gave a bag of Rs. 200 for Mission work. I doubt if any other station of our society has ever had so much help from the native ruler, as we have had here. We do not forget that it is "the living God who giveth us richly all things to enjoy."

MONE—1892.

Rev. W. M. Young and wife, A. H. Henderson, M. D., and wife, Mrs. H. W. Mix.

This was the second point occupied in the Shan country. The work has passed through its preliminary stages and is now assuming something of an established character.

Mr. Young reports:—

While the past year has been one of seed sowing, and though our hopes have not been realized in the ingathering of souls, nevertheless it has been a year of active work, and we trust that the labor has not been in vain.

The building work has taken much time and energy, and has disturbed our plans for evangelistic work somewhat. But on most of our business trips we were able to do active evangelistic work, so the loss was in part overcome.

During March and April and until the middle of May we were able to do active jungle work, making short trips. I had planned to continue in active jungle work till July, making some longer trips. But my health prevented during May and June, and as the native helpers were not strong enough for continuous service during that time, we could only work near Monè. We were able to do some jungle work all through the rains, thus there has been no real breach in the work during the year.

Much effective preaching has been done, besides the extensive distribution of tracts and portions of Scripture. The latter part of November I went to Mawknai, a town about twenty-five miles southwest from Monè, and spent a month in the city and adjoining villages. Here we met with many who listened eagerly to the gospel message. On the whole the work looked very promising there. We spent the day in house-to-house work and group preaching, and each evening held more general services. Mawknai has a large Burman element. The valley is a real garden for productiveness, and is densely populated for the Southern Shan States.

The work at Monè has been conducted much the same as last year. The villages near the city were worked more during the rainy season; also frequent visits made to a bazar a few miles away, where successful meetings have been held. The Sunday services have been about the same as last year. The meetings at the bazar here have been kept up all

through the year. The attendance has continued good but somewhat lighter than last year, as the novelty of such meetings has worn away, and the people's curiosity has been satisfied. Those who come now come for the purpose of hearing. The attendance is on the increase.

I have wanted to open some permanent out-station, but the force of native helpers has been too small to allow that. At least two or three permanent out-stations should be established as soon as possible. We also need a man very badly who can preach in Taungthu, as the Taungthus are numerous.

Resume.—During the year a large number of towns and villages were visited for the first time. Short jungle trips were continued through the year. Tracts have been widely circulated. A number have seemed very near the kingdom, but our hopes have not been realized as only one has been baptized during the year. At present there are several who seem very much interested, and we hope that some of them will take a firm stand soon. More people seem to be thinking seriously now, and others seem to be losing faith in Buddhism, but whether they will remain in unbelief as they lose faith in idolatry, or embrace Christianity we cannot tell at present. It shows, however, that the preaching has not been without effect, and gives us hope that a bountiful harvest will soon be gathered if the seed sowing is earnestly and prayerfully continued.

The work has been temporarily retarded by the unchristian walk of one of the teachers that I discharged in November, and later by the teacher in the school falling into sin that necessitated her exclusion from the church. The effect, however, seems less damaging than we had feared.

Building Work.—A house has been built for Mrs. Mix, also a temporary dispensary, a number of out-buildings, a dormitory (bamboo building) for the school children. Considerable improvement has been made on the compounds, and a chapel is nearing completion.

I must anticipate next year's report a little. We have just returned from a delightful jungle trip of forty-five days, in which we met with much encouragement. I made a trip west to Fort Stedman, about eighty miles from here, and then a trip by boat along a river about 100 miles farther. The inhabitants about Fort Stedman and in the valley south are a Burman tribe called Inthas. They speak a corrupt Burmese, but all understand the pure Burmese also, and all who read, read Burmese. They are a lake-dwelling people, dwelling in a large lake near Fort Stedman and along the banks of the Billon River. The population is very dense for the Shan States, and no work has ever been done among them before. A much larger per cent of them can read than among the Shans. The calls for literature were incessant till my supply gave out. Then farther west in what is known as the Meylat is a large population of Burman-speaking tribes easily accessible from Fort Stedman. East from Fort Stedman a day's journey is another valley densely populated and much easier of access from a point near Fort Stedman than from Monè. Roughly speaking the people in this valley would be about three-fifths Taungthus and two-fifths Shan.

The valley near Fort Stedman could be worked cheaply as travel would all be done by small boats. The bazars are numerous and large. The valley east of Fort Stedman can be worked easily as carts can go all along the valley in the dry season. This is a strategical field and should be occupied at once. The work would be largely Burmese, still there is quite a Shan population; also a large Taungthu element nearly all through the country. It is too far away from any Burman station to be worked from any existing station. The accessible population would be, I should say, fully three times as large as the accessible population of Monè. Unless the field is opened at once the Roman Catholics will be likely to open a station there very soon, as they have a number of members, about fifty, at Fort

Stedman now, and also a station about eighty miles south for work among the Red Karens and Padaungs. There is a magnificent field if it is possible to open it up now. It would also be a help to the Monè station, and the stations that will eventually be opened up farther east.

Dr. Henderson adds:—

It is difficult to decide in what way the medical work has been of greatest use during the year; there is the humanitarian side, the time saved to workers by diseases checked, the chances for preaching which it has given us, the good report of the work which it has helped carry into other districts, etc. I think, however, that a very important one has been its influence, along with other things, in removing the unreasoning fear of us which possesses the Shans. This fear is illustrated very well by a conversation Mrs. Mix had the other morning. A man had been speaking very intelligently about Christianity, and Mrs. Mix invited him to come up. He replied that he was afraid. She said there was nothing to be afraid of—we did not hurt people; we wanted to help them. What should he be afraid of? That might all be, he said, and yet he was afraid. The very sight of the houses as he went past to bathe made him tremble. Nothing will remove this like contact, but it is disappearing where we are better known. The rule of the English is beneficent and good, so there is no reason for this fear.

Some evidences that the work is telling among the people are amusing though encouraging. Some person professes to have heard from one of the hpeas (spirits, some good, but mostly bad) that there was so much of this Jesus Christ religion being preached that they (the hpeas) were going to leave. Two of the idols also feel it so keenly that they are said to be sweating from the same cause. This is another version of "Even the devils are subject unto us."

In this connection it may interest you to hear my opinion of the character of the Shans, bearing in mind, however, that I have lived here only one year. Of course they are horribly superstitious; everything they can not understand is ascribed to hpeas. Their ideas of God are painfully dwarfish. God is nothing more than a very wise man. He must die as men do, and his power they fear is not sufficient to prevent our being born back on the earth after reaching heaven. In fact their ideas of God are formed from the *man* Gautama, and he is therefore belittled into one of themselves. So they can worship the priests as God, or if specially grateful some declare they will worship me. To think what it means to them in poverty of all religious comfort is awful. In family life they are also painfully lacking. The Buddhist law allows them to take wives till they are tired of them and then leave them and take some one else. Consequently lust rules and not very many even of the mothers care much for their children. Some, though, who are childless or have had all their children but one or two die do seem to care for the children round them. As a race they are industrious for an Eastern people, though they have no objection whatever to idle away their time when paid for it. The women seem far more industrious than the men. I doubt if most houses are ever cleaned beyond a very partial sweeping at times; but as they are bamboo, every four or five years a new one is built so that some of the dirt is cleared away. Even the palaces are draped with cobwebs thick with dust. Of course they are untruthful, deceitful and dishonest, but all such things are due largely to their training. In spite of all that I have said they are a lovable people, good-natured and often gentle, refined and grateful. In talking to the sawbwa or some others in the city, one forgets for awhile that this is a heathen, for he has an innate delicacy which commands respect. It will need some courage for the first one to come out for Christ. Four are at present especially interested but except the old man I have mentioned they seem afraid to face reproach.

MYITKYINA—1892.

Rev. George J. Geis and wife.

This station may be regarded as the outpost of our advances into Upper Burma. It is on the direct line of march towards Western China. Mr. Geis writes of the good beginning that has been made here:—

A review of the work, since we came here, fills our hearts with praise and thanksgiving to God. Just one year before we began building, Myitkyina had been attacked by Kachins, part of the town raided and some of the soldiers in the fort killed. This and the fact that this part of the country had been subdued by the English government only a few years and the Kachins compelled to pay tribute, something which they had never done before, filled them with fear and hatred towards the white man. To remove this spirit of enmity and gain their confidence, has been the chief work during the past year. It is with gratitude that I report how many have gradually begun to distinguish between us and other white men.

My first lesson of friendship to them was to help about twenty secure their wages out of which a native contractor tried to cheat them; thus by helping them in every way possible, by giving them medicine or taking them to the hospital for treatment or inviting them to the *zayat* on the compound, we have opened the way to many hearts, and I believe prepared them, in some measure, to receive him in whose name we have done the work; for, while during the first months they seemed perfectly indifferent to our preaching, they now listen attentively and even ask questions about the true God.

Besides speaking to Kachins as they came to our home or as we met them in the bazar, regular services were held each evening during the week and twice on Sunday. The attendance has been from none to fifteen, it depending wholly upon the number of Kachins coming to town. Upon inquiry I found that the Kachins who came to these meetings were from three, four, five and even six days' journey to the north and east of us; thus the word of truth has been sown in places where it would not be safe for us to go at present.

While my native preacher has made a few trips to the mountains, I have confined myself to the villages along the river, where I believe the Lord has given us an open door; in one of the most promising villages I hope to locate a Karen preacher, just as soon as I can get one. Our efforts to open a school have thus far been fruitless, not so much because the Kachins are entirely indifferent to learning, but rather because they are afraid to send their children away from home.

Our greatest need is native helpers. At present I have but one preacher, who is a young Kachin supported by the Bhamo church. This young man is doing grand work; he is an honor to the school and the church from which he comes. Our earnest prayer is that the Lord of the harvest may send forth many more such young men from the Kachins.

The opening of the new station, the work of building, in which I received great assistance from Brother Roberts and some from Brother Hanson, as well as the many new things which experience alone could teach, made great demands upon our strength, so that illness in our family and among all the natives on the compound was not uncommon. With the return of the cooler weather, however, our strength also has returned, so that at present we feel as strong as ever, for which we thank the Giver of every good and perfect gift.

NAMKHAM—1893.

Rev. W. W. Cochrane and wife.

For the first time this name appears in our reports as a properly constituted station. It is a strategic point for work among the Shans. Mr. Cochrane's report should receive careful attention:—

In forwarding my January report there is not much to add that I have not mentioned in one way or another in former letters. This new Shan station, Namkham, has been open now for a year—not a large opening, to be sure, but sufficient to warrant the assertion that the Mission has come to stay. Of this fertile valley, its large industrious population, its abundant food supply, I have spoken before. The situation could scarcely be better.

The attitude of the people toward the Mission is doubtless the same as that of the other stations in Shan-land. We are welcome anywhere and everywhere and receive a respectful hearing. I can not say that the people are eager for the gospel here; I am very thankful that they listen at all. During the year past such large numbers have come to see us as to give ample opportunity for evangelistic work without jungle travelling. This will not be true to so large an extent hereafter; this experience is common to all new stations.

Of the three baptized during the year two are doing well. The other has lately shown some traits that are not the out-croppings of absolute perfection. I think the root of the matter is in him, but it will require, before the green leaves appear, a great deal of patient tending. There are two or three others who look favorably upon the Christian religion but are not *converts*.

Our location is admirable—central, high, dry and healthful. I am improving the compound (ten acres) as fast as limited means allow. I am repairing an old water course by which a mountain stream will be made to wend its gentle course through the compound. The expense is trifling. I hope and expect that it will settle forever the question of a well, and furnish water besides for gardening, an occupation that boarding pupils can be put at for amusement and recreation. As there is no special haste about fencing the compound I shall set out bamboo quite close together and grow my "garden wall." Such a fence cannot rot, and the surplus growth will work in handily in homes for native helpers.

The great need at this station is: (1) A medical missionary; (2) unpretentious but permanent buildings; (3) more native helpers.

ASSAM.

The work in Assam assumes new importance from the rapid development of the country. Railroads and improved facilities of communication are bringing this hitherto isolated land in closer touch with the life of the East. The growth of the tea culture has caused a tide of immigration to flow into Assam from all parts of India. An interesting fact is brought out in the report of Rev. P. H. Moore that is full of significance: "In six districts of the Brahmaputra valley, the number of pupils in the schools is increasing at the rate of more than 1,000 a year. There were 40,734 enrolled in the schools of these districts in 1894." This points towards the removal of what has hitherto been one obstacle to the progress of the gospel, the inability of so many of the people to read the Bible and Christian literature. But now the word of God is

to be no longer bound. A powerful auxiliary will thus be furnished the missionary. The publication by our mission this past year, of an edition of the Gospels in Assamese, is timely in view of this new condition of things. Shall we not pray that the Spirit of God may accompany the issue of this edition of the Gospels, and that He may take of "the things of Christ and shew them" to the perishing of Assam?

We would renew the appeals of former years for a reënforcement adequate to the demands of our growing work. No more promising fields can be found than those now open to our missionaries in Assam. The next decade is of immense importance for us. Six families at least ought to go to Assam this season. Shall they be sent?

Careful attention to the individual reports that follow will show that the importance of Assam as a mission field is not overstated.

SIBSAGOR—1841.

Rev. C. E. Petrick and wife, Rev. O. L. Swanson and wife, Miss Isabella Wilson (under appointment), Miss Henrietta Morgan (under appointment).

Mr. Petrick in the following report touches upon many points of interest. None, however, is more striking than the testimony borne by the manager of two large tea-estates to the remarkable change produced by religion in the lives of the natives in his employ:—

"The Lord is good," we confess at the end of this year, notwithstanding the greatest sorrow which ever was sent to us, by the death of our dear little son under such sad and tragic circumstances. It was a mercy we were not alone then, but had the company of sympathizing brethren and sisters. The year altogether seems to have been unusually unhealthy. During no single year before have so many of our Christians died. The Lord called away fourteen of our members, besides quite a number of children. One, perhaps two men, died of that dreadful disease, kala-azar, black fever, which was before unknown in Upper Assam.

The work has grown as in former years. The Sibsagor field was divided into two separate fields, Brother Firth taking charge of the North Lakimpur field. We rejoice in the expected opening of work among the Miris at North Lakimpur. Although we hardly can expect such immediate results among them as among the Kols, the work will have its rewards in coming years. It is entirely untilled ground.

I am very anxious that one more station should be founded in the Sibsagor district for the Assamese. Jorhat, with a dense Assamese population in the surrounding country, should be occupied in 1895.

And what an opening for lady missionaries in our district. Where are the workers? Our school work never will be what we want it to be, as long as we do not get lady missionaries. A girls' school in Sibsagor is urgently needed. I most earnestly ask for it. Now we have to send girls down to Calcutta for education and they are almost always lost to the Baptist denomination. This is a great evil, and a remedy, a good girls' school in Sibsagor, must be found.

We have now eight churches in the district, at Sibsagor, Tiok-Namsissa, Bebejia, Naga-Dhoolie, Akrabari-Seleng pottar, Dolbagan, Moran, Doba-Dumdolong. All churches but Naga-Dhoolie and Doba have chapels. A very neat chapel was built this year at

Akrabari by the church there. Ninety-one believers were added to the churches during the year by baptism; all were Kols but three, who were Assamese. Fourteen members died, three we had to excommunicate, one was restored. We have at the end of the year 451 members, sixty-one Assamese, 390 Kols. So notwithstanding the branching off of North Lakimpur as a separate station and the heavy death-rate our numbers are larger than last year.

A new church was formed during the year at Doba-Dumdolong. This is a church the members of which nearly all live on two tea estates. A few years ago there was not one Christian there. The manager there told me he was quite prejudiced against native Christians before he had any on his estates, but he has by experience got a different opinion of them, since he has been able to see the change Christianity wrought in these poor peoples. He said, formerly, every Sunday was a day of drunkenness and rioting with the laborers, but since a good number had become Christians it was certainly different. These new Christians were sober and abstainers, whereas they were awful drunkards before. All was quiet now Sundays. I praised the Lord for this disinterested testimony to our work.

In Sibsagor the church paid for a cemented floor in the chapel, which is now a clean, convenient place of worship, entirely paid for by the church.

The preachers have all done good work. We need very much now a training class for educating Assamese preachers. I am very much concerned about this matter. It gets more urgent every year. Send us a brother for this work to Jorhat in 1895. We will give him the young men, Assamese and Kols.

I have been allowed to do the usual amount of district work. The western part of the district, round Golaghat, would give as much promise as a separate station as North Lakimpur. And I am asking you most earnestly to appoint a man for Kol work to *Golaghat*. It is sixty miles west of Sibsagor. Immediate results will repay all labor bestowed on that part of the district.

The school under my wife's care has been of much benefit to our Kol boys, but we want to raise it to a higher standard, which we are hardly able to do alone.

In reviewing this year we do praise the Lord for all help in severe trials, for all blessings in the work, which is for his glory.

NOWGONG—1841.

Rev. P. H. Moore and wife, Rev. P. E. Moore and wife, Miss Laura A. Amy, Rev. A. K. Gurney (Mrs. Gurney in United States), Mr. J. M. Carvell, Miss Nora M. Yates in America.

This past year has witnessed the issue of the revised edition of the Gospels in Assamese. This, with other details, completes the interesting survey of the year's work which Rev. P. H. Moore presents in his report:—

The year 1894 has been one of labor and blessings intermingled with trials and joys. The beginning of the year found our missionary force here numbering two men and three women. The end of the year also finds two men and three women. But there has been a change. Miss Yates after a severe illness was obliged to return to America. The work has been a great loser by her going and we miss her much. But Mrs. Penn Moore has been restored to our number after eighteen months' absence in search of health and strength. So we begin the year 1895 with numerically the same missionary force as we had at the beginning of 1894.

On April 2 Mrs. Moore and I started for Darjiling, taking with us Henry and Andrew as helpers in the New Testament Revision work. We were in Darjiling till October 1, and completed our revision of the Acts of the Apostles and the gospels by Matthew and

Mark. As the gospels by Luke and John had been done by us in 1893, this brought our revision up to the end of the Acts of the Apostles.

From Darjiling Mrs. Moore returned to Nowgong with Miss Amy. Henry, Andrew and I also left Darjiling on October 1 for Calcutta to attend to the printing of the Gospels in Assamese. This work kept us busy till near the end of November, and we did not reach Nowgong till early in December.

Personally I look back upon a year of labor uninterrupted by illness. I feel that the year 1894 marks a stage in the revision of the Assamese New Testament. It is a great satisfaction that we now have the Gospels in Assamese, bound separately, so that we can sell them at a price which is within the reach of the poor people among whom we labor—it is the realization of the hope of years; and I feel very thankful. Will the good friends who provided the funds for printing accept my gratitude for their share in the accomplishment of this work.

5,000 copies each of Matthew, Mark and John and 8,000 copies of Luke have been printed—altogether 23,000 copies of the Gospels. These should last us for some years. Already 4,500 copies have been bound and distributed to our several stations in Assam. 3,500 copies are kept in Calcutta in current stock, on which we can indent as we need them; and the remaining 15,000 copies are stored in Calcutta in tin-lined cases, to protect them from white ants. We are trying now to push on the work of getting them into circulation among the people. In a province where only about one in twenty of the people can read, we do not expect to find the sale for books that there would be in a land where the people are generally educated. But the statistics on education show that in the six districts of the Brahmaputra valley where these Gospels should be circulated, the number of pupils in the schools is increasing at the rate of more than 1,000 a year. There were 40,734 pupils enrolled in the schools in these districts in 1894. Every year more people are able to read, and gradually the prejudice against reading Christian literature is becoming less, as the people become more enlightened. These two facts are in our favor in our efforts to spread the truth among the people. As a Mission we should take advantage of the opportunity thus afforded us. The preparation of these Gospels for sale at a very low price, is one effort to meet and utilize the opportunity.

During the absence of Mrs. Moore and myself from Nowgong, our work here was carried for by the other missionaries as they could spare time for it.

The Nowgong church is under the care of Bapuram, the native evangelist chosen by the church for this work, and it seems to be doing good work. The services of church and Sunday school have been carried on regularly, but the bazar preaching has not been kept up. During the year seventeen have been baptized into the station church and twenty-one into the church at Udmari, making a total of thirty-eight baptized during the year. These thirty-eight were baptized at five different centres and on eight different occasions. One has been restored, one excluded, and one died in the station church, leaving sixty members at the end of 1894. Three have died from the Udmari church and one has been excluded, leaving the number of members there eighty-four at the end of the year. There is urgent need of a man to labor among that people. They understand Assamese only indifferently, so it is difficult to teach them personally. They offer a golden opportunity for the right man, but we don't seem to find him yet. I trust the Lord of the vineyard has him in store for us and will thrust him forth into the harvest soon.

In the village schools so many of the teachers are non-Christian that we hardly count them among our evangelizing agencies. We do not pay mission money for them, and we continue to superintend them in the hope that by and by we shall have Christian teachers for them and can then make them a real evangelizing agency.

The station school, on the other hand, is under the direct and daily supervision of the

lady missionaries, and the native teachers are Christians, and I consider it one of our strongest evangelizing forces. Under Miss Yates' efficient management it was fast improving in every direction; she seemed to have a special talent for school work and this department will especially miss her. The care of the station school now falls on Miss Amy, and thus limits by so much the time and strength that she can give to her not less important work of teaching the women from house to house.

The dreadful plague of kala-azar is less prevalent among the Christians than it was a year ago; and in the station generally it seems to have done its worst and passed on to the surrounding villages. Some seem to have taken to heart the lesson of the visitation.

We are praying that the year 1895 may be one of special outpouring of the Holy Spirit, both upon the Christians and those without. This is our great need.

Mission to the Mikirs.

During the past year work among this manly people, almost wholly neglected since the death of the lamented Scott, has been taken up in earnest. Rev. P. E. Moore has just been joined by Mr. J. M. Carvell from Iowa, and we may expect good reports in the year to come.

Mrs. P. E. Moore sends the following notes respecting the work, written from Krungyeng, the station high up in the hills:—

I think Mr. Moore has no report to make of the year's work. There is no Mikir church, no preacher under his control, no Sunday schools, and the government schools are reported with the Assamese work at Nowgong.

Mr. Moore came here in January, 1894, built this house, and for nearly four months studied the language and the people, and with Andrea preached and taught as he was able. He gained some influence over the people, and scored a great victory over their priest and tiger-god when he killed the man-eater. He left Andrea and a servant here and went into Nowgong just in time to nurse Miss Yates through her dangerous illness, and verily saved her life, I believe; took her to Calcutta, from whence he went to Darjiling for a week or ten days, returned to Nowgong where he took charge of affairs until the return of the Moores and Miss Amy.

Mr. Moore has been well for the most part. He had fever for about a month in the latter part of the rains, and has since had two or three hard attacks, which lasted for a few hours only. We are happy and hopeful, expecting that God will do great things for the Mikirs by us.

GAUHATI—1843.

Rev. C. D. King and wife, Rev. C. E. Burdette and wife.

Rev. and Mrs. Burdette reached their field in November and have entered heartily again into the work so reluctantly laid down for a period of needed rest in this country.

Mr. Burdette sends the following report:—

I have been kept very busy with repairs since my arrival here, and have thought it best to submit patiently to the inevitable and take everything easy with this new beginning of my missionary life.

The work in the Garo villages, I think, is starting off well. There are some minor deviations from my personal preference, some intellectual, some spiritual, but the main lines seem sure to lead to healthful growth in both mind and religious nature. My prin-

cipal work is cordial coöperation in the work as arranged, and a lookout for natural opportunities for bringing the arrangement nearer to my own preference.

I have expended about Rs. 120 on my bungalow, the Fenwick house (press house), and will use Rs. 60 to Rs. 80 more, probably, by the end of September, on these buildings, the chapel and general care of the compound. I do hope an earnest, spiritual man can be sent here this autumn—not a doctor, but a missionary. If the work can be taken up at once strongly and conservatively on *religious lines* we can probably do a good deal of good before the race runs out for lack of American doctors. Send us a missionary, a minister of the word, a family and two ladies. It is time the central city of the province was provided for.

We must mention, though we can in no way express our sorrow and regret in view of it, the loss to the society and the whole world of the lamented Dr. Gordon. Happy is the man who can leave behind him the record of such a life, the aroma of such a spirit. May God guide the society to the man whom he has chosen to carry on the work that Dr. Gordon leaves.

Mr. King, who has been in charge of the station during Mr. Burdette's absence, sends interesting details concerning the work:—

It falls to me again this year to write of the Gauhati Mission. What we have chiefly tried to do during the year has been to keep alive all the forms of Christian activity already begun, and to do as much as possible through the agency of the existing churches.

My wife and I, accompanied by two native preachers, have made one tour among the heathen (Hindu) villages on the north side of the Bramaputra River. Our hearts have yearned ever since toward the people in those many villages, both because of their needs and because of the hopefulness we felt for them while going among them.

Another class, among whom I have worked a little and who have inspired me with a measure of hopefulness is the educated English-speaking class in the station. Once in a while I have seemed to really get near enough to one of this class to impress some vital truth upon his mind, and I have felt that I discovered a hungering that nothing but Christ can satisfy.

Now that Mr. and Mrs. Burdette are again on the field and in vigorous health, there will be more possibility of our making the direct influence of our missionary force felt in these neglected parts of the field. Their coming, too, was no less needed for the best good of the Garo churches in our district. These, I have tried to superintend for two years, and in doing so have learned to love them very much. But to do for them all that needs to be done one must know their own language, whereas I do not know it at all, and can as yet use the Assamese language but very imperfectly.

At the date of this writing Mr. Burdette and I have together visited each of the churches and all the out-stations, and a few heathen villages by the way. We have found much that is encouraging, and for which we are deeply thankful; much also that is not so encouraging, and that we hope to see give place to better conceptions, better work, truer lives, and more mature Christian character.

A training school, for the preparation of preachers and teachers, has been a new enterprise of the year. It was begun and has been carried on and supported entirely by our four Garo churches.

In each of sixteen separate villages, regular religious meetings, and a school taught by a Christian teacher, have been kept up, without any financial aid from the Mission. In twelve of these villages baptisms have occurred. The total number of baptisms for the year is 109. Each of the churches except the station church has shared in the increase.

GOALPARA—1867.

Rev. A. E. Stephen and wife, Rev. James Craighead and wife (in America).

Mr. Stephen reports :—

There is not much for me to report on work done during the past year. I have given several hours each day to the study of the language. The Lord has been present to help and encourage me in acquiring it. It has not been my privilege to do much bazar preaching because here (in Gauhati) there are few who understand Bengali.

One day in November when many people were in the station worshipping one of their gods, I got a place where they were gathered together and sold several rupees' worth of one-pice and two-pice "Gospels." I did not attempt to preach because of the great noise. One cannot tell how much good these Gospels will do in the homes to which they have been taken. May the Holy Ghost be present to open the eyes of the readers to behold Jesus as the Savior. I have tried to obtain a place in the bazar for the purpose of selling books and preaching the gospel, but up to the present have not been very successful.

I have made several trips to Goalpara but very little seems to have been accomplished. The Ida Kushmore circle of King's Daughters through Rev. J. and Mrs. Craighead have sent me money to support a native evangelist in Goalpara for one year. I have not been able to find a suitable person for this work. Faithful Bengali evangelists are difficult to get because other societies are not willing to part with such men.

The two native evangelists, Patu and Arin, have been preaching in the district throughout the year. They send me a monthly report of their work with names of the villages they have visited, and also the average number of hearers. These reports are very encouraging, their audiences consisting of Rabhas and Garos varying in numbers from ten to one hundred.

I have been twice in Dhubri since we left. The last time I was there I visited the young man who belonged to the Mussulman family. I am sorry to say he has gone back; he has not had courage to confess Christ. I was told by another young man that some of the chief Mussulmans met together on hearing he was interested in Christ and asked him if he accepted Islam and believed their faith. He confessed that he believed as they did. After this they got him married, a common trap used by the devil to bind down young men in this country. I warned him about this before I left Dhubri in the month of May. Notwithstanding this seeming victory which Satan has gained I trust the Holy Ghost through the word of truth to bring him out for Christ.

The school which was opened in a heathen village in March has been closed. The teacher has failed to get the boys to attend; they don't seem to appreciate education. I wrote the teacher to commence preaching in the surrounding villages, and I would meet him at the Garo conference in February.

The Lord has been very gracious to Mrs. Stephen and myself. We were both benefited by the change to the hills. We do long to be in Goalpara doing direct evangelistic work. May the Lord lead and guide us and keep us from going before he opens the door. Although we don't get our bungalow built until the end of next rains, don't think of us as suffering for want of a house. We feel it is the work of the Lord that is suffering and not his servants. We are very comfortably settled in the little bungalow, the foundation of which was laid in Dr. Bronson's time and which was finished by Kandura.

TURA—1876.

Rev. E. G. Phillips and wife, Rev. William Dring and wife, Rev. S. A. D. Boggs and wife, Miss Stella H. Mason, Miss A. J. Rood. In America, Rev. M. C. Mason and wife, Miss Ella C. Bond.

The work of this important station is in a healthy condition. More is con-

tinually being attempted by the native Christians in the support of churches and schools, a certain indication of the firm hold that Christianity is gaining.

Mr. Phillips reports:—

In looking over the past year we find many blessings and mercies for which to be profoundly grateful. While the year has not been marked by any large ingatherings, as have some years, the work has, we feel confident, gradually advanced, not retrograded.

Our missionary force actually on the field has, for various reasons, been much reduced. Mr. and Mrs. Mason and Miss Bond, while at home for much needed rest, are greatly missed on the field. Mrs. Dring, Mrs. Boggs and Mrs. Phillips were absent, seeking health for themselves or their children, for a large part of the year. We have also felt seriously the loss of Mr. Dring, but trust that our loss will be the gain of our brethren in the Naga Hills, and earnestly desire his early return. Sickness, as usual, has claimed its portion of time and strength from those actually on the field. We rejoice in the coming of Miss Rood, and welcome her to a place with us.

The work among the churches has been marked by no localized special ingathering, as in some years, but has generally shown good evidence of life and energy. The arch enemy of all righteousness has in two churches tried his old and too often effective campaign plan, of dividing churches, but I believe that the threatened divisions have been prevented, and both churches are planning for larger work than ever before. One of them has for several years joined with another church in supporting a joint pastor, but now each is planning to support a pastor of their own. The other of the threatened churches has for some time been helping to support the village teacher, and expecting him to do the pastoral work. They have now resolved to support him entirely as pastor, and help support three others as village teachers in different parts of the church.

Four churches have united in supporting three evangelists, to labor specially among the heathen. Another church, the only church in the southeastern portion of the hills, has been agitating the matter of a school of higher grade, for themselves, to be entirely maintained and managed by themselves, like the one started a few years ago and still maintained by the churches of the north side. The year has been one of great scarcity and suffering in that part, but they have just now fully resolved to open the school. This is in addition to the support of their own pastor. The church numbers 249 members. One new church has also been organized.

The work among the unevangelized has been carried on as usual, and with many tokens of increasing interest. A large section of the hills, where little real work has been done, has been worked this year by an evangelist, and with gratifying results. The Spirit is moving the hearts of the people. Requests are coming in for Christian teachers and for instruction in Christianity.

The school work has been conducted as heretofore. Many of the teachers have done good religious work in connection with their school work, some as assistant pastors looking after branches of churches, others in holding up Christ in heathen communities. As has so often been the case heretofore, so now, new Christian communities are being gathered around these Christian schools.

A good class of ten young men completed the course of study in the station school, and nine of them are engaged in teaching.

I am glad to report that the translation of the unpublished parts of the New Testament, Romans to II Timothy, exclusive of Galatians, Ephesians and Philippians has been completed, these three short epistles formerly published revised, and the whole published during the year. My own sojourn in Darjiling during part of the rains, on Mrs. Phillips' account, made this possible. We now rejoice in having the whole New Testament in Garo. The first draft, of the translation of a textbook, "The Way to

Health," has been made by Bakal, our assistant in such work, and we hope to publish it during the coming year, at government expense.

During this cold season I have visited all parts of the field where we have churches or schools. Only two such villages were omitted, one in which the school was temporarily closed. For the last tour of six weeks, ending four days ago, Mrs. Phillips has been with me, and has been working specially among the Christian women. Her presence has been very helpful, while no added tax on mission funds.

While I write this, the *Examiner* brings us the tidings of Dr. Gordon's call home, and our hearts are made unspeakably sad. The Christian world will miss him and mourn for him. He has gone, but the aroma of his life remains with us.

MOLUNG—1876.

Rev. E. W. Clark (Mrs. Clark in America), Rev. F. P. Haggard and wife, Rev. S. A. Perrine and wife.

There has not only been a removal the past year, of the missionary centre from Molung to Impur (pronounced Impoor) but an entire reorganization of the work. The report detailing these operations is one of unusual interest.

Mr. Haggard writes :—

I have spent my first full year in a heathen land, but in this report I shall not be able to give you anything like a full review of the year's work; not that I feel that I have accomplished so much, but the labors have been so incessant, so varied, so trying at times that I scarcely know how to report it. How much had to be learned; how much unlearned.

The study of the language has been considered the most important work for a new missionary, and I have tried to place it first in my own case; but, alas, other things would crowd in for a share of my time so that I have not made the progress I had hoped for or that I ought to have made. With so much of the more temporal work of the mission to be done, I have been compelled to supplant the study of the grammar and mere words at my desk by a study of the language from the mouths of the workmen in my employ, the sick who came for medicine, and the chance or curious visitor. However, I do not find the language difficult, and it is coming to me rapidly as I venture to use it more and more. I am happy to say that I now regularly, and with increasing confidence and pleasure, make short talks in Naga and also offer prayer.

The principal work of the year has been in connection with our removal from Molung, for so many years the seat of the Mission, to our new home from which this is written. You have been informed from time to time of the details of this enterprise, so that it is not necessary for me to say much now, but I do want to repeat this, that our new station is considered ideal in nearly every respect. Selected years ago by Brother Clark, it is 4,000 feet above sea level; enjoys a delightful climate; is central for our work, on the great Government Road which connects Sibsagar, Impur, Wokha, Kohima and Sylhet. There is also the advantage of a cross road to the Assam valley, over which all supplies come. The population is much more dense here than at the old station, and our compound is located between, and in close proximity to, two of the largest villages of the tribe; access to the vast "regions beyond" is, perhaps, better from this point than from any other that could have been chosen.

I said that this site had been selected by Brother Clark, but that was only in thought for it had not been purchased. In locating, then, some time had to be spent in "palaver-ing" for the land; then came the actual work of removal, "on men's backs," to be followed immediately by all the busy scenes connected with the opening of a wild tract of jungle for human habitation; temporary houses had to be constructed, and lumber sawn

for permanent ones; this latter had to be carried from a distance of two to four miles, also on men's backs; mountain roads had to be cut; and, more difficult than all, the opposition of the people overcome. When the land was bought, earlier in the year, they seemed friendly enough, but in the interval of sale and occupancy, Satan stirred up considerable hostility; indeed, at one time it looked as if we would have to give up the entire plan of locating here, but after much delay, anxiety and prayer the Lord caused us to triumph. The people are now friendly; and the work of constructing permanent houses is progressing rapidly under the careful supervision of our good Brother Dring from Tura, for whose coming we are very grateful. Mr. Clark will, doubtless, "hold the fort" at Molung for a short period longer.

In the midst of these busy scenes came the special "care of the churches," in connection with certain important changes in the spiritual work of the Mission. Mr. Clark had long felt that there were some things which he would like to have different, some customs which he would desire to have eradicated from the church but he had not thought it wise to undertake the task until he was reinforced. With three of us on the field, however, there was no longer any occasion for delay; and hence we began at once to consider the details of the steps to be taken. Among other things, a covenant, which will serve both as a standard for individual churches, and also to define the position of the Mission before the people on the great questions of idolatry, liquor drinking and opium eating, Sabbath observance, marriage relation, and the giving to the Lord's work, etc., was formulated. As was anticipated, it did not meet the approval of the members; but the time had come to rid the Mission of certain grave evils connected with the questions mentioned above; and a determined stand was necessary. This, together with certain providential circumstances then occurring in the life of the members, led us to the conclusion that nothing short of an entire reorganization would be really effective, and accordingly that step was taken. There were about seventy-five baptized persons in the Hills; out of these only four have been received into the "New Church," only one of the latter being a full-blood Naga. It was a hard thing to do, and caused us much anxiety and sorrow; but as to the wisdom and necessity of the step I have no question. I am confident that it is only a question of a comparatively short time, when many of the others will seek admission into the church. This will undoubtedly be true of the younger element. Not many of the older ones who have become confirmed drinkers and opium eaters are likely to change their ways.

Since this new state of affairs was inaugurated after the coming of Mr. Perrine and myself, Mr. Clark desired to carry out at once his plan, made before our arrival, and put the entire work of the Mission into our care (with the exception of the literary work) both on account of his age and length of service, and the fact that, being younger, we must assume the burden of the work for the future. The responsibilities were, indeed, great; but they were assumed in the fear of the Lord, and we trust that we shall be able to wear Brother Clark's mantle as long and as gracefully as he has.

In the adjustment of the work by Mr. Perrine and myself, it seemed best that he should continue in charge of the Training school, and that for convenience the field be divided into two natural divisions. This arrangement gives me the oversight of all the churches, schools, preachers and teachers reported up to this time, since they are all located in that portion of the field which fell to my lot. There came into my charge, then, a church of four members, nine preachers, eight of whom were also teachers, one additional or assistant teacher, and eight village schools.

The question of teachers and preachers is a very serious one. Of the latter there has not been raised up a single native, while of the former, only three or four have been Nagas and they were not competent to conduct a school alone. The work of teaching and preaching since the organization of the Mission, twenty years ago, has been done by

foreigners, viz., the missionaries and the Assamese helpers. Competent as some of these latter have been, I am firmly convinced that they constitute an expensive mission force, to say the least, the salaries, until now, ranging from Rs. 17 to Rs. 30 a month; the average being over Rs. 17. Naga churches could never hope to pay such salaries. But what is of more importance, to my mind, is that their presence has not been calculated to encourage the development of native helpers; certain it is that not a single native helper *has* been raised up from their schools or as a result of their influence. In addition to this some of them have caused the Mission trouble, from the effects of which it will be slow recovering.

The removal of this foreign element is an object to be attained at the earliest possible day, although it has not seemed wise to do so all at once. Four, however, have been dismissed for various important reasons. The remaining band of five has been reorganized; their salaries reduced to an approximately proper basis, although still much higher than in some other fields; and plans laid whereby they cease to be *simply* teachers and preachers to a single village, but enter upon the more active work of evangelists, as well. This new arrangement will constitute their probation; if they fail under it, the Mission is better off without their services. May the Lord give me wisdom to direct this very important work; and may he soon raise up Naga men and women to carry the gospel to their benighted brethren. The salvation of this poor people weighs heavily on my heart.

In addition to my other work, I have been able to attend to the needs of the sick to a considerable extent. Before coming here I did not plan for or anticipate this, but I have been forced to take up the work of administering medicine and of giving such other assistance to the sick as was in my power. Having originally expected to be a physician, and having studied medicine for over a year, in addition to several years of service in an American drug store, I have not found the work the burden which it might otherwise have been. I have not allowed this to interfere with my other duties any more than was necessary; but I have felt it to be my duty to do what I could to relieve the great sufferings of this people who are without medical assistance except, of course, what Brother Clark does at Molung. It is the same story always told in connection with this branch of missionary labor; the people are certainly being reached through it. When touring, I intend to take my "kit" of medicine along with me.

Mr. Clark adds :—

As to my own work during the past year, I had the general mission work and the charge of the out-station schools, eight in number, for a little over half the year. I had to give considerable time in touring and selecting the site of the new station, making preparations for a new house on new site, fixing over a schoolhouse for the Haggards to occupy temporarily, building houses for teachers and pupils of the English school, overseeing repairs on the other houses, etc.

On the English-Ao-Naga dictionary I have revised and rewritten about one-half of it. The making of a first dictionary in a language is rather slow and tedious, but it is a work that should be very helpful when completed.

KOHIMA—1881.

Rev. S. W. Rivenburg, M. D., and wife.

It is a matter for thankfulness that Kohima, so long deserted, has once more a resident missionary. Rev. S. W. Rivenburg, M. D., improved his furlough in this country by pursuing a course of medical study at the Johns Hopkins University. With this specially valuable equipment for his field he

reached Kohima last October, and began gathering up the fragments of a long neglected work.

Dr. Rivenburg reports :—

We had, in many respects, a pleasant voyage from America; but by far the best day of all was the one we entered the leaky, half tumble-down bungalow and thanked our heavenly Father that the journey was ended, and we were safely back to the scene of our five years joys and fears—our home.

You say Kohima is little more than a name to you. As a mission station it is scarcely more to any one. Some material plant in the way of a compound, a bungalow sadly out of repair, some books which stand for my five long years of service, and the whole has been told.

And yet not all. One Naga, weak and unreliable, converted in Mr. King's school (but for immoral conduct his name was cut off from the church book) came to see me and on being questioned said he had done many sinful things but he always had been and was now afraid to let go from God and the spirit of his prayer made me feel that he was speaking the truth. He is the only one I have any reason to believe is a Christian. What the future will be for him or his nation God only knows; but our hope is strong that among this outwardly vile, savage people there are some who shall shine as the stars.

My work during the past two months has been mostly that of a carpenter and the end is not yet. I have had a good many medical and some minor surgical cases; but have been into the village to preach only a few times. I was glad to find I possess a fair command of the language, although much has been forgotten and will have to be regained.

One thing has encouraged me. Hundreds of the people have expressed their joy at our return. If any are sorry they have kept it to themselves. I know that means only that now they can get our medicines. But the camel "first got his nose in."

I trust that the next quarter may have something more encouraging to report.

NORTH LAKIMPUR—1893.

Rev. John Firth and wife, Rev. Joseph Paul and wife.

This latest station opened in Assam, gives promise of being second to none in fruitfulness. Mr. Firth was joined in the winter by Mr. Paul who will labor among the Miris, a people numerous in this district and for whom as yet nothing has been attempted.

Mr. Firth writes :—

Our first year in Assam has come to a close. We praise God for his blessing on the work, and his loving care over us. Nearly ten months of the time was spent in Sibsagor, which time we spent in the study of the Assamese language. We came to our field in October and are living in a temporary house on the compound while our house is in process of erection.

Nathanael, our one preacher, has done faithful work the year through. He has led many to Christ. John, the ordained preacher from the Sibsagor field, was here in January and February and baptized twenty-five. I visited the field in February, April and May; and baptized seventeen. In November I baptized a man who had previously been a Roman Catholic. Total baptisms, 43. Two have died; one, an old man whom I baptized one day with his entire family. He said, "We had great trouble on account of our sins after we heard of Christ, and the more we heard about him the more trouble we were in, but when we believed on him all our trouble went away." At the time of his baptism

he was so weak that he kneeled on the sand by the river while a hymn was being sung. Afterwards his heathen friends persecuted him. He has now left their company for the company of the redeemed in glory. The other, a young man, has left a wife and little children. The last time I saw him was on occasion of the Lord's supper. With tears streaming down his face he was telling that his ancestors were heathen but as for himself God had let him know the way of salvation through Jesus Christ.

The work of building takes my entire time. All study and touring must give way until we are in our house. In a few days we expect Brother and Sister Paul to be associated with us in the work. The work is great. The fields are white. This is only the beginning of things on this great north side of Assam. It is a day of glorious privilege and grave responsibility.

THE TELUGU MISSION, INDIA.

The movement to secure among the native Christians purer lives, and higher standards of Christian service and duty, begun previous to our former report, has been successfully prosecuted the past year. The tidings from various fields show encouraging progress. More is being attempted in the direction of a suitable organization of the large masses of Telugu believers than ever before; churches are being formed; inexpensive chapels built; measures for enlisting the native Christians in the support of their pastors and teachers are being inaugurated. The results already reached along these lines at some of our stations are a surprise, considering all that has been said of the poverty of the people.

At the last conference held in Nellore at the close of last December, a spirit of delightful harmony pervaded all the services from the beginning to the end. The occasion was one of deep interest and spiritual power, and its influence is sure to be felt throughout the entire mission. The Conference voted with enthusiastic unanimity to carry into effect, in coöperation with the Woman's Society, the plan which has been for some time agitated, of establishing a hospital at Nellore, and the work is even now going onward. With the same unanimity also, they voted to urge upon the Executive Committee the establishment of a technical school at Ongole. This action was in direct line of the suggestion of the last Annual Report, and if consummated will meet an existing and urgent need. Dr. Clough has shown his faith in the project and his strong desire to see it realized by making an offering of Rs. 5,000 if the work shall be at once begun. Dr. Downie has also contributed apparatus. We hope that Providence may make the attainment of this object among the achievements for the current year.

During the past year death has removed from the Telugu Mission one of its wisest, most self-denying and efficient missionaries, Rev. J. F. Burditt, while others younger in years and experience but giving rare promise of future usefulness, have been compelled by sickness to leave the mission, we fear per-

manently. We need to lift the fervent prayer that these vacant places may be filled, for notwithstanding the recent large reinforcement, the work is assuming such vast proportions that the present laborers will soon be all too few.

Increased desire for village schools and warmer interest in education are among the hopeful signs for the future of the work. Our hopes have not all been realized as yet regarding the college, but it must not be forgotten that the present is the time of beginnings in this work. We must have a more thoroughly prepared ministry for the churches now being formed, better teachers for the schools being multiplied and more of them. We believe that apart from the direct anointing of the Holy Spirit, which transcends all other agencies, the High school and College are divinely appointed instrumentalities for meeting these needs. They must be pervaded with a warm, enlightened, spiritual atmosphere. A member of the graduating class at the Rochester Theological Seminary is under appointment to take the place recently made vacant by Professor McKay. Diligent search is being made for an earnest, Christian, scholarly young man from some of our colleges, as head-master for the High-school. No efforts will be spared to render these centres of learning the nurseries of piety and evangelistic influence. May we not ask the prayers of all Christian people that these efforts may be directed and energized by the Divine Spirit for the attainment of this end.

The reports that follow are of unusual interest and will well repay a careful reading.

NELLORE—1840.

Rev. David Downie, D. D., and wife, Miss Jennie E. Wayte (in America), Miss Mary D. Faye, Miss Katherine Darmstadt, Miss Orissa W. Gould, M. D.

The following report gives evidence of a healthy growth in the work at this important station. Specially noteworthy is the progress made in the matter of self support.

Dr. Downie writes :—

Finances.—In the early part of the year we were greatly embarrassed for want of sufficient funds to carry on our work. It was a rather difficult task to carry on with Rs. 2,500 the same work for which Rs. 6,000 had been appropriated the previous year. At first we presumed that an additional appropriation would be made, but when the cablegram informed us that no more funds could be sent, we set about seeing what could be done. By this time there was a deficit of about Rs. 1,000. We called a meeting of the helpers, and after praying and talking over the matter, it was decided that all should make a little sacrifice till better times came. This reduced the deficit by about one-half, and we were enabled to close the year with only a small debit balance, which the Committee have been good enough to allow us. Although we dismissed a few of the helpers early in the year, partly on financial grounds, we do not think the efficiency of our force was materially affected.

The Division of the Field.—Hitherto the field has been much too large for any one man to properly cultivate, even with an able corps of assistants. The recent division of the

field into four—Nellore, Allur, Kavali and Atmakur—is, therefore, hailed with delight and gratitude. Each of these fields is still large enough to engage the whole time and best energies of the ablest man among us. No one of us is likely to see the day when his field will be so well cultivated that more territory will be a necessity.

The Station.—The regular Sunday services have been continued without interruption during the year. These consist of English Sunday school at 7, Telugu Sunday school at 8, Telugu service at 9, Telugu prayer meeting at 3 and English service at 6. After the 3 o'clock prayer meeting all who can, go out to the streets and near villages to preach. At the same time a Telugu Sunday school, of some fifty or sixty children, is held in the adjoining palem, conducted by our daughter Minnie, and another by Miss Faye in the caste pettah opposite the compound. On Thursday evenings a Bible reading and service of song is held in the chapel, and the regular Telugu prayer meeting on Friday evenings. The school boys and girls each hold a daily noon prayer meeting in their own schoolrooms, conducted by themselves.

Touring.—Directly after the Conference we began a series of tours which, with occasional intervals, continued till about the end of March. On these tours we visited every section of our field except the northwest, which Mr. Stone did later on. Besides these more extensive tours we have made numerous trips to the villages near Nellore, going and returning the same day. At times we were greatly cheered by the evident progress and spread of Christian truth, but at other times we were almost disposed to say, Who shall show us any good as the result of all the labor and money spent on this old Nellore field? But we have long since ceased to be governed or even seriously affected by feelings or appearances in such matters. It is ours to obey the Lord and leave the results with him. His promise is that his word will not return unto him void.

The Churches.—With the Allur field we turned over to Mr. Davis two churches, Allur and Marripaud. This left us with only three, the Nellore and Razupalem Telugu churches and the Nellore English church.

The Nellore Church continues to support its own pastor and manage its own affairs. Pastor Subbiah continues to discharge his duties faithfully and with great satisfaction to the people.

The Razupalem Church.—Just before I left for America, we dedicated a neat little chapel at Razupalem. We refused to organize a church simply because the people were not ready to do what we thought they should for the support of their pastor. On our return we found the church organized and reported as attending to their own affairs and supporting their pastor in part, "with a small appropriation from mission funds." This sounded well, but it was a disappointment to find that the "small appropriation from mission funds" was Rs. 8 a month while the church was only paying Rs. 3 a month. This was soon changed to Rs. 5 from the church and the same from the Mission. Since July the entire expenses are borne by the church without a single pie from mission funds.

The English Church still maintains its existence, though the services were discontinued during my absence in America. In July last I resumed them. The congregations have steadily increased. The greatest drawback is the distance at which the people live. A plot of ground in town has been purchased on which to erect a chapel or evangelistic hall, for all sorts of English work right among the people. Where the money is to come from we do not at present know, but we feel confident the Lord will send it somehow.

A Roll Call.—The division of the field, change of missionaries, etc., seemed to necessitate a general overhauling of our records to see just where we stood. A notice was circulated calling in our people for this purpose at the December communion. Of the 848 members on the roll 330 responded to their names as present; 161 though absent, were reported as living as Christians; 155 belong to the Razupalem church and were present or accounted for. This left 202 concerning whom there was more or less doubt. Some were known to

have died; quite a number belonged to the new fields, though their names were still on our books, and a good many we feared had gone back into heathenism. A strong committee was appointed to visit every village where these absent ones live and ascertain their real condition before further action should be taken. When this roll call is completed, the chances are that 550 will cover our entire membership. Numerically we shall be weaker than we were, but really we shall be stronger.

Our Schools.—The station schools are in a prosperous condition. They are at present under the joint supervision of Mrs. Downie and our daughter Minnie. Miss Issie Walter is the efficient matron of the Girls' school and Miss Etta Walter superintends the Industrial school.

Of the ninety-three girls in the Girls' school sixty-eight are boarders and twenty-five day scholars. At the examination in September they earned a grant of Rs. 489 for nine months, but we only got Rs. 300 owing to insufficient allotment. This was exclusive of the Primary school grant for which five girls will appear at the examination in January. In the boys' school there are ninety-six boys, of whom fifty-four are boarders. The examination takes place in January. During the year five girls and ten boys have been baptized.

A Normal school for girls has long been a felt need. With the new year we hope to open such a school under a competent teacher. The school will be open to girls of other stations who may care to avail themselves of its advantages.

The Boys' Industrial school, which was closed when I left for America, has not yet been reopened, but we expect it will be early in the new year. The Girls' Industrial school, however, continues in a flourishing condition.

We have eleven village schools, most of them doing well. All our teachers, both in the station and village schools, are Christians. The Bible is regularly taught every day.

Medical Work.—Dr. Faye-Levering will report for this department, but as missionary in charge I wish to say a few words respecting her work. The skill, enthusiasm and devotion which Dr. Levering has shown in her work, has done honor to her and the Mission. Her success necessitated the opening of a small hospital to which patients of all castes and from long distances have come. Regular religious services are held, and it is worthy of note that frequently the women will stay after their cases have been attended to, to hear more religious truth. Several girls have received a partial training as nurses, and they will form the nucleus of a larger class for the new Medical Training Institute should it be located in Nellore.

The Mission Treasury.—When I first undertook the treasury work, twenty-one years ago, it seemed like a large undertaking for a new man with the care of a large station. But the work has grown since that time. Then we had but four stations and seven missionaries, and the total expenditure was only Rs. 41,000. Now we have fifty separate accounts which aggregate Rs. 340,000—an increase of three lakhs of rupees!

In this work I am ably assisted by my good and faithful writer, A. C. Veeraswamy, whom I have trained to this work from boyhood. To his credit it should be said that for the past six or seven years the Home Treasurer has never once had occasion to report a single error in our accounts.

Personnel.—It has been a delightful experience to the missionary to have his entire family with him and all more or less engaged in direct missionary work. So far our "experiment" has been a success.

In July Mr. Levering came and took "our dear doctor" as the children called Dr. Faye, and as all would call her if they spoke all they felt. We are happy in seeing them happy, but we shall sadly miss them when they leave us for their new home and work.

Miss Mary D. Faye, beside the study of Telugu, has had charge of the zenana work since Miss Wayte left, also for some months of the Bible women. How long we shall

keep her, I presume, will depend in the final decision respecting the Medical Training School.

It was a pleasure to welcome to our company of workers Miss Darmstadt who comes to take charge of the Girls' school a year or so hence. We think we have found in her a missionary of the kind that the Nellore folks like, and we propose to keep her just as long as we can.

Mr. Stone, my efficient assistant, has done good and faithful service during the year. He has charge of the preachers and field work which seems to suit him well. He has acquired a good working knowledge of the colloquial Telugu, and makes good use of it. He also superintends the village schools.

ONGOLE—1866.

Rev. J. E. Clough, D. D. and wife, Prof. L. E. Martin and wife, Rev. O. R. McKay and wife (in United States), Rev. A. H. Curtis and wife, Mrs. Ellen M. Kelly, Miss Sarah Kelly, Miss Amelia G. Dessa, Miss L. B. Kühlen, Rev. James M. Baker (under appointment).

The multifarious activities that centre in Ongole are well represented in the following report from Dr. Clough, which will be read with interest:—

In submitting the report for the Ongole station for the year 1894 we would recognize with grateful hearts the good hand of God which we feel has led us all daily, yea, hourly, during the year.

Changes in the Staff of Missionaries.—The general health of the missionaries at Ongole during the year was good, but we were not without dark days. The long continued ill health of Mrs. McKay made it necessary for Professor McKay to leave his much loved work, which he did with tearful eyes, and take his family to America. He was highly esteemed by the citizens of Ongole, and by the students of the High school and College, and they were loved by their colaborers. We trust that we may see them again in India at no distant day.

Personal.—Up to October 1 Messrs. Curtis, Levering and Fuller, besides studying the language, rendered such aid to me in the care of the work at Ongole and over the field as they could, and while I was on furlough they had the entire management of the general mission work. I can truthfully say of them, one and all, that they did all they could to help me. Of course this made my work lighter and more pleasant.

October 1 the Ongole mission field for the fourth time was divided. Mr. Levering then took charge of Darsi Taluq, Mr. Fuller took charge of the Podili Taluq, and Mr. Curtis assumed charge of the Ongole Taluq south of the Cumbum road, and that part of Kundakur Taluq north of the Palair River. Mr. Levering has on his field about 3,000 Christians, eight preachers, sixteen helpers, forty-three village school teachers and eight Bible women. Mr. Fuller has also about 3,000 Christians, ten preachers, twelve helpers, thirty-four village teachers, and five Bible women. Mr. Curtis has on his field perhaps 1,000 Christians, and ten preachers, six helpers, forty-four village school teachers and eight Bible women. It was understood that I was to continue to help the brethren with their new stations, if they needed help, all I could.

Notwithstanding the new stations that have been set off from the Ongole Mission, ten new stations in all, yet the portion left is as much as any living man can do justice by. Hence I am not likely to rust out for lack of work. It is as large as an ordinary county in Iowa or Illinois, and has on it probably 8,000 Christians, communicants, and on it labor outside of Ongole 158 preachers, teachers and Bible women.

During the year under review I spent about three months on evangelistic tours, and went over a portion of Podili and Darsi Taluqs with Messrs. Fuller and Levering, and then spent some time on the Ongole and Addanki Taluqs. Many villages were visited;

to the heathen the gospel was preached, and to the Christians besides the gospel many exhortations on a score of subjects, which need not be mentioned. We found the Christians generally trying to do well, but often surrounded by difficulties. Their great poverty was the most marked. But some are beginning to wake up and realize that they can accumulate property, and are trying to do so.

The remainder of the year—except my short furlough to Europe, when I was three months and three days outside of India—was spent in and about Ongole. Often I preached in the hamlets and villages about, but my main work was in seeing delegations from the villages, and Christians from all parts of the Ongole sub-division, many of whom were in trouble, who come especially to see me, but others come primarily with letters from their village officials for the subcollector, tahsildar or district munsiff, or had come as witnesses, or on private affairs. Of course most Christians who come to Ongole come and see the missionary before they leave the station. All this is nice and as it should be, but it takes time and strength. However we complain not, for it is what we are here to do.

Native Preachers.—The native preachers have labored faithfully, and perhaps never did more or better work. Some of the local churches have done well. The one at Addanki have especially given me much pleasure. They, led by Pastor Indla Philip, are an aggressive body. I was among them for some days in December, and while there the pastor baptized sixty-two.

The number of ordained preachers connected with the Ongole station up to October 1 was sixteen and the number of unordained preachers was twenty-eight. After Darsi, Podili and South Ongole were set off the number that remained were: Ordained preachers, eight; unordained preachers, seven; helpers, or lay preachers, nineteen.

Village Schools.—Up to October 1 the number of village schools was 234. These are all taught by Christian teachers, a good number of whom have been trained in the Government Normal school, Ongole, and in Miss Kelly's Training school for mistresses, and not a few of them have had a course of study at Ramapatam. These, besides teaching day schools, preach and hold Sunday schools on Sundays. Many of our village schools are very efficient, but others are of an unsatisfactory character; however, they are better than no schools. The number of village schools left after the separation in October, connected with the parent station, is 110.

The Sunday school work has made some progress. Efforts have been made, with some success, to start Sunday schools in different villages. The station Sunday school has an average attendance of about 600 scholars. Miss Kelly and Mrs. Ellen Kelly also have Sunday schools in the two caste girls' schoolhouses, and Miss Dessa has a small school in English at the Branch schoolhouse in the centre of the town.

The regular Sunday services and prayer meetings have been kept up faithfully, and were well attended. Sunday afternoons the missionaries and most of the Christian teachers in the College and in Miss Dessa's Boys' school, and the women studying for Bible women's work, have gone to the bazars and to about fifteen hamlets and villages and held meetings.

English Service.—Professor Martin, assisted by Messrs. Levering, Fuller and Kurtz, and Messrs. Wood and Cornelius, assistant teachers in the College, have had an English preaching service nearly every Sunday evening during the year. This is attended by most of the English and Eurasian residents of Ongole, and by all the older Christian young men of the College; and some who are not Christians.

Miss Sarah Kelly has been during the year as busy as usual. She has her Girls' Boarding school, of 130 pupils and nine teachers; the Normal school for mistresses, with fourteen students, which is supported by funds from the government; the Practising school, with forty-one pupils and two teachers; the Female Night school, with seventeen women and three teachers; a Yanadi and Udda Caste Boys' school of seventeen scholars, and a

like Caste Girls' school of twenty-one scholars and one teacher. These are all so well superintended that they have done excellent work as scholars and the girls and young women are noted for their faith and Christian demeanor.

Miss Amelia E. Dessa has been very energetic. She has superintended her Boys' Boarding school, with its 161 boys and nine teachers; a night school of twenty-four scholars and three teachers; the Town Branch school, auxiliary to the High school, wholly supported by local subscriptions and government grant, with ninety scholars and four teachers; a school for Mohammedan boys of thirty-five scholars and two teachers, and another school for Mohammedan girls with twenty-eight scholars and one teacher. In all she has under her superintendence five schools with 348 scholars and nineteen teachers.

Mrs. Ellen M. Kelly, as in years gone by, has superintended the two Caste Girls' schools in Ongole, and the Caste Girls' school at Kottapatam, in which there are 215 little girls, taught by ten teachers, and ten Christian primary schools in the hamlets of Ongole and adjacent villages. These ten schools had an attendance of 104 girls and 125 boys, mostly the children of Christians, the past year, and they were taught by seventeen teachers. In all Mrs. Kelly had under her superintendence thirteen schools with 444 scholars and twenty-seven teachers.

Of the ten Christian primary schools Mrs. Kelly, now on a short furlough, writes: "We are very hopeful about these little schools. The teachers are all Christian men and women of long experience, and it is a great pleasure to see the attention and affection they show the little ones under their care." Of the Caste Girls' schools she says: "The instruction imparted in these schools is both secular and religious. The Bible is read in them daily, and on Sundays Miss Kelly and I have Sunday schools for the girls, and the little ones take a special delight in singing our Christian hymns."

Miss Kühlen has been very persevering in studying Telugu, and has often gone out with the Bible women to talk to women, and has helped all she could. In December she went to Ramapatam for two or three weeks and helped Mrs. Williams nurse her daughter, when she had the typhoid fever. She hopes soon to begin evangelistic work and to go, with some Bible women to assist her, to the villages beyond Ongole, to women who have yet hardly heard about Jesus.

Bible Women.—The Bible women of the Ongole station up to October 1 were thirty-two in number. Of these eight joined the Darsi station, five the Podili station and nine the South Ongole division, leaving us yet at Ongole ten field workers, and seventeen in school, learning the Bible and primary studies.

We have baptized during the year under review 273, but the statistics of the Ongole field since Darsi, Podili and South Ongole were set off I am unable at this time to give. I think, however, there are about 8,000 Christians; and there are eight ordained and seven unordained preachers, nineteen helpers or lay preachers, 110 village school teachers, three colporters and ten Bible women, yet connected with the parent station.

We have taken steps to secure a correct census of the Christians connected with Ongole, and we hope to have it ready by the time our next report is written.

Professor Martin reports for the American Baptist Mission College:—

The first year of the institution under its new name and status was on the whole gratifying. On February 7, 1894, several of the missionaries from other stations and a large company of people from Ongole met in the College hall when the collegiate department was formally opened with appropriate exercises. Those who took part in the program were Rev. J. Newcomb, of Cumbum; Rev. W. R. Manley, of Udayagiri; the principal; Mr. K. Venkateswara Aiyar, the headmaster; Dr. Clough, and Mr. Muhammed Razu Khan, the subcollector of the district, who acted as chairman on the occasion. A few days after the opening, the first junior F. A. or freshmen class began work with seven students enrolled, of whom two were Christians, the others Hindus. The primary class

was abolished about the same time, as we needed the room and as there was but very little call for the class in connection with this school.

Enrolment.—The total number on the rolls was over 26 per cent above the number in 1893, and largely in excess of any previous year in the history of the institution. By departments they were distributed as follows: College, 7; upper secondary, 97; lower secondary, 232; primary, 6; making a total of 342, against 271 last year. Of these 150 were Christians, or children of Christian parents, 180 were Hindus and 12 Mohammedans. There were 110 new admissions during the year of whom 42 were Christians, 66 Hindus and 2 Mohammedans.

During the three years I have been connected with the school, there have been upon the rolls the names of 434 young men of whom 183 have been native Christians, 157 Brahmins, 75 non-Brahmins Hindus, 16 Mohammedans and 3 East Indians.

There were twenty young men who appeared in December for the matriculation examination of the University of Madras, from this school. Of these 17 were Hindus, the others Christians. Only four succeeded in passing, all of them Brahmins. Four others failed because they lacked the required number of marks in one subject only. The same slaughter took place throughout the Presidency. Of 4,224 candidates, only 927 passed.

The year was somewhat remarkable for the number of changes that took place in the teaching staff. By far the most important loss was that of Mr. McKay. He had had time to acquire considerable fluency in the language and was just beginning to turn his undivided attention to the work in the College. He had settled his shoulder squarely to the wheel and we were beginning to feel the strength of his sinews, when he had to leave the work and return to America with little hope of coming to India again.

During the long voyage together from Boston to Madras and during the year and more he lived in the same house with us, we came to appreciate more and more the sterling character of the man and to love and admire him accordingly; and the wife is worthy of the husband.

There were two other teachers who left us during the year, one of whom was the old headmaster of the High school. He became headmaster of a second grade collegiate training school under the Travancore government.

Two new men began work during the year, one of whom is a Christian graduate. They are both trained teachers of experience, and have been very efficient. On the whole I am much pleased with my assistants in the school. Mrs. Martin has been taking a class in the Scripture most of the second session.

We lost none by death during the year, and the general health of the boys was good. The preaching service in English was sustained throughout the year in the church. After Mr. McKay left, Mr. Wood and Mr. Cornelius, the two native Christian graduates in the college, shared with me the labor, with occasional help from Mr. Fuller and Mr. Kurtz.

The larger Christian boys have continued to assist in carrying on services Sunday afternoons in the surrounding hamlets. Every morning they have prayers among themselves, and on Wednesday and Friday evenings more formal meetings for prayer and conference.

Personally we feel to thank God for his care over us during another year, for giving us all throughout the year most abundant health, so that we were not obliged to leave Ongole on that account.

RAMAPATAM—1869.

Rev. R. R. Williams, D. D., and wife, Rev. J. Dussman and wife.

No report from the Seminary has reached us up to the time of going to press. Dr. Williams has ably conducted the instruction upon the lines indicated in his last annual report. Though suffering during the early part of the

school year from the effects of severe injury received from a fall, there has been no abatement in his energy or devotion to this work. The great need of the Telugu Mission at this time is a ministry well furnished spiritually, morally and intellectually.

No efforts will be spared to render it possible for the Seminary under God to supply such a ministry.

Mr. Dussman, though still at Ramapatam, has rendered efficient service in various parts of the field. He writes:—

My work during the year has been various. The principal occupation, however, has been the study of the language.

In May I received a cablegram from the Executive Committee, requesting me to supply Vepery church, Madras, until Brother Dudley was able to resume work, which was not until October. On my return to Ramapatam I began work in the Seminary, giving two hours daily. The last week in October I received an appointment to Gudwal, Deccan, and endeavored to visit the field before this, but circumstances over which I had no control, did not permit me to do so, though I expect to visit it within a week.

All my work has been a delight to me, both the Telugu and English. The Seminary work was especially helpful as it enabled me to put into practice the Telugu which I had acquired; thus was I not only permitted to help others, but I myself received a share of blessing, which could not have come to me otherwise.

We are very grateful to our heavenly Father for his continued goodness in preserving us in health and strength and opening up to us broader fields for future work, in which we hope to walk as he shall direct.

ALLUR—1873.

Rev. W. S. Davis and wife.

Allur has become the centre of one of the districts into which the Nellore field has recently been divided. A new mission house is being built there and progress in every direction is apparent.

Mr. Davis writes:—

The year has been full of work: first, with the language and ways of the people; second, with the people themselves; third, with the new bungalow.

I have not been able to do much touring, but what I have done has been followed by good results.

The heathen listen well, and the Christians are anxious to be taught. The power of the Holy Spirit is felt in our midst and there seems to be a growing desire among the Christians to be more like their Master.

SECUNDERABAD—1875.

Rev. W. B. Boggs, D. D., and wife, Rev. J. S. Timpany, M. D., and wife, Rev. C. R. Marsh and wife, Rev. R. Maplesden and wife (in United States).

Dr. Boggs, who is now about returning to India, has been placed in charge of this important station, with a view to the valuable service he will be able to render throughout the entire Deccan. No report from Mr. Marsh, who has been temporarily in charge of the work since Mr. Maplesden's departure, has reached us.

Rev. J. S. Timpany, M. D., sends the following from the station :—

During the first part of the year we were in Hanamakonda and while there had a very profitable time chiefly spent in the study of the language. Mrs. Timpany took charge of the Bible women for Mr. Beeby, and I assisted him in general work. Before we left I had the great pleasure of baptizing twenty-four men and women.

In May last we removed to Secunderabad, Mr. Maplesden being compelled on account of Mrs. Maplesden's health to return to America.

Shortly after coming here we had the unpleasant duty of dismissing the Eurasian matron and for some time we were unable to secure another, which more than once made the work very hard for Mrs. Timpany. Now we have a good matron and in addition to making Mrs. Timpany's work lighter, the girls are taught daily in sewing, and they keep the school clothes in good repair, which means a great saving as well as being instructive to the girls.

Since we removed to Secunderabad I had the great joy of baptizing five British soldiers who are stationed here. This leads me to speak a little about our English work, which, though not regularly devolving on the Union, is kept up by the missionaries stationed here, with but little extra effort, as the Christian soldiers do most of the work. Every Monday evening Mrs. Timpany and I have a Bible class in our home for the soldiers, and we feel that great good has been done in our meeting together in this way. Our numbers at these meetings have sometimes reached twenty-six. On Tuesday evenings there is the regular English prayer meeting, and on Sunday evenings the English preaching service.

Medical Work.—Regarding this important part of my work I am becoming more and more convinced that a knowledge of medicine gives a missionary a great advantage in mission work. Since coming to Secunderabad I have not had much medical work to do, but have been giving medicine to the helpers as they come in, and in looking after the school children in our care. I am glad to say that we have not had a death in our school since we came here and the school has been very free from sickness on the whole, though we had a few very serious cases of fever and the like. I have been out of the station on two different occasions attending two of our missionary families. Having spent the year in towns where medical assistance could be so easily secured I have not thought it necessary to spend much time in medical work, and have devoted more time to general mission work and study.

In the early part of the year, at the request of Mr. Maplesden, I took a tour with him over the Jungaon, Aler and Bhonagheer districts of the Secunderabad field with a view to selecting a location for a new station.

In December I took over from Brother Beeby the Jungaon part of the former Secunderabad field, and have since then been working it. We hope to keep this until such time as the Society will give us a field of our own.

For this our first year in the country we have experienced many changes, many encouragements and many discouragements, still we have many things for which to thank our loving Father. Throughout the entire year Mrs. Timpany and I have been kept in excellent health, and we enter upon the new year with new hopes and stronger faith.

KURNOOL—1876.

Rev. W. A. Stanton and wife, Rev. G. N. Thomssen and wife (in America).

Mr. Thomssen, after four years of very efficient service, has been compelled to abandon India. When his decision was made known, attention was at once directed to the securing of the right man with whom this well developed work could be entrusted, and if possible, before the departure of Mr. Thomssen. A

successor has, providentially, we believe, been found in Mr. Stanton, who removed to Kurnool last November, so that at no time has the work suffered from the want of a leader.

Mr. Thomssen reports : —

The year 1894 being the last year we can spend in India is peculiarly a memorable one to us. We naturally look back upon the work as it was when we took in charge the station. When we arrived here at the beginning of December, 1890, everything seemed very dark indeed. There was only a handful of Christians, scattered, disheartened and, with few exceptions, almost ready to fall back into heathenism. There were no schools worthy of the name, no Gospel hall in Kurnool; now this is one of the best equipped stations of the Telugu mission. What hath God wrought! When we came we were about as disheartened as the Christians themselves, for we were sick and almost our first experience in Kurnool was very severe suffering from prolonged fever. The doctor ordered us to leave the country as unfit for the Indian climate. We were very weak indeed, but God's strength was perfected in our weakness. Now we have a fine bungalow, good dormitories for our school boys, a well-located house of worship, an Industrial school, a well-patronized Bible and book depot and reading room and a large Caste Girls' school where the caste girls of Kurnool meet, sing, pray, learn and play with Christian and Pariah girls. In the palems of Kurnool we have local schools where the degraded Madiga children learn, and best of all where we preach the blessed gospel every Sunday. All of this has been the Lord's work. We have been only weak instruments in his hands.

At last the hour has come when having been repeatedly brought low with excruciating suffering, the body can no longer stand the wear and tear of life in India and we must bid farewell to the work we know to be the most Christlike on earth. There are many things still awaiting accomplishment. We have only done foundation work. May God help Brother Stanton and wife to erect on this "foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," "a holy temple in the Lord for a habitation of God through the Spirit."

At the beginning of the year, during the greater part of January, February and March Mrs. Thomssen and myself toured up and down the canal, preaching the blessed gospel to thousands, and teaching the Christians all things the Master has commanded us. We were greatly encouraged with what we heard and saw. Our Christians have made great progress in spiritual things. In a part of November and December, in company with Brother Stanton, I again toured and bade farewell to the Christians. One of the best evidences of God's work in the hearts of our Christians is that while all were eager to learn more of Jesus there was not one single request made on the tour of over 200 miles for one rupee of money. God's Holy Spirit is quickening the Christians and we know a great harvest is awaiting the reapers.

The work in the large town of Kurnool, too, is very encouraging. Three men, after a terrific struggle, have broken away from heathenism and are now humble followers of Jesus. This is a great triumph of the gospel, for hitherto the residents of Kurnool have not to any extent embraced the gospel. We believe that many others here will follow their example.

Our school work has been very encouraging. Brahmin boys and others study with our Christian boys in the Rogers Gospel hall, and our Caste Girls' school is as successful as ever.

Of course the needs are many still. The great need, the crying need, however, of the field is *workers for the work*. In the field are 595 villages and in only thirty-four of these we have Christians. In parts of this field to be sure the Society for the Propagation of the Gospel and London Missionary Society are working, but there are still several hun-

dred villages where the name of Christ is unknown. 600,000 people in the Kurnool field and only 574 Christians of our mission! I don't think there are 3,000 Christians in the whole of this large district.

Pity them, pity them, Christians at home!
Send them the Bread of Life, hasten and come!

Mr. Stanton adds the following interesting report:—

The second year of our stay in India has been crowned with God's rich blessing no less than the first. The work has largely been one of preparation, but we have come out here to spend our lives, if God will, and two years is certainly not too long a time to get ready for that work. We have been studying the language as persistently and as diligently as time and strength would permit, and though we are still far from our ideal, yet we rejoice that God has opened our mouths, so that we can speak with considerable ease and fluency, and can make the people understand most that we say.

Through the greater part of the year I had my Bible class an hour a day with the Normal students and the third and fourth standard boys and girls, and found it a constant inspiration and blessing. Our study of Christian doctrine was especially helpful, and I found that it was here that they needed the most help.

Wife and baby and I were so well that we decided to stay on the plain instead of going to the hills, and so in April when Mr. and Mrs. Owen went away we were left alone with general oversight of things. It was altogether a very valuable experience for us. We had some very sad cases of falling on the part of some whom we had trusted most. We saw many sides of the native character we had never seen before. But through it all we came to love the people in Bapatla as our own, and we shall always remember them, whether the missionaries or the native Christians, with the affection of a first love.

Toward the last of the year we began to think anxiously of our future work. We had had many thoughts and many plans, and had offered many prayers to God for his guidance, but no way had seemed to open. We felt sure, however, that God who called us out to this land had a work for us to do, and that he would show it to us in his own good time. At last word came from the Executive Committee that Mr. Thomssen was obliged to leave Kurnool on account of his health and requesting that we go there. It was a great surprise to us, as we had not thought of going to Kurnool, but as soon as the word came we felt that it was of the Lord, and we made ready to go at once.

We arrived in Kurnool November 16 and received a very warm welcome. A few days afterward we started out on a two weeks' tour down the canal. We had a glorious time in the villages, holding meetings with the Christians and preaching to the heathen. On this tour I was able to see a great many of the Christians on the field, and many of the important centres of work, and get much valuable information from Mr. Thomssen for the future. This was my first extended tour since in India, and my heart was lifted up within me and every prayer of my life seemed answered, and the ways of God most wonderful and kind. December 6 all the preachers and teachers came in from the villages, and I had the opportunity of getting acquainted with them and observing their spirit and learning much of the work.

We take charge in January, when Mr. and Mrs. Thomssen leave us. They have accomplished a great work in the four years of their stay in Kurnool. The foundation has been laid deep and well. It will not need digging up again. The Boys' Boarding school, the gospel hall, the tract depot, the Caste Girls' school, beside many village schools, have been erected. The greater bulk of the building work has been finished, and it remains for us to utilize all this that has been done for us by those who have gone before, and to make this field of rocks to blossom as the rose. It must be ours to penetrate into every hamlet and town in these six taluqs, to preach the word, to teach

the truth, to build up here a kingdom of righteousness and peace and joy in the Holy Ghost. May God hasten it in his time.

MADRAS—1878.

Rev. Charles Hadley and wife (in United States), Rev. P. B. Guernsey and wife (in United States), Rev. T. P. Dudley, Jr., Miss M. M. Day, Miss S. I. Kurtz, Miss Johanna Schuff (in United States).

The Union has suffered the severest trials in connection with the Telugu Mission in Madras. Not to speak of the lamented Waterbury, who fell at his post here in the prime of his years of usefulness, a year ago, to the sorrow of all, Mr. Hadley, who had given promise of rare efficiency as a Christian missionary, was stricken down with hemorrhage of the lungs so severe, that several times his life was despaired of. No alternative remained but for him to return home at once; he is still very ill, but hopeful that he may yet be spared for the service of the Master at home, if he may not return to the foreign field.

His place was being ably filled by Mr. Guernsey who had the work well in hand. Within a few weeks, however, word has come that Mrs. Guernsey's life could only be saved by immediate departure from India. Since there was no prospect of her being able to return and endure the climate, the duty of Mr. Guernsey to accompany her became clearly manifest. Their departure is felt by all to be a great loss to the service.

Mr. Guernsey reports:—

The most important single event of the year, at this station, was the failure of Mr. Hadley's health and his retirement from the work. The station and the Mission lost a man of exceptional qualities of heart and mind, an able administrator and a most zealous and successful missionary.

He handed over to me in February a force of nine preachers, and the charge of seven schools. He had also rented land and put up a neat school building in one of the most needy sections of this part of town. Almost his last official act was to make the final payments on this school building.

I opened a school there at once and have had a good work there throughout the year. I also finished up a small mud house which Mr. Hadley had begun in an outlying village where we have some Christian people, and soon after taking charge, I succeeded in establishing a promising man and his wife there, the latter as teacher of a little school, the former to act as pastor for the Christians and to preach the gospel in the villages within a radius of ten miles. Another of my preachers is located in a similar way twenty-eight miles from the city. At both these places we have a day school and a night school, both well attended, and substantial fruit has already been reaped. I made two tours through that district within the year, accompanied on the second by my wife with her medicine case and her Bible woman. In addition to the medical help given to scores of poor people and the gospel truth that accompanied it, I am sure that the influence of the visit, as a support to the resident evangelists, and as a preparation for our own subsequent visits, will be very great.

In the city the work has been carried along on the same general lines as heretofore. The regular services have been maintained in our two churches, at Perambur and Tondiarpetta, and the Sunday-school work in them reorganized and enlarged. The street

preaching, the principal feature of our work, has been faithfully pursued morning and evening in the different Telugu sections of the city.

It is a matter of interest that a committee of the Madras Missionary Conference is now canvassing the city and the several Societies, preparing a report in the interest of larger and more effective coöperation in the effort to evangelize this great city. I was able to designate on a map ten different points where we have property, owned or rented, and where our work—day school, Sunday school, or preaching, generally all three—is regularly carried on. This canvass makes only the more evident the sad fact that with the exception of a little desultory work by one of the other Societies, ours is the only *Telugu* work in the city. 113,000 of these people claim Telugu as their mother tongue, and for them we have these ten centres of light, with eight evangelists. Truly, "the harvest is plenteous, but the laborers are few."

I have so far as possible carried on the regular instruction of the preachers in the New Testament, and believe that they have made some gain in power to understand God's word and to present it to others. Thirteen have been baptized within the year. May the next year see this number greatly increased.

During the past year arrangements were perfected by which the property of the English Baptist Church was transferred to the Union and the church itself has thus become a part of the Telugu Mission. The change has been already attended with excellent results, and the prospects of the church are most encouraging.

Mr. Dudley, who represents the Union as pastor of the church, thus writes of the work:—

The English church was organized in 1847 as a regular Baptist church. At first it received a small donation from the English Baptist Missionary Society with which it was nominally connected. It soon became entirely independent and self-supporting. About ten years after its organization it was changed into an open-communion church. Up to about 1881 it paid a regular pastor, carried on a good work and was in a highly prosperous condition. That date marks its decline until some three years ago it was found necessary to ally the church to the Missionary Union in order to maintain an existence. Steps were then taken but it was not till July, 1894, that it became a part of our mission. In this we have secured church property of the value of Rs. 45,000 located in one of the best places in the city of Madras.

This is a most important work. We can never hope to report large ingatherings such as are common in the Telugu work, but it is no less important on that account. The Eurasian population of India is already large and is rapidly growing. In many respects theirs is a most pitiable condition. Most of the successful missionary bodies working in India look upon them as a people whom God is going to use in a special manner in bringing this country to Christ. They are here on the field, perfectly acclimated, know the people and vernaculars of the country, can live on small salaries—in all these points have a great advantage over the missionary from western lands. This is not the place to discuss this subject; I only mention the above to give an idea of what a great power this church, with God's blessing, can be.

During the greater portion of the year I have been unable to work on account of sickness, the pulpit being supplied in my absence by Brethren Guernsey, Hopkins and Dussman.

The usual lines of church work have been pursued. Old troubles are being overcome and a much better spirit now prevails. An increased attendance and deeper interest in all the work give us hope for better days to come. This applies to our Tamil as well as the English church.

HANAMAKONDA—1879.

Rev. W. H. Beeby and wife.

Mr. Beeby's report gives evidence of the substantial character of the work in that the native Christians are more and more assuming the support of their churches and developing a capacity to manage their affairs.

During the past year a favorable advance, I trust, has been made. The station church, after a little pressure was brought to bear upon it, adopted a system of monthly payments towards the pastor's salary. Though the days of entire self-support may yet be a considerable way in the future, an attempt towards the goal is begun. Quite a little sum has been paid on the pastor's salary already.

Two new churches have been organized on the field, one at Hasinpurty, about seven miles distant, and one at Oopul, twenty miles away. Each of the four churches now in existence has its own monthly business meeting, and they are so arranged that the missionary or head-preacher can attend them all and counsel in the management of church affairs. At the Metawada out-station, after some delay, a plot of ground was secured near the railway station, and a neat schoolhouse and preacher's house built thereon.

The membership of the church there now numbers forty-eight, and a preacher, Bible woman and school teacher are at work.

A house was purchased in the large *palem* near the station church and a preacher located there, as the larger number of the Hanamakonda Christians live at that place.

Though as yet no fees have been charged for tuition in the schools, a movement for that purpose is decided upon as regards the compound school in the near future, and may be followed up in the village schools also.

The growth of the work is such that a lady missionary to take care of the schools and Bible women would be a gain.

CUMBUM—1882.

Rev. John Newcomb and wife, Miss E. A. Bergman, Miss Ida A. Skinner, Miss R. E. Pinney.

The work upon this field is fast outgrowing the capacity of even the strongest man, as will be seen from the report which follows. Another missionary should soon be sent to share with Mr. Newcomb the arduous labor.

Mr. Newcomb reports:—

Evangelistic.—The usual services have been held in the church. The Sunday school has continued as usual. The Bible readings have been conducted in our house, every morning except Saturdays and Sundays, the Sunday-school teachers' lessons being held on Saturdays. Special meetings for children are also held; and our lady missionaries have meetings for women at their bungalow. The villages in the vicinity of the Mission compound are visited regularly, and the gospel is also preached to the heathen daily. Many of the heathen visit us at the Mission house and inquire the way of salvation, being preached to by native preachers.

Boarding School.—The Boarding school is under the charge of Mrs. Newcomb who gives much of her time to its supervision. She has about 100 children to care for, besides the class of Bible women she daily instructs, and her housekeeping duties.

Office Work.—Although I came to this country to preach the gospel, I have to spend much of my time in my office letter writing, account keeping, and in inquiry into the numerous cases daily coming from a membership of 8,000 Christians, and numbers of heathen who also must be advised and sympathized with. I suppose I have had more than 5,000 such visits during the year.

Building Work.—The church has been reroofed with the neat Mangalore tiles, and is now tasteful and dry. The foundations for a new schoolhouse have been laid; and some necessary repairs have been done.

Touring on the Field.—During the year I have made some extensive tours; and while I have seen the weak and dark sides of things as well as the bright sides, I have been greatly encouraged with the state of the Christians, considering that they have had very little visiting during the last three years. In making these tours I have been more and more impressed with the fact that our Christians need more visiting and teaching, and what we really need is more missionaries, more witnessing churches and a greater number of educated, God-called men to teach and witness for Jesus. Let the heathen see Jesus Christ lifted up in the lives of our native Christians, then they will be drawn to Jesus.

Village Schools.—These schools have been doing fair work and are again increasing in number. I have had dozens of calls for teachers for new schools that we have no men for. Our people want to be educated and are always willing to give the teacher his food free—sometimes two meals a day, sometimes one, just as they have for themselves, but the teacher does not often have chicken curry. I need not say that nearly all our Telugu Christians live very frugally indeed, and sometimes don't have even one meal a day.

Registers.—I have introduced church and Sunday-school attendance registers, which with the school registers are very helpful in securing a better attendance.

Our lady missionaries have greatly cheered us by their presence at Cumbum, and have had their hands full of work.

My thanks are due to all the native preachers, school teachers and helpers, especially so to the Rev. Annoomiah who has greatly helped me in the work. Our thanks are also due to our friends in the home land for the support for our work and ourselves. And now blessed be the name of the Lord who has called us to his service and watched over us another year.

VINUKONDA—1883.

Rev. J. Heinrichs and wife, Rev. Frank Kurtz and wife.

The progress upon this field in the past two years has been remarkable especially in the moral elevation and intelligence of the native Christians. Their ideals of what Christian living involves have undergone an entire change. The effort now being made by this newly awakened people towards supporting churches and providing for the education of their children is inspiring.

Mr. Heinrichs writes of this in his report:—

It seems hardly possible that a year should have elapsed since we submitted our last annual report, but so it has. Again we would acknowledge with gratitude the aid and mercy and blessings received from our heavenly Father in what we have been enabled to accomplish. We were not laid aside by sickness, nor were we compelled to resort to the hills to recuperate failing strength. We could complete our fifth year of joyful service for the Master in this land during the past year; and we have entered upon our sixth with the sincere hope that many more may be added to our ministry of service.

The prospects open up brightly. They are indeed as brilliant as the never-failing promises of our Immanuel.

Discouragements, incident to every missionary's experience in India, we have had; yea, sometimes they have bowed us down and would fain have driven us to the valley of despair. But the hopeful signs on faith's horizon, as regards the future evangelization of this country, have inevitably inspired us with new courage to steadfastness and perseverance.

The ideal pitched in our last annual report with reference to church organization approaches realization. Gurzala, which we mentioned as one of our prospective churches, will be organized with some 1,500 members soon after the beginning of the new year. The ground in the Vinukonda Taluq, too, has been carefully tilled with this object in view, and if God be with us in this work who can be against us? Come, they must and will. But since our ideal is nothing less than self-supporting churches, it may take a while longer for the idea of a New Testament church to take root in a morally and physically impoverished soil.

The year's work has been characterized by consolidation and conservation of established interests more than by extensive and aggressive outpost work. We were guided in this course by the conviction that it is absolutely useless to swell the number of Christians by missionary endeavor without having firmly established on the soil a pure, well indoctrinated and self-propagating Christian church. Souls have, however, been brought into the kingdom from heathenism and from the ranks of our Boarding-school scholars. One interesting Sudra woman was among the twenty-nine who followed the Lord in baptism. The purifying and conserving process necessitated the exclusion from our number of eleven persons, mostly for immorality, Sabbath-breaking and declension. Discipline has borne its rightful fruit in the correction and reformation of these delinquents, for several have shown a greater degree of zeal for the cause of Christ after their excommunication than when they were members of the church. I wish to put on record here that Christianity is a recognized moral power in our district, and our Christians consider it a disgrace to be separated from it. In some villages where the Christians had been reported as having gone back to the rites of heathenism they were given the choice of repentance and reformation or exclusion and return to their old habits; but in every case we were implored to grant them another opportunity of reform.

Our station received a new impetus to spiritual improvement at the last Conference. The Kistna District Association, which was organized then and there, held its first meeting in Vinukonda in July, when we received another blessing. The Boarding school has improved to our satisfaction and is no longer an experiment. The fee-question is being pushed vigorously, and if the Christians were as ready to redeem their promises as they are to make them we should soon have a model for our brethren to copy. To the regular station services was added a singing practice and a prayer meeting for the boarders which have been conducted by Mrs. Heinrichs. Several children accepted Jesus as their Savior, and the singing of our congregation has remarkably improved. As usual neighboring villages and the bazars of Vinukonda were visited with the preaching of the word by the missionaries, our native assistants and the older boys in the school.

At the beginning of the year we had eighteen of our village school teachers in Vinukonda for special training in a session school. A large number passed their primary examination successfully. During their stay at this place we had a golden opportunity of improving their knowledge of the Bible and Christian doctrine. This experiment induced us to begin systematic instruction of all our workers in Old and New Testament history and the life of Christ. They all come now to the quarterly meeting prepared to pass certain prescribed examinations, with the result that the general knowledge and love of the Bible of many increases, and that the unworthy and lazy few are ruled out of the service of the mission.

When I arrived in Vinukonda in 1892 we had only one person who had passed the primary examination; now we have twenty-one, with a number more to be added to the list in a month. Seven are normally trained teachers, and one passed the middle school or lower secondary examination. The number of our village schools has slightly increased. Quality rather than quantity was our watchword also in this branch of the work. The parents, to a large extent, still remain too ignorant to be conscious of their own ignorance

and therefore fail to see the advantages of an education; but the light is gradually breaking, and in another generation the results will be more satisfactory. The pupils in these schools have made fair progress. Ever since I assumed the management of these schools secular subjects receive their attention, but no longer at the expense of Biblical instruction. We have been delighted with the change. Examinations in the three Rs, with the singing of hymns, recitation of the Lord's prayer, the commandments, the main facts of the life of Christ, as well as prayer from the heart, has cheered our hearts, and they promise much for the future.

Some necessary building work, such as the renovation and enlargement of our house of worship and the building of a dwelling house for our teachers in the compound, has kept us in the station part of the cold season. Such hindrances we expect, however, never to return, because our station is now thoroughly equipped for work. During the six tours which were made eighty-three villages have been visited and manifold experiences gathered.

I note with satisfaction the increase of our cash contributions from Rs. 43 two years ago and Rs. 224 last year to Rs. 238-13-8 the year under review. All in all it has been a year of rich spiritual experiences, steady growth, some discouragements, but more encouragements, for all of which we render unto the Master of the vineyard the deepest gratitude of our hearts.

NURSARAVAPETTA—1883.

Rev. William Powell and wife, Miss H. D. Newcomb.

For a portion of the year this station was under the care of our lamented Brother Burditt, who went to his reward in August last. The work then fell to the charge of Mr. W. E. Boggs, until the return of Mr. Powell, Dec. 28, 1894.

No report has been received, but much good was accomplished by Mr. Burditt during the brief period of his residence on this field. Arrangements have since been perfected for a division of this district which will, it is believed, greatly promote the prosperity of the work.

BAPATLA—1883.

Rev. W. C. Owen and wife, Miss L. H. Booker, Rev. Edwin Bullard and wife (in America).

The accompanying report contains a few leaves from a missionary's diary. In these are presented a picture of missionary life and experience in the field that will interest the reader.

Mr. Owen writes:—

Mr. Stanton's Bible work which he began last year has continued with the same interest and good results as at first. He took charge of the station during my absence and illness and proved a brother and friend to all the people as well as to myself. What Bapatla lost Kurnool gained, so we yield to God's will.

During three months of the year Mr. Taylor was away at the Rajamundry Normal college preparing himself for government requirements. He is now all that the government asks, and both he and we are encouraged for the future of all the school work. Though there has been some decrease in the number of preachers and teachers, we have been encouraged by an increasing activity among them. It is inspiring to me as I see our present company of preachers and teachers enthusiastic in the work of spreading the gospel. In our heaviest trials and during the darkest days of the year those whom, as

Mr. Taylor tells me, Brother Bullard found the most faithful, were our help and stay. They have accompanied me in preaching while touring in their respective neighborhoods, advised and helped me in repairing the schools and chapel buildings; they performed nearly all the ordinances of baptism, took the most prominent parts in the administration of the Lord's supper in every instance, mollified the heathen and Mohammedans when inclined to be violent, stood by us in the court room when criminal charges were brought against us and other Christians falsely; they have accompanied me into the houses of those dying of cholera and other malignant diseases, and to them is due the credit of the most important work of the year.

Last November it was clearly revealed to Miss Booker that touring among the heathen rather than teaching school was her work. In her early experience among these people she felt herself especially drawn towards the Sudra people and this interest has grown and strengthened in all her preaching among them. While Mrs. Owen and I were in camp with her, the tent was crowded from daylight till dark with Sudra women, who to attend to their household duties exchanged turns with each other in listening to her as she told about Christ the new Swami (God). She says she has the same experience in every town. One aged Sudra woman, wealthy and of much authority and influence among her people declared her determination to become a Christian and be baptized. As fast as she learned of Christ she told with much enthusiasm the story to her people gathered about the tent. She was the mother of the munsiff or magistrate of the town, and though predicting the persecution of her people she decided to come to Bapatla with Miss Booker. Then it was reported that her sons threatened that if she became a Christian they would kill her. Miss Booker's touring included fifty-one days in the two months, and she held 172 services in that time.

On February 7, 1894, I started with Mrs. Owen on our first tour of the year which consisted of a continuous journey through Repali Taluq, for fifty days. I will quote some notes from my diary written at the close of each day, which will give some idea of the average week's work:—

"March 4, Koochipudi. To-day was a great one for the Christians about here. Many came, about 150, and received communion and heard the word preached by our best men. After relating their personal experiences the following list records those baptized . . . thirty-two in number.

"March 5. Wrote Dr. Duncan this morning and gave medicine to sick people coming for help. This afternoon advised with preachers, paid their salaries, and inquired about means of travel eastward with Y. David. The old maps are very useful; I find my way about the country with them. This evening got ready to leave for Jampany, four miles east.

"March 6. Arrived in a large grove of mango trees near Jampany at 9 A. M. and found tent already pitched. This morning on our way here we stopped in Yeddavarroo where I learn twenty converts have gone back to idols, and only one old man named Chilavoori Abraham is left a Christian in the place. We preached in our feeble way and charged the people to flee from idolatry. This evening we entered Jampany with the preachers and preached to some 200 persons who gathered about the small (baby) organ so wonderful. The tent has been besieged all day with people who come on every conceivable errand.

"March 7. Preached this morning in Potumarru, and made them bathe or rather insisted on their allowing me to bathe a little fellow sick of a fever. A shocking sight altogether—a small boy half starved and filthy beyond description. A mustard plaster had been kept on his shaven head which had first blistered and then festered. The plaster of strong mustard root, pounded, had been kept on his head sixteen days, during which time they said they had not given him anything to eat, so determined were they that he should be healed and the devil of which he was possessed come out of him. His belly and

neck had been seared with a red hot iron, and the poor child was nearly unconscious and ready to die. They consider this very good treatment and wonder now, I suppose, why the devil did not leave. When I asked them how they knew he was possessed they said he spoke crazy words—referring to his delirium in fever. I told them of the dreadful sin of such conduct and that it was against the law to do so. After much opposition, for Hindus never bathe the sick, I gave the boy a bath, to the utter distraction of his mother. A few drops of brandy in water and a little gruel soon revived him, and the astonished villagers promised to give him the medicine I left. I tried to explain that I was not a doctor and knew only a few remedies common among us, but I expect it was lost on them. This afternoon called three congregations together and settled several difficulties.

"March 8. Preached again in Potumarru. This afternoon left for Cheddalavada and pitched tent this evening five miles from Jampain. This is a bad place for comfort; a certain tree covered with small hairy caterpillar abounds here. These worms swarm the ground and soon swarmed our tent. The most unpleasant feature is that wherever they touch our skin, they cause to break out a burning, itching rash. We are all wild with these pests. We preached on arriving here this eve.

"March 9. At it again this morning, preaching to the Malas, and after a long interview we left in the afternoon, sorry to leave the people but glad to be rid of the caterpillars, and arrived at Koliparra 6.30 this eve.

"March 10. Preached this morning to the Koliparra Christians, and after service they took me to see a sick woman. This afternoon returned, gave her medicine and a hot foot-bath and preached to the people.

"March 11. To-day is Sunday. Took small organ where the converts were gathered together, and sang the English tunes sung in our schools at Bapatla. After meeting, saw again the sick woman. As is our custom in these places Mrs. Owen looked to the children and told of Christ while I was occupied elsewhere. This afternoon, went to Tumuloora, two miles off, with wife and Yellayya. Preached to a large crowd in the Mala quarter. Night closed in and we retraced our steps. After dinner this evening I tried to write harmony to Telugu tunes for the organ—a discouraging undertaking."

As every missionary has his own idea of what constitutes a village it was decided at conference that the number visited should be stricken out of reports just printed. I report, however, in accompanying schedule forty-two, which means so many towns in which perhaps many sermons were preached in the different hamlets of each town.

After returning from the tour ending March 19, 1894, I started brick-making in the compound and superintended sundry repairs until we left for Coonoor during the heat of April 18. Attempt was made to hold us through the heat, in Bapatla, by lawsuits; but everything was cleared up April 17, by which time the hot winds had become so trying that I had no strength left to endure it longer, under the mental strain that came at that time. Since recovering from fever my tours began in October again, and save as interrupted by the monsoon which broke October 17 while we were in the boat visiting the coast villagers, they have been continued until now. I made a most profitable tour of two weeks on Brother Thomssen's field before he left. The collections in cash, which have amounted to Rs. 85-15-3, were promised to the villagers for the support of their own work. This amount is the gleanings of the little tin boxes. A record of the offerings of each village is kept and the amount laid up for the repairs of the school or prayer house of that village. Owing to the long break in my work this year the tin boxes were not worked, hence the small collection. The Normal school grants appear small in the schedule because only a few were paid at the close of the financial year. The rest will appear next year.

Finally, in all our trials and tribulations of the year, and in sickness, both that of myself and of our Christians, and in the large number of them that have died this year, God

has measured out to us a great blessing. While he has revealed the folly of heathenism to his people in it all, he has also proved the strength of his arm and his care for them always.

UDAYAGIRI—1885.

Rev. W. R. Manley and wife.

The following report is a record of wise and efficient work in a difficult field.

Mr. Manley writes:—

One of the most important events of the year 1894 on this field was a new arrangement of boundaries on the northern side, by which not only a large tract of territory was given over to the Kanigiri field, but a large portion of the Christians and the most important village schools; thus materially changing the character of the work, and making this an almost wholly unevangelized field. At the close of the year we had only 341 Christians out of a total population of about 125,000. These live in thirty-five different villages scattered unequally over an area of nearly 1,000 square miles. A large part of this taluq is occupied with rocky hills, so that it is much less densely peopled than other parts of the Nellore District.

All these things increase the difficulty of working this field. Our Christians, in addition to being the poorest of the poor, are too scattered to get the strength which might be derived from combination, so that the time when the work here can be to any large degree self-supporting is set back indefinitely into the future. We are doing something in this direction, however, and it is encouraging to be able to report steady growth in the amount of the monthly collections, though the aggregate is still very small, and most of it is given by those who are in one way or other paid by the Mission.

Lack of funds to prosecute this work as it should be done is the only discouragement we have worth mentioning. Of course there are other trials and difficulties, but they are to be expected always. Lord Nelson, I believe, is credited with calling his frigates the eyes of the fleet. A missionary's travelling cart and tent might almost be called the *hands*, as well as the eyes, of his work, especially when everything is new. I have come to consider one week in tent on the field worth more in effective usefulness than a month in the station bungalow. I am enabled to inspect on the ground the work of my native helpers, but, what is of vastly more importance, I am able to encourage them by my presence. They are all of the poor, despised, down-trodden out-castes, and naturally are more or less in fear of the caste people who have always lorded it over them. This ocular demonstration to the caste people of the fact that the Christians have a friend who is capable of exerting a powerful influence in their favor if he chooses, which is afforded by the visit of the missionary, is of benefit to the work in many ways.

But touring is work that requires time, strength and money. With the strictest attention to economy possible, the expense of such work is large, for the limit is so soon reached beyond which the reduction of expenses cannot be carried without danger to life and health, not to mention personal discomfort. There is enough evangelistic work of this kind on this field to keep me out in tent six months of every year.

We had a few baptisms at almost every monthly meeting during the year—forty-five in all—and though the total is small we have been pleased with the indications of an intelligent faith and a genuine change of heart manifested by most of those who have come to us.

All the stated services of the mission chapel have been regularly maintained, and we have gone out evenings to the bazar and to neighboring villages to preach as regularly as possible. In this work one of our preachers has been greatly blessed; he has had a hearing by the caste people of Udayagiri such as was never before accorded to any of our

preachers. As a result we have had a number of more or less regular attendants at our Sunday morning services from the town, and one or two caste people seem to be seriously considering the matter of coming out on the Lord's side.

The station and village school work has been carried on with a fair measure of success. The attendance in the former has been larger than ever before, and we have had some baptisms from among the pupils in attendance. The grant secured at the examinations in March was very small, but was only about a fourth part of what the school really earned, owing to some failure on the part of the officials to make a sufficient estimate in their calculations for the year. We hope to do better next time.

We have been blest with health ourselves, and there have been no epidemics on the field during the year. There have been trying experiences, but over against them we are able to set some great blessings. Altogether the outlook is bright and encouraging. The people were never more willing to hear the gospel message, especially the Sudras, and there are reasons to hope that the number of those who accept Christ will greatly increase in the near future.

PALMUR—1885.

Rev. Elbert Chute and wife.

The report from Palmur pays a well merited tribute to Mrs. Scott, sister of Mr. Chute, who passed to her reward last November, greatly mourned by multitudes of natives and by all who knew her.

Mr. Chute writes:—

It is with feelings of sorrow that we review the events of the past year. The hand of the Lord has been laid heavily upon us. We have been called to mourn the loss of a beloved sister and a most untiring worker in the mission. Since her arrival in India, seven years ago, she has been my constant companion while touring, and while at the station she has ever been active in superintending the school and going out with her Bible woman proclaiming the truth both in public and from house to house. Her labor is now ended and she has entered into that rest which remains for the people of God. Though we miss her may the all-wise One help us to say, "Thy will be done."

During the former part of the year my time was occupied in building some much needed dormitories and out-buildings. One of these buildings is 160x14 feet and the other is 60x17 feet. These buildings are divided into rooms sufficient to accommodate a young man and his wife while pursuing their studies in the school. After these buildings were ready for the roof we were unable to procure tile to cover them, there being so many buildings under construction in Palmur that all the tiles which the potters were able to make for months to come had been engaged. The rainy season was drawing near and if the buildings were not soon covered the labor already spent upon them would be lost. I saw no way to cover them except to make the tile ourselves. After a little consideration I began work and within two days I had invented and completed a machine capable of cutting from seven to eight thousand tiles daily. Within a few days, with the help of some of the school boys and a few coolies, we had tiles ready sufficient to cover all of our houses and a large pile left above what we needed. In this way we secured our houses, saved more than Rs. 150 for the mission, and now have the machine, which is very light and portable, to make tile for any buildings that may be necessary to construct in other parts of the field.

After completing our building work we set out on a tour to the southern part of the field, going as far as our out-station at Yukseel, fifty-three miles from Palmur. Here we dug and stoned up with laminated stone a fine well for the out-station, finding abundance of the best of water. We found the work at this station, over which Preacher Narsiah has charge, in a flourishing condition. Many intelligent boys and girls were earnestly

pursuing their studies in the school, learning to sing Christian hymns and to read about Jesus and his love. I baptized ten hopeful believers before leaving the station.

We made another tour in the latter part of the year, going about forty miles to the north of the station. Much of this tour was through territory that we had hitherto been unable to visit. The people everywhere listened to the truth with much interest, while we were the recipients of many happy experiences.

While I was engaged with the building work the preachers of the station were on tour, preaching in different parts of the field.

The work at the station has been progressing fairly during the year. Our head school teacher, becoming dissatisfied, left us at the beginning of the year, but we have been able to secure the services of a most excellent young man named Samson, son of Rungiah of Madras, in his place. He is one of the most earnest, sincere and pious young native Christian workers that I have met in India. He manages the school excellently, and the pupils are making rapid progress in their studies. Besides this he has been a great help to me in almost every branch of mission work. Five of the students have finished their course of studies during the year, and have now entered more exclusively into the work of preaching, while I am taking five others with me on tour to initiate them in evangelistic work. Two of their wives are doing good work in the school as teachers, and one of them is Dr. Graham's Bible woman.

We have for some time been endeavoring to raise the standard of spirituality among our Christians, with gratifying results. They have given more liberally towards benevolent objects than usual; nor have we had occasion to discipline any of our church members during the year. Never has peace and harmony reigned in our church and among our workers to a greater extent than at the present time.

Our young people's society, in which all take a deep interest, was organized in the month of August and has kept up meetings regularly once a week since that time. The following religious services are regularly maintained: Sunday school, preaching service and prayer meeting on Sunday; young people's society meeting on Tuesday evening; female prayer meeting on Thursday afternoon; general prayer meeting on Friday evening, and children's prayer meeting on Saturday evening. The harmony that exists among the Christians and the earnest desire to extend the knowledge of the truth which they have manifested are very gratifying to the missionaries.

We established a new station at Yattur, a large village in the Gudwal district, in the former part of the year. Here a small school has been established. We are anxious to establish a number of other out-stations in different parts of the field, but have not yet had time or means to erect suitable houses for the preachers.

The medical work has been carried on faithfully and with good results during the year. We are happy to state that though there has been much severe sickness among our Christians, yet by the blessing of God upon the skilful use of medicine all have recovered except one who died of old age. The beneficial results of this work are manifest in all parts of the district. We have much reason for gratitude because of the good health which it has been our privilege to enjoy. Not one of us has had a day's illness during the year.

NALGONDA—1890.

Rev. A. Friesen and wife.

The following report makes special mention of the liberal donations received from the Mennonite brethren in Russia and America. The Union has occasion to render devout thanks to the God of missions for such allies as these consecrated servants of God are proving themselves to be, amidst manifold persecutions and trials.

Mr. Friesen reports :—

First of all I have to thank the Lord for his many blessings bestowed on us and on our work during the past year. Secondly I have to thank my Mennonite brethren in Russia and America, for their continued remembrance of us, both by their prayers and money; their donations for my work last year amounted to Rs. 10,262. Lastly I desire to thank the Union for their kindness to us, and especially for granting me Mr. Wilson's assistance, without whom I could not have accomplished the work I did.

Stations.—Building has been my chief occupation during the year; this, in a station sixty miles from a large city, is slow work, as much of the material has to be carted all that distance, and the methods of work having probably made no advancement since the days of Moses, causes everything to move along at a slow rate. The bungalow I am thankful to say is finished, and I expect the Mission hall will be ready for dedication by March.

Trouble by Officials.—We have experienced from the under officials a good deal of annoyance and attempts to hinder us in our school work. One of our school boys who had been endeavoring to get some land of his which had been taken from him by fraud by some of his relatives, was promised by some of the petty Mohammedan officials that they would give him his property if he turned Mussulman, and so preferring worldly wealth to salvation, like Judas he sold his Master.

General Progress.—Despite the building work and these hindrances, there has been a marked advance during the year, in every branch of our work.

Religious Services.—The services in Nalgonda have been well attended, and the greater number of baptisms have been in the station.

Growth in School.—There has also been a growth in our school, although not so much as we would have desired.

Medical Mission Work.—Much of our time has been taken up in ministering to the sick, and we feel truly sorry that through lack of medical knowledge we are able to do so little in this direction. Our Mennonite brethren in Russia and America have gladdened our hearts by sending us sufficient money to build a dispensary. Though it is now a year since we applied for the land on which to build it, we have not as yet received a final reply, but the application is still under the consideration of the government. We have also taken steps to secure a lady doctor, and we believe in his own good time the Lord will send the proper person.

Travelling.—Early in the year Mr. Wilson made two tours in different directions, and between the months of November and December I also was able to make a three weeks' tour.

Health.—Mrs. Friesen's health failed in March, but the Lord graciously restored her. The cholera visited Nalgonda, but in this case also our heavenly Father mercifully withheld it from approaching us, for which we bless his holy name.

KANIGIRI—1892.

Rev. George H. Brock and wife.

Mr. Brock in his report enables us to glance over his field and take in the vast proportions of the work and its crying needs. One can easily imagine the possibilities of achievement with suitable equipment.

This situation here depicted fairly illustrates what is true of many other fields. The Union must have the means wherewith to meet the demands which the Divine presence and blessing is creating or the missions themselves suffer.

This has been a year of beginnings. In January last I assumed independent charge of my work and Kanigiri took her place as a station. I with my wife made several short tours to different parts of the field, but though I have gone out on every occasion afforded I have not yet seen half of the Christians. I have not pretended to visit the heathen, nor am I planning to do so, as I believe my first duty is toward those whom we have already received into church fellowship. On tour I found the Christians in all conditions; some have returned to their idols, others are careless, while others are doing well. On every hand was expressed the desire for the missionary to come more frequently. Where the Sudras gathered to listen to us they gave good heed. My heart goes out for the Sudras.

My quarterly meetings have been the most striking feature of my work. At the first two more than 1,000 people gathered. As I have no building and but one tent you may imagine I had a crowded place, and that with the thermometer at 100° and more. At my October quarterly I had special difficulty as the monsoon came on and I had no meeting house nor sleeping places for the people. A building for meeting in is imperative if the missionary is to continue any time in India.

Although I have only one part from Dr. Clough's great field, I think that few realize what a vast amount of work I have. The charge of some 6,000 Christians and 150 workers means something. I am ready to share it with any brother who may desire to have part of it. Persecution has touched us pretty severely but we are none the worse for it. I am sure I am not. Justice we did not get, but we have got more hope, more faith, more love and not a little experience.

Many of the children have gone as far as they can in the village schools, and the parents are asking that they be educated further. To do this we will require a higher standard for teachers or very large boarding schools in the station. In February next, about seventy-five of my teachers are going to try the Primary examination, as the new regulations require that in order to take grant-in-aid. I am delighted to report an increased number of night schools, attended by men and women who have worked hard in the fields all day. My Sunday school of 100 children is a delight. The little ones all come from the surrounding villages, some a distance of three miles. Sunday schools are being opened all over the field. Many villages are crying out for teachers. I could place twenty-five teachers in villages at once if I had the means.

As we look back on the year, the first of real work, we ask the Lord to accept what has been done in all its imperfection. Our hearts sorrow over the state of the Christians, both for what they are in themselves, and what they are made by the caste people. We count it a joy to work for them, and the year has not been without many bright spots in which we have seen evidences of God's working amongst them. We enter the new year with greater hope than ever, and with more faith in God and in the people and with more sorrow for the heathen.

BANGALORE—1892.

Rev. John McLaurin, D. D., and wife.

The increasing demands, which the fifty-five thousand of Telugus are now making upon the Union for a Christian literature, are forcibly presented in this report of Mr. McLaurin:—

The past year has been mostly occupied in revising and publishing another edition of the Telugu New Testament. Ten thousand copies have been printed and are now mostly in the hands of our missionaries. The revision is only partial, as the dearth of New Testaments was so great that there was no time for a full and exhaustive revision; that may come in time, but the present in some important particulars is an improvement on the last. The references are placed at the margins, instead of at the foot of the page, and as far as possible opposite the verse from which reference is made; this makes it possible

for the ordinary Telugu to use them. It is also very cheap. The contract price was less than 12 annas, or about 12½ cents per copy. Taking the depreciated rupee into the account it costs just about half as much as the last edition.

I am pleased to state that at my request the Madras Auxiliary Bible Society has very kindly consented to sell us unbound copies of their Telugu Old Testament of uniform size with our New Testament. These are being bound together for the convenience of our preachers, teachers and Bible women. They are not to be sold to the public.

Besides the work on the New Testament we have written and published several editions of tracts. First we wrote five tracts and published 1,000 copies of each; this went in a few weeks. Then we wrote three others and printed in all 12,000 copies of a second edition, in all over 90,000 pages. This last edition we took with us to Conference and they were sold in a few minutes and another edition called for. The titles of the tracts are given below: "Blessed are the Pure in Heart," "Owe no Man Anything," "Native Christians and the Drinking Habit," "Sin and Salvation," "The Enabling Power of Christianity," "Paul's Total Abstinence Pledge," "Confession of Sin," and "Ye are a Temple of God." These are mostly for our Christians, but some of them for general distribution.

A second edition of a small pamphlet called "The History of Joseph," in verse, and written by a Telugu Christian, was called for and was issued under our supervision. A well known missionary of the Canadian Baptist mission offered prizes for a similar metrical "History of Moses." One of our native Christians got the prize, but the subject was so large that for convenience we had to divide it into two parts; the first, of about 1,000 lines, carries us through Miriam's song after the passage of the Red Sea. It is now in the press and will soon be issued. The whole of the second edition of the "History of Joseph" was sold and 1,000 copies of a third, a larger edition, have been already ordered. The second part of the "History of Moses" will be in hand in a few days for examination. This we hope to print in the coming year.

We have in the press and nearly completed a Telugu translation of a very valuable medical work called, "Waring's Bazar Medicines." It gives the names of all medicines, drugs, etc., native and foreign, which can be obtained in the native markets, also the diseases which they will cure or alleviate and how to prepare and administer them. We are printing 1,000 copies, of which all but about fifty have been already subscribed for. These books ought to be of great benefit to missionaries and native workers of all kinds as well as Hindus. Our total issues for the year will aggregate over 400,000 pages, exclusive of the Telugu New Testament. The Commentary referred to in last year's report awaits the completion of our Bible work to be prosecuted.

In this department of work, both for Christians and heathen, the opportunities are practically limitless. More than 55,000 Christians, and the number is rapidly increasing, are to be provided for. Our schools of all grades are sending out thousands of educated young men and women who will read something. If we do not provide them with pure, healthful, informing reading, some one else will provide them with what may not be wholesome. If Baptists will not provide them with books teaching New Testament principles, others will supply what is not Biblical teaching. -

Had we three times our present staff we could not overtake the work ready to our hands. Missionaries and native brethren are continually sending us books, etc. for acceptance and supervision. We cannot accept them, because we can neither supervise nor print them. In my drawer now lies the manuscript of the translation of part of Mrs. Smith's "The Christian's Secret of a Happy Life." We are longing to translate some of Spurgeon's works, but have neither time nor money. We are waiting and praying for better times—not better times financially, but better times spiritually—because there is plenty of money among God's people; when God's people heed the prophet's injunction to the widow of Zarephath (I Kings xvii. 12, 13), "Make *me* thereof a little cake *first*," our financial trouble will be at an end.

BOLARUM—1892.

Rev. W. E. Hopkins and wife.

Mr. Hopkins, though now at Palmur in charge of Mr. Chute's work in his absence, sends the report for Bolarum:—

Notwithstanding certain unfavorable conditions we have attempted some work during the year aside from the study of Telugu. When this field fell to our lot there came with it two preachers. The wife of one was a Bible woman, while the other man's wife wanted to be, so Mrs. Hopkins took them both in training in Bible study for an hour a day when they were in the station. I attempted a similar work with the preachers when they were not in the district on tour. The preachers made one tour on Mr. Friesen's field to help Mr. Wilson locate an outpost from Nalgonda, and with their wives they made a tour into the district north of Bolarum. I was unable to accompany them, as I had no tent, and cannot say that the work showed any direct results.

The work that we enjoyed most and which seemed productive of greatest good was our little Telugu Sunday school. On Sunday afternoons we called together on our veranda, the helpers and some whom they gathered in, with our servants and their households, to study the Bible for an hour. We used the International Sunday School Lessons, which are translated into the Telugu at the Ramapatam Seminary, and we all enjoyed this hour.

In October, we were directed to spend the touring season with Mr. Chute on the Palmur field, with a view to taking charge of his work while he goes on furlough. We are, therefore, at Palmur and have just completed a very encouraging tour under Mr. Chute's tutorship. Mrs. Hopkins accompanied us, and we all have kept the best of health, while the work has been a source of constant joy. We should prefer to live in tents all the time and travel through these districts where the gospel finds willing listeners in every village.

We were both sorry and glad when in June last Mr. Guernsey and Dr. Armstrong were married from our home in Bolarum. But God makes no mistakes; hence it turns out that these two friends—so dear to us—needed each other, while our coming to Palmur for a little time removes our need of Dr. Armstrong's help, for here we find Dr. Clara Graham, who has so long and successfully supplied all the medical assistance needed on this field. Thus it is that God's "mysterious ways"—all plain to him—sometimes are opened up to our vision while we are yet half-complaining that we cannot see why our way was not at least good enough!

Altogether it has been an up and down year, and we have frequently thought that the changes were very abrupt and violent; but, as we now reflect, the goodness of the Lord appears all the way along; the reality of his care is a glad song, and in some slight degree we believe that we have felt the touch of that Spirit who comes to us "with all the fulness of God," and we can say, with infinitely more of meaning than ever before, that we are *yours for Jesus' sake to the Telugus.*

KAVALI—1893.

Rev. D. S. Bagshaw and wife.

It is gratifying to note in this report that native Christians are finding employment in building our mission bungalows. The head mason and head carpenter in doing Mr. Bagshaw's building are Christians, and other Christians are learning the work. Here is a practical beginning in industrial education.

Mr. Bagshaw writes:—

Personal.—Most of the year we have lived at Ramapatam. The nearness of this station to Kavali has enabled me to spend much of my time on the field. During

Dr. Williams' forced absence from the Seminary, with the approval of the Executive Committee, I gave much time to the Ramapatam work. This in addition to the work here kept me very busy in hands, head and heart, but God gave me strength for the additional burden. We are now living at Kavali, in a temporary house with mud walls and thatched roof, in good health. We will probably stay here till March, when if the house is not ready for occupancy we will be forced by the heat to return to Ramapatam until the house is ready.

Building.—After great delay I secured the site for building to which I referred last year. I received official notice of the grant the last week of September. The day after receiving notice I broke ground for my house, the walls of which are now above the door frames and the work progressing satisfactorily. The head mason and head carpenter are both Christian men, and other Christians are learning the work. This is teaching a lesson to the other builders on the equality of the castes which cannot be ignored, and is at the same time a practical application of "industrial education."

Evangelistic.—Early in the year I secured four additional helpers and stationed them at different places on the field. I have recently added two others to the number. In February I had the first baptism on the field. August 5 the Kavali church was organized with six members, three received by baptism, three by letter. Since then I have had the privilege of baptizing twenty-two others.

I have made three short tours, visiting several villages. These tours have emphasized the great needs of the field to my mind. I have been impressed as never before with the great need of village schools, not only because I believe the elements of an education are the birthright of every child, but as an evangelizing agency. How can they read God's word except they be taught? So while out I started four village schools. I hope from a small beginning already made at Kavali to develop a school of some importance.

The people listen with a good degree of interest. I am hoping for great ingatherings. We have been pleased with those who have been baptized, manifesting as they do such an exalted opinion of the liberty and dignity of Christ's disciples—God's children. The harvest here is indeed great. May God give us strength and grace to gather it.

KUNDAKUR—1893.

Rev. W. Boggess and wife.

Mr. Boggess, as his excellent report shows, has been doing foundation work with the Christians on his field, but it is such as must soon tell in the progress of the gospel among the heathen. The advance of his people in Christian benevolence is a noticeable feature of the past year's work.

The Kundakur work of the year just gone may be divided under three heads. The *first* and most difficult, that of *building*, may be passed over by merely saying that the past year has witnessed the beginning and completion of all the necessary houses on our compound. While accomplishing all this work many of our poor Christians have been so taught the various building arts that henceforth there will be no need of calling any heathen laborers.

The *second* division of the work, that *among the non-Christians*, requires more attention. Notwithstanding the most of my time has been occupied in building, yet the Lord has enabled me to sow the word a number of times in many places. Many came to see our work of building, and with them I tried to be in season, preaching the gospel. Among those of this town who make frequent calls are a number of Brahmin boys in whom I have become much interested. Probably the principal motive for their coming is to improve their knowledge of English, but there are two or three who, though they know

our language, always speak in Telugu and upon such subjects as would indicate a sincere longing for the truth.

Almost every Sunday for two months I have gone to the bazar and preached in two different places. While the results of this work are not yet apparent, we are confident that the Lord will not allow his word to return void, so we wait with hope of a glorious harvest.

During the past year I have been privileged to baptize six from the two sects of the "outcastes." For these we thank God and take courage.

The *third* and by far the most important work of the year was that done *among the Christians*. When I came here first, in January, my opening work was to find out the needs of my brethren and to show them clearly how *many* of their needs I might supply. Some of the weaker brethren seemed much disappointed when I told them that it was true that I had come to feed their souls, *but that their souls did not eat rice*. After questioning them in many ways it became evident that they were almost entirely ignorant of man's duty toward God, so I began a series of simple sermons on this and kindred subjects. With surprising quickness some of those poor brethren took the teaching into their hearts and began to show unmistakable signs of growth. It stirred our hearts to see the new light begin to shine in their faces and to notice in their daily life the improvement in good works. Not all gave these evidences of advancement, for some seem to have ears that hear not and eyes that see not.

Prominent among the subjects brought before the Christians was the duty of giving at least one-tenth to the Lord's cause. This preaching was followed by a plan for systematic giving proposed by Mrs. Boggess. In short it is this: Every one who gladly consented to give of his goods to the Master should be given a small sealed tin box into which he could from time to time drop his offerings. At the quarterly meeting these boxes were to be opened by the missionary, the contents placed to the credit of the giver and afterward used in any branch of the Lord's work which he (the giver) might designate. For six months this plan has been used with success. The amount collected during this time is more than *twelve times* what was received during the six months previous. It has been decided to use this money to support two preachers in two needy parts of the field.

Much more might be said on both the bright and dark sides of our work, but space will not permit. We are sure this work is of the Lord and *must* succeed. All we hope for may come slowly, but it *will* come, so we are happy.

ATMAKUR—1893.

Rev. T. S. Hankins and wife.

Mr. Hankins' report shows a correct ideal of mission work. He is projecting along right lines. The Union may look for good results for the kingdom of Christ, if his plans are sustained.

To report, for this my first year, is a great privilege; but to report a year of building is not just the kind of a report I wish I could make. To those who have had such work to do this will tell its own story. It has been the most trying year of my life. To build one house here is more trouble than a whole row of brick houses at home. Patience has had a chance to have its perfect work, and an opportunity to work experience, and such experience has given me a hope that I trust will not be ashamed. At least I hope that such an experience will never be mine again. This kind of work has prevented me from studying and from beginning any regular work upon the field. After much waiting I am ready to go on with the roofing, and shall try to have the house finished before the hot season; when completed I think it will be worth the money and trouble it has cost. It commands a fine view of the country for miles; is high, breezy and very healthy.

My great need is preachers. I have only three for the 250 villages of my field. Only one of these is a Seminary graduate. I would like to have seven more men to station in good centres over the whole field. How can I reach these villages with three preachers? I need some village schools also. Who will send me these preachers or means to support them? The past year I was unable to do much but I hope to do more this coming year.

I shall make an effort to plant New Testament churches from the start. The Telugus need to learn to exercise their own powers; education means drawing out, not cramming, so they should be given an opportunity to attempt something for themselves. They need their own churches. As much attention should be given out-stations as the home station. I am afraid the poor brethren of Macedonia have had to help their more favored brethren at Jerusalem. I shall endeavor to divide the field and have a modest chapel wherever a preacher is stationed. This will enable the people to attend service and learn to govern themselves. Self-government will foster self-support. A child, if always carried, will not soon learn to walk or be strong, so let the Telugus attempt to walk.

The results of the year have not been all I wished. The field is new and difficult, and results may be slow to be seen. Hitherto the work here was, in the eyes of the people, on trial. Now the heathen look upon us as coming to stay, and are uniting to oppose our work. The heathen Madigas are refusing to allow the Christians from their class to draw water from their old wells. In old stations this trouble is not experienced so long as converts draw from the wells of their former castes. But work being new here this question has to be settled. It means much for future success, not only for my field but for adjoining fields.

Being a new missionary and having a new field and not having gotten into work in proper shape yet, this report naturally takes the form of a Looking Forward report. I have much to hope and pray for. I am willing to do foundation work, believing that success will come in my own time, or in some one's else—in God's own good time.

PODILI—1894.

Rev. A. C. Fuller.

We have here one of the new districts into which the Ongole field has been recently sub-divided. The report tells of the progress that has been made, and outlines the future character of the work.

Rev. A. C. Fuller writes:—

The fifty-four baptisms reported were administered early in the year, previous to my taking charge. There is a part of Podili now included in the Cumbum field, and on advice of Dr. Clough I have entered into an arrangement with Mr. Newcomb by which this part, with its fifteen workers, will be handed over to me on the first of October next.

Since last October, when I took charge, my building work has demanded so much of my attention that I have not done as much real missionary work as I would have liked to do, and I have as yet not so thorough an acquaintance with my field in all its details as I would like to have, but am trying to get that knowledge as soon as possible. To new comers, building work has many difficulties which hinder the work in other departments. My house is now fairly under way and I believe it will be a very good one. I have also nearly completed the cook house, which is of mud, with roof of palm-leaf thatch, and I expect to move into this in about two weeks and live there till the completion of the bungalow, as it is now becoming too hot for living in a tent. I have a well of most excellent water, but which I have not yet quite completed. I have also set out more than two hundred trees, some for fruit, some for shade. There were no trees on the place when I bought the land.

The great commission commands us to, first, go; second, preach; third, baptize; fourth, teach. I find my people have heard and been baptized, but are almost wholly untaught, so this is to be my greatest work as soon as I can get at it. The starving sheep and lambs must be given the necessary spiritual food before we try to reach out after others, it seems to me, though of course the gathering in of large numbers is a great joy to the missionary. I mention this so that you may know my intention as it is not so strictly in the line of evangelizing as the work of a missionary is ordinarily, nor as I had hoped it would be, but those who now call themselves Christians must be built up in the faith, and thus those coming after will better know what Christianity is.

DARST—1894.

Mr. F. H. Levering and wife.

By the above name will be recognized another sub-division of the Ongole district. Mr. and Mrs. Levering are now doing pioneer work upon their new field. The promise for the future is abundant. No report has reached us at the time of going to press.

SATTANAPALLI—1894.

Mr. W. E. Boggs and wife.

This point has been chosen as the centre for the new district formed by a division of the Nursaravapetta field. Land was purchased by Mr. Burditt with the design of locating there. Since his death the work has been taken up by Mr. Boggs, who is now engaged in the erection of the necessary buildings.

OOTACAMUND—1895.

Mrs. L. P. Pearce.

During the past year Mrs. Pearce has donated to the Missionary Union a valuable piece of property at this point, high up on the hills. She will still continue to reside in the house and carry on the school under her charge. A portion of the premises, however, will be available as a health resort, for those needing temporary relief from the burning heat of the plains. Ootacamund has just been constituted a mission station.

CHINA.

The war between China and Japan has drawn the attention of the whole Christian world to this great empire during the past year as never before. Thus far the missions of our own and other denominations have remained practically undisturbed in the midst of the hostilities that have been carried on. The results of the war cannot fail, however, to powerfully affect all missionary operations throughout China. The inveterate conservatism and exclusiveness of the past has received a death blow. Such an object lesson as Japan has administered at the cannon's mouth is destined to make China more cordial towards Western ideas and civilization. The land will be thrown open to the

railway and the telegraph. With enhanced facilities for intercommunication, intelligence will be stimulated, prejudices will vanish, and the opportunities for publishing the word will be immeasurably multiplied. All this has a direct bearing upon our duty and responsibility.

The stations of the Union are all at the most strategic points; they will be keenly sensitive to the new influences of the future. We must be preparing ourselves for God's trumpet call to advance, which is sure to be sounded all along the line. A careful perusal of the accompanying reports will show what admirable foundations have been laid for a work of almost indefinite expansion. We must proceed now without further delay to build thereupon "the gold, silver and precious stones."

BANGKOK, SIAM—1833.

Rev. L. A. Eaton and wife (in United States).

Reference has been made in the last Annual Report to Dr. Adamson, in whose care Mr. Eaton placed the work when returning to America.

Dr. Adamson has been serving the cause during the past year entirely without compensation. The following report from him will be read with special interest:—

I have continued the regular services among the Chinese at Wat Koh. Last November we had a baptistery placed in the chapel, and since then we have had six baptisms—one in November, three in December and two in January. Just now many others are interested, and we hope that they will soon be ready for baptism.

Each Sunday the Chinese preacher occupies the pulpit at 9 A. M., preaching in Chinese; when he has concluded I preach in Siamese. We always have a large and attentive congregation. I hope that the Board will not lose interest in the Chinese Mission here, and wish that they would establish a mission among the Siamese also.

I have continued to work earnestly among the people during Mr. Eaton's absence, and have daily looked for a letter from him or the Board concerning the work, but have been sadly disappointed. I would ask you kindly to place the matter before them, begging them not to neglect such a promising field of labor. Pray that we may continue to have the encouragement from these people that we have been having lately, and that we may receive a greater baptism of the Holy Spirit.

The East China Mission.

NINGPO—1843.

Rev. W. H. Cossum and wife, J. S. Grant, M. D., and wife, Rev. J. R. Goddard and wife, Miss H. L. Corbin, Miss M. E. Barchet, Miss Elizabeth Stewart, Miss E. M. Boynton, Miss Emily A. Parker (in America).

Our noble band of workers at Ningpo are once more united in labors for the Master. Rev. and Mrs. Goddard, Misses Corbin, Stewart and Barchet have been permitted to return after furloughs, and all have their hands and hearts full of the work.

Mr. Goddard reports:—

We have very pleasant recollections of the many kind attentions shown us at the various places through which we passed on our way from Philadelphia to Tacoma, and

hope that our visits may have awakened a fresh interest in missions in the congregations which we had the privilege of addressing. Our passage across the ocean was somewhat rough, but otherwise as comfortable as good accommodations and ready attendance could make it. We had brief visits with our fellow missionaries at Yokohama, Kobe and Shanghai, and about noon of Tuesday, October 30, landed in Ningpo, where we were overwhelmed by the warmth of our reception by natives and foreigners alike. It was very pleasant, of course, to be so cordially welcomed, though our modesty was put to the blush by such marked demonstrations. The Lord bless these dear friends, and help us to be a blessing to them.

During the past two months I have been gathering up the broken threads of my work, and getting things in order for new operations. Mr. Cossum has had a hard experience, taking charge of the field with so short a period of preparation, and has been much hindered by the sickness of himself and family, but he has succeeded wonderfully well in keeping up the work. I trust we shall be able now to combine our forces for an active campaign. We want to press the work of itinerating among the villages of this great plain more widely and thoroughly than we have been able to heretofore. We have now a larger staff of native workers than ever before, and if our health is spared I hope one or the other of us will be able to be in the country a considerable portion of the time. I have been to our outstations at Chusan and at Si-u during the past two months, and would have gone to one or two others, but the long dry season had dried up the canals.

The work presents few points of special interest at present. A few hopeful inquirers are seeking the better way. Good audiences attend the chapel services and give respectful attention. We need the power of the Holy Spirit to arouse these inert masses, and quicken these dry bones into life. A revival spirit in the churches is what we are seeking and praying for. Special services with this in view are arranged for next week—the week of prayer. May the Spirit come with showers of blessing.

Mrs. Goddard began work, a few days after our arrival, with a class of women. These are mostly recent converts or inquirers who have not yet joined the church, who come together from their homes in the various out-stations, or adjacent villages, for two months of religious instruction. I regard this work as exceedingly valuable. It trains the women to read understandingly their Bibles, and gives them just the help they need to meet the questions of their heathen neighbors and to do good Christian work in their homes. The good effects of former classes are felt in all our churches.

Mr. Cossum writes :—

During the first months of the year my whole time and strength were given to nursing Mrs. Cossum back to life; then for two months before the summer a hopeless effort to get affairs straightened out; then during the summer a period of quiet study at the hills, during which time I made some good progress in the language, especially in the study of Chinese character. I found upon my return that the few hundred characters I had learned were of great help to me. The study of this most difficult part of our Chinese language is made lighter by the fact that there is an absolute fascination about it which leads one to be willing to spend hours upon the work without losing interest. It is a long road but a very pleasant one to one who at all loves to study. After my return from the hills we were taken up with the thought of Mr. Goddard's speedy return. Upon his arrival we were, as you may well believe, filled with joy, and the more so that Mrs. Goddard returned with him to share in the work. This was an especial blessing, as our woman's work had suffered so severely from the absence of all of our workers through sickness. I have always felt that it was a special providence that led me to stay in Ningpo. I suppose God thus interrupted my plans for his own glory, and in so doing he cast my lot in with one of the best of his laborers on this field, and I shall never cease to thank him that my lot has been cast in with so kind and patient and helpful a colleague as Mr. Goddard.

The work has been divided, stations and men have been apportioned to me, and I am able with some freedom to go amongst the people, administer the Lord's supper, stimulate the Christians and talk in a way to be understood by those who do not know our blessed message. Then add to that the fact that my own health and that of my family is as good as it ever has been in China, I close my third year on the field with a feeling of thankfulness to God which is inexpressible. I begin to feel solid ground under my feet and walk a little more definitely than I have hitherto been doing. I look forward with eagerness to further study of the language and to further contact with the people. I do not shrink from the people, but find pleasure in my country trips. I have just returned from my first trip to Nying Kong Gyiao. This station was formerly under the supervision of Dr. Grant, but under the present regime his stations have been given to me. Dr. Grant will accompany both myself and Mr. Goddard in our trips to these out-stations and will continue his work on a broader basis than before, and I am to be responsible for the general oversight of the stations for which he previously cared. I think this arrangement will be highly satisfactory. Judging from the interest at Nying Kong Gyiao, if I can be as good a missionary as Dr. Grant I shall be most happy. It was a pleasure to see the new members learning to read the Romanized New Testament, and to note the number of inquirers.

In the city here we have undertaken a new departure in the shape of daily meetings held for three weeks during the Chinese New Year, and we find the meetings well attended in spite of the rain and bad weather. Clear days the large church room has overflowed and overflow meetings have been held in another room. These meetings are teaching our native members and helps the value of personal work, as the last fifteen minutes of each meeting is given to general personal work, each man talking to the one or more sitting near him. Meetings of this kind have been held in Shanghai and in other places and have resulted in great good. We have been especially blessed this year in our week of prayer, and there really seems to be promise of better things amongst the natives. May the day soon appear when they shall begin to inquire the way to God. These are momentous days for China. No war that has occurred for centuries has meant more to the world than this war between China and Japan. What the outcome will be no one can foresee; but that the relation of China to the world and to the gospel is to be very materially affected by this struggle no one can doubt. He is "overturning" and hastening the coming to China of the One whose right it is to rule this people. Now may we pray with more faith, and more effort to answer our own prayers, "Lord, thy kingdom come!"

Dr. Grant, a veritable son of consolation, in the mission at Ningpo, reports blessing of God upon his medical work to the salvation of souls.

In the year that has just come to a close there is much to call forth gratitude and praise, so it is with a heart full of gratitude to God that I make out this report.

The work in connection with my country stations is on the whole favorable, Nying Kōng Gyiao especially so. During the year seven were baptized there and two at Kōng-keo. Our number, however, is just the same as last year, as God called six of the older members up higher, and the church expelled two, one from each station. Those who died were with one exception all on the shady side of life. Seven of the new members are men and two women. All are promising Christians and seem to be making good progress in the spiritual life. Already some have learned to read the Testament, and the rest are pressing on. Several of the men are farmers and in comfortable circumstances. We expect their wives soon to follow in the husbands' footsteps. These men are having a good influence around their native village. Already in one of these villages we have six inquirers. Our chapel on communion Sundays is usually overcrowded, many having to stand outside and all listening attentively. The Holy Spirit's power is more manifest than last year.

Surely we have great cause for praise and thanksgiving to God for he is doing wonder-

ful things for us whereof we are glad. Truly the work and prayers of previous years seem about to bear much fruit. We are planning to put in a good deal of hard work around Nying Kōng Gyiao during the coming year, and expect God will give us many sheaves to lay down at his feet.

In regard to the work in connection with our Ningpo hospital I am glad to be able to report progress in that quarter also. From a professional point of view it has been very satisfactory, yielding better results than heretofore, due mostly to the fact that I have had better instruments, etc., to work with. Give God the praise.

Statistics.

Out-patients including those seen at stations.....	6,128
In-patients	179
Visits paid to Chinese at their homes.....	241
Number of operations with general anæsthetic.....	31
Number of operations with cocaine.....	58
Number of operations without anæsthetic.....	72
Extraction of teeth not included.	

As you see from my statistics a great deal of hard work has been done during the year. We have had patients from almost every village around Ningpo within a radius of twenty miles, and in many cases from double that distance. Much seed has been sown which we hope will yet spring up and bear fruit to the glory of God.

Although thankful to be able to report the increasing popularity of the medical work, yet I beg to state that I do not consider it to be a success as a mission work unless the saving of souls is ever brought to the front as the main object to be accomplished; that the medical work in missions is nothing save as it helps to teach the heathen Jesus Christ. Striving ever to keep this before my helpers and myself, and continually drawing near to him who is able to keep us in close touch with the heathen, much effort has been made to direct the patients one and all to the "Lamb of God which taketh away the sins of the world."

Preaching and personal work on dispensary days in connection with selling or giving away of tracts has been faithfully carried on amongst the out-patients; for the in-patients morning and evening prayer in connection with a great deal of personal bedside work carried on under favorable circumstances. Day after day has the Gospel been lovingly placed before them. Many and many a time have I heard and seen the patients kneel in prayer to God, and that, too, when they did not know that I was near. Many, also, who were not able to go to the general table would ask a blessing before eating. Not a few of the brightest patients learned to read a little, and the result seems so encouraging that I hope another year to do more of it. In all about sixteen persons professed great interest in the gospel, and really seemed to be changed; their head knowledge was certainly sufficient. God bless them. The trial begins when they get home. It is easy enough for the patients while in the hospital to confess an interest in Christian truth, but it becomes a different thing on their return home.

Through the kindness of the Greenwood Church Young People I have been able to receive nineteen free patients. Six of these were poor members, while the rest were persons sent to us by the preachers as being especially worthy of help. I rejoice to say that the report from some who used the free beds a year ago is hopeful.

I consider the visiting done to the sick in their homes a very important part of my work. One is brought into personal contact with the inmates and neighbors in a manner that a purely gospel teacher never could be. In this way the gospel is brought into many a home, and many persons, especially the old women, are brought to hear the truth who would probably never hear it in any other way. Many of the houses have been those of the better class, and some of those same old women the hardest to make an impression upon that one could possibly meet. Their souls are precious, and the Spirit is all-powerful, so I rejoice at the opportunity my professional knowledge gives me of pointing them to the only One who has merit.

Mrs. Grant, a true helpmeet, adds :—

When my health permitted I looked after the women in the hospital, of which we had fifty-one. Seven of those mentioned by my husband as being deeply interested in the gospel were women. Then I have a women's prayer meeting held once a week in our dining room. It has been a means of blessing to several. Those who come to wait upon the sick, whether as *amahs* or otherwise, are invited to attend and are thus brought into contact with the Christian women and hear and see how they not only pray for themselves but for the brothers and sisters who know not the gospel.

Four women were baptized from these meetings during the year, one an old *bobo* (woman) of sixty-five years. She became interested in the gospel at the dispensary and was invited to attend our prayer meetings, where some days she was taught an hour or so either before or after meeting. She also brought a girl widow with her who in time became converted, and after a period of probation was baptized. The other two are the wives of our servants; one was in Miss Barchet's women's school a year ago, while the other has heard the gospel for years but had held aloof. Now, thank God, she has received him into her heart and is very earnest in her prayers for the conversion of those who sit in darkness. There are three other women from heathen homes who attend regularly and seem interested. These conversions under God's hand have been brought about chiefly through the matron in the hospital, Mrs. Li, and by the native doctor's wife, Mrs. Tsōng. Neither of these women ever misses an opportunity of speaking for their Master.

I also had charge of the little North Gate day school and part of the time of the West Gate day school. There has been no baptism from either of these schools during the year, but the children have been daily taught the scripture; surely some seed will fall on good ground. I also helped my husband look after Miss Corbin's Boarding school during her absence. It was with glad hearts that we welcomed our sister back again. We can realize as never before the arduous duties she has in her school.

SHAOHING—1869.

Rev. H. Jenkins and wife, Rev. W. S. Sweet and wife, Mr. Alfred Copp and wife, Miss M. A. Dowling, Miss L. A. Snowden.

Never since the establishment of the station, has there been so much of promise in the work at Shaohing as at the present time. For the first time in its history there is something like an adequate missionary force at this important centre; zealous, consecrated, united in all their efforts, it seems as if now "the set time to favor" this portion of the Union's wide vineyard had come.

Rev. Horace Jenkins reports :—

Taking the years together, this physically has been the most laborious. After long and tedious efforts, consuming two or three years' time, we secured last fall land upon which to erect a new mission house and a chapel in connection with work among the women. Work at enclosing the grounds and the erection of the buildings was commenced in earnest early in April, and continued till the close of September. Up to this time the work of planning and general superintendence had devolved upon me. Mr. Sweet now returned from the hills, where he had gone with his family to escape the heat of the summer, and was soon able to occupy, with some little discomfort at first, the new mission house. The chapel for woman's work has been completed. While work on the chapel and mission house was going on, I secured land upon which to erect a home for the young ladies, Misses Dowling and Snowden, of the Woman's Board of the East; the young ladies at present have a home with Mrs. Jenkins and myself. But owing to the unprecedented drought of the summer, which has not yet broken, no building material could be secured,

and but little more than enclosing the grounds and laying the foundations for the house has been accomplished; the erection of the house passes over into '95.

Theological School.—No time nor effort has been spared to perfect the pupils in the Biblical and contingent studies. My own endeavors to get the greatest possible good out of the portions of Scripture we pass in review, are unremitting, and I acknowledge with pleasure the fidelity of the pupils in the discharge of their duties. Our studies are exacting and the pupils rarely fail of meeting the requirements of the classroom. Not all seem to study with the same laudable aim, viz., a yearning to know the mind of the Spirit for their own spiritual advancement and fitness as colaborers with the Son in the salvation of souls; yet all study to honor themselves and the school. Of course our work at present is quite fundamental, but it will assume proportion and strength as time advances, and material for the moulder's hands increases and improves. I believe in God and his truth, therefore teach the Bible as the only source of salvation to man, and that power alone which can perfect Christian character; all other branches which can be mentioned by the most exacting, being but feeble helps in God's spiritual kingdom. A godly man filled with the truth of the kingdom is a power in any event or position. At present, China needs God and his salvation; it shall be my aim to make men acquainted with these first of all through the preaching of the gospel direct, and then, working from the same standpoint, to instruct those who may carry God and his truth to others. Five pupils left the school in June to take up work in the field. Four of the five had completed the three years' course; the fifth had been in the school two years only. One returned to Ningpo, three to Kihwa, and one to Brother Mason's field.

Evangelistic Work.—This department of labor has not during the year been at all curtailed. Utterly unable myself, beyond a general oversight, to give any attention either to city or station work, I have reason to believe both departments have been as faithfully prosecuted as in any year past. Neither the people in the city or the country have offered opposition to any attempt to preach the gospel, nor has the war now going on between China and Japan seemed in the least to embitter the masses against the missionary and his work. Mr. Sweet's coming to take immediate charge of the evangelistic work will give a new and healthful impetus to any attempt to reach the masses or raise the standard of zeal and piety among the Christians. His efforts to bring the young under the influence of the gospel in the Sabbath school will help to broaden the knowledge of Christian truth among the people; though here it is quite safe to say, there are probably but few within a large radius around our city chapel who have not already heard something of Jesus the Savior of men. The faithful daily, year in and year out, preaching of the gospel at any one point, as at our admirably located Do-fông-keo chapel—I thank God for that chapel—cannot fail to have obtained a wide hearing both within and without the city walls, including altogether a population of several hundred thousands.

It was with gratitude to God we received, during the summer months, four into our Do-fông-keo church; and, as the year closes, there is promise of further increase not long hence. One young sister, of unassuming character and sweet Christian disposition, the wife of our pastor's son, himself a preacher of promise, left us in August for the heavenly home; we miss her.

A Bible woman has been employed through the year, who, aside from house to house visiting as in former years, has accompanied Misses Dowling and Snowden in their first endeavor at Christian work.

Mr. Sweet makes interesting reference to some of his first impressions of China:—

As the figures 1895 stare me in the face I am reminded that I have been a resident of China three different years. In my anxiety to exchange incapacity for ability by the charm of Chinese experience I fain would let the record so stand, but I am painfully

reminded that one year and three months is the actual limit of residence. Even this fills me with praise, and as I look about me and see Mrs. Sweet in good health, little Carey as fat and strong as a Chinese boy, myself able to do ten hours' work a day, it is indeed a great cause for praise.

The patience and quick wit of the native helpers, together with their general helpfulness, has made it possible for me even with my small stock of words to do some work. I have enjoyed our teachers' meeting. Here I have been able to so unify the thought that the teaching would admit of general review. Thus about seventy-five children have been taught and questioned each Sunday. The past year I have tried to speak in our small chapels three to four times a week. The language study has been a constant exhilaration. Baller's Primer, wrought out as I believe in prayer, has magic power in opening this language to the beginner. Let it be recorded to the praise of God that the Spirit has wonderfully helped us.

Our first residence, after a short participation in the hospitality of Brother and Sister Jenkins, was in a Chinese house, thin walls, dirt floor and only three rooms inhabitable by an American. From these quarters, because of the constant building operations of Brother Jenkins during the summer, we were permitted on November 1 to move into the commodious foreign-built home that we now occupy.

China has been a surprise to me in many things, and one of the things is the awful gulf between missionaries and the Chinese. Not only is this true of those who do not believe, but also of those who are Christians. I have never seen what could be called social intercourse between missionaries and native Christians. They over there by themselves, we over here. Their chop-sticks, their homes, their rudeness, their ways—oh, must it forever continue, and can we never assimilate?

Another surprise is the brightness of many children. In our Sunday schools twenty minutes of teaching will so furnish them with the facts of the lesson that they are ready to put to shame many a school I have seen, in a review quizzing by the superintendent. My little day school will learn physiology as rapidly as any other children of their age; this is a pleasant surprise. The teachers are not lacking in the ability to impart the thought of the lesson. It has been such a source of hope to see the teaching ability of our young preachers.

Another surprise is in the perfectly heedless materialism manifested by the masses of men and women. Their manner of life, methods of accomplishing work, and religious observances are full of the hardest and most torturing methods, if not wholly idiotic in cases. This is nothing to them. No foreign heathen, be he devil or spirit, could suggest anything that would be worthy of their attention. Even if attention is secured for a moment it is immediately set aside by the pressing importance of the missionary's business, age or nativity. Ah, who but Gabriel shall wake this mass of heedlessness? "Not by might nor by power but by my Spirit, saith the Lord." We praise God that one young man has apparently been converted during the year.

The work is before me and my plan is to reach the children of this city. We are now reaching about one hundred on Sunday. How can we make it five thousand a week, so that at least the rising generation shall know the gospel?

Our Young People's Society is aiming at brevity of prayers, heart experience and humble testimony, also a knowledge of the work of those before us and with us.

The chapel preaching is maintained, and also the prayer meeting of the church. We have assumed one half of the support of the home church and let us pray God to add his fruitful joy and blessing. May God keep us in the humble manifestation of the power of the Holy Ghost.

Miss Snowden and Miss Dowling are the first single ladies on this field. Their letters contain much of interest.

Miss Snowden writes:—

I believe that if there is any one virtue a new missionary needs it is patience. Many of us who come to the foreign field have been actively engaged in Christian work at home, but when we get here, we have to begin all over, as it were, for the very first things which confront us are the language and the people themselves, making it impossible for us to rush right into the work. As I have been here only a little more than a year, the study of these two has been my chief occupation, and although at times it has seemed as if I was shut up in a cage, I know that it has been good for me.

The greatest blessing which has come to me, has been a growing consciousness of the *living reality* of Jesus Christ; for shut away as we are from the earthly props, we seek his side oftener, knowing that he can and will be to us all that we desire. Then, I am happy to say that I have been helped in an especial manner in the study of the language, and day by day I understand more and more of what the people say to me.

Everything seems so different from last year, for now I can go out calling with the Bible woman, and really help to tell these people the glad news of salvation. It warms up my heart so much to actually be at work, and I long for at least forty years of useful and successful service for the Master, among these people. I am so glad that the Lord led me to China. I love these people, notwithstanding their wretchedness and awful depravity.

I have a little Sunday school for the women and children, which I enjoy very much, and which God is blessing. Every Saturday evening, I have a preparatory meeting with the women on the compound, and we sing, pray and talk over the special message to be delivered the next morning. I hope that next year I will have more to tell you about my work in Shaohing, for I expect to know more of the language and the people by that time.

Miss Dowling adds:—

A year has passed in China in which many valuable lessons have been learned, both spiritually and in regard to mission work. Most of the time, while in Shaohing, has been spent in studying this difficult language, and though a slow, tedious task it is to learn to talk, yet the power is gradually but surely coming, and by the end of another year it is hoped definite and useful work may be commenced. Already Miss Snowden and myself have accompanied the Bible woman to heathen homes. The experience has been profitable, both in regard to the language and in a measure toward winning the hearts of the people to the foreigners.

As we are the first single lady missionaries on this field, we find necessarily much plowing to be done before reaping. May the All-wise Father grant us wisdom to plant a strong foundation on which our successors may build. For some months the people were rudely inclined toward us, so that we decided it would be well to follow the Chinese custom, of being accompanied by a woman attendant on the street. Since then we have received more respect. Now, owing most likely to the fear of the Japanese, the natives have ceased calling us "foreign devil," and other such epithets, and are doing their best to keep in our good graces. So you see this war is being used of God for the advancement of his kingdom.

Our chief work for the coming year will be that of visiting in the homes with a Bible woman. Sunday mornings we endeavor to witness for Christ in a women's and little children's class, started by Miss Snowden.

"That the world may know that I love the Father, and as the Father hath given me commandment, even so I do" (John xiv. 31). May this be the aim and test of all Christian workers among the nations.

KINHWA—1883.

S. P. Barchet, M. D., and wife, Rev. T. D. Holmes and wife, Miss A. S. Young, Miss C. E. Righter.

Dr. Barchet reports :—

The news of my coming spread quickly amongst the natives, who soon found out my whereabouts, and though poorly prepared for them I had more than 3,000 visits from patients, from March till December. The months of July, August and part of September were spent on the hills twelve miles north of Kinhwa, nearly 4,000 feet above the level of the sea. We cannot be too thankful for such a retreat and so near by. It not only affords a desirable and often necessary change from the heated city and plain, to a cool and fresh atmosphere, but brings us in contact with the hill people whom we would not otherwise be likely to meet. Even on the hills not a day passed but some patient or other came for treatment; a number of the people also came to hear the preaching of the word. In the city we always have a short service with the patients before dispensing. One of the men operated on recently is an inquirer; he was afflicted with a tumor over the left eye, which was increasing rapidly (native doctors are absolutely helpless in such cases). In fear and trembling he allowed me to remove the tumor, and recovering nicely is now exceedingly happy, his faith also increasing.

I hope to open a properly fitted dispensary next month, and intend to charge a small entrance fee (about two cents), which will help to keep order and be a stepping stone towards self support.

Brother Holmes and myself propose to visit our different stations in regular order, he taking charge of Funyi and Wangtien, which lie south of Kinhwafu, while I intend to look after the stations west and southwest of Kinhwa, viz., Shihmen, Laen Nyi and Maodeo; but it is our purpose to keep the work as one, and we shall do what we can to promote the spirit of unity.

In spite of recent troubles in the Kinhwa church, and several cases needing discipline, the outlook is not discouraging, for there is a solid and hopeful remainder, whose loyalty to Christ has been put to the test and has not been found wanting.

A good work has been done on this field, and if not manifest to every one, the last day will show that the labors of our pioneers have not been in vain. The natives I meet, both Christians and outsiders, frequently refer to the work done by the late Dr. Lord and Dr. Knowlton, Brother Jenkins, and specially that of Brother Adams; their names are held in affectionate remembrance. This, to my mind, is an indication that the preaching of the gospel and their manner of life have left impressions which will not be effaced and will yet bear fruit. Pray for us that we also who are now in charge may prove faithful to our trust.

Mr. Copp, who has now been transferred to Shaohing, spent most of the year at Kinhwa and adds the following notes with reference to the work :—

There has been some advance at Kinhwa during this year, and that more in the way of the churches depending upon their own resources than hitherto. Out of the six children there is but one that is a baby-in-arms now, and that is the Kinhwa city church; all the other five have got down upon their own feet and doing a little. True the Shihmen church is but toddling, but there are signs of improvement. The little churches hold on their way and the members attend fairly well, but there have been some declensions. The fact that they keep together as they have, is a sign that they have some life among them, I think, especially so when all inducements to worldly advantages have been taken away. At Shihmen we especially noticed that some of the members were studying the Scriptures together. This looks well, and I am hoping great things from that church.

Miss Young writes of the school work :—

The past year has been more full of work than usual. Miss Righter left us for the home land in March, and in April the work of building the new school and boarding house

began. It has accommodations for more than thirty girls, is built in Chinese style in every respect, and far better suited to the work than a foreign house would be. Looking after workmen and buying materials, teaching from four to five hours daily in school, and attending to the household duties, has given me all I could attend to right here on our compound. Fifteen girls have been in school during the year, twelve in the term just closed for China New Year vacation.

The same methods as in former years have been carried out in school work, the Bible being taught as the principal study and the aim being to give the girls a practical, Christian education. We greatly need school books in the colloquial or in easy Mandarin. The books which we have, even the Bible, must have many of the sentences changed into the "t'u-hwa" or colloquial ere the girls can comprehend the meaning.

Besides their studies, the girls have regular hours for needle work, and each one takes her share of the housework. The lack of a trained assistant teacher prevents me from carrying on the school as I desire. The old man, Mr. Tang, died very suddenly at close of spring term. This autumn term an ex-preacher has helped, but for next term there is no one yet secured. But being the Lord's work, he will send the needed helper.

I am more and more impressed with the importance of educational work on mission fields, as I see more of the lives of men and women who enter the church advanced in years. Bible training and instruction is the great need of converts, whether old or young.

HUCHAU—1886.

Rev. G. L. Mason and wife, Rev. E. N. Fletcher and wife, Miss L. J. Wyckoff, M. D.

The reports from this station vividly set forth the needs of the field, and how pitifully small our present working force is. Millions who never hear of a Savior are within easy reach, but there is no one as yet to proclaim the glad tidings. How long shall it be before the Union sends at least two families to strengthen the hands of our workers at Huchau!

Mr. Mason reports:—

Out-Stations.—I have made frequent visits to out-stations, to encourage the Christians and help them in preaching to the unsaved. We ought soon to see our people further advanced in the line of supporting their native preachers.

At Hangchau I have held four series of evening meetings, the longest series continuing ten evenings. From two to three hours each evening the gospel has been preached to large numbers, many of whom were workmen unable to hear preaching in the daytime. But through our own lack of faith, or through lack of prayer by the churches, we have not yet been permitted to reap, though the Spirit's presence has been deeply felt.

Shadows.—Not many but real. At the beginning of the year were seven or eight inquirers on whom our hearts were set. They were taught; they avowed belief; they would even kneel and pray aloud. But none desired spiritual life. Some said they wished to get free from opium; some hoped for employment; others wanted to borrow money. Poor fellows! How to help without harming, how to show real love, the essence of the gospel, without misrepresenting the gospel, we are puzzled to decide. The darkest shadow we have is this, the all-prevailing preference of lies to truth, especially in things eternal. But we may even deal gently with deceitful inquirers, for in many cases hunger leads them to deception. "The destruction of the poor is their poverty."

The attack on our homes, February 3, by a misguided mob during several hours was a serious danger, but our God of deliverances preserved our persons unharmed. This is the only year since living in Huchau when robbers or thieves have disturbed. With the exception of loss during the riot, the most serious thing of this kind was the disappearance of a valuable magic lantern last summer.

Last summer was the hottest and most trying season known in China for several decades, and was followed by a very sickly autumn. There was much illness among missionaries. Several members of my family, myself included, did not escape attacks of ague.

Sunshine.—This we have had constantly and sometimes even gloriously, even when shadows lowered.

The new chapel generously granted was dedicated in August. We seldom use it week-days, because we can get more hearers at the South Street preaching room. But on Sundays we usually have many hearers besides the few Christians.

In the forenoons we have much enjoyed studying and teaching the mighty works and words of our Lord in Mark; and then the great miracles and prophecies recorded in Daniel, in a few lessons; and now we are taking the Acts and getting much blessing in the study. The presence of the Holy Spirit is attested by thoughtful attention on the part of some, and by the regular coming of a number of inquirers who do not seem to be mercenary or deceitful.

The friendliness of the women, rich and poor, to Mrs. Mason and our daughters wherever they call and whenever they call, is certainly *far* more manifest than in former years. It will, we believe, be the door to salvation to some of them.

With the help of native Preacher Dzing, I prepared a tract against the rapidly increasing morphine habit which many contract in the attempt to cure themselves of opium-smoking. The tract has done some good here. It has also been adopted by the Chinese Tract Society and widely circulated.

This year is the first time when any prefect of Huchau has been willing to issue proclamations ordering the evil-disposed not to molest us. Now we have good proclamations issued by the prefect, and by his subordinates the magistrates of counties. These things are evidence of much sunshine in our corner of darkest Asia, bestowed by the Father of lights. Even the war has its bright side. For the conceited, pride-inflated leaders of China to see the government unexpectedly slapped and punished by a despised little neighbor, a neighbor, too, that also worships Kwan-yin and Buddha and the gods of tinsel and mud,—this is humbling or ought to be. The vain and arrogant philosophy of Confucianism must be yet more abased, before there will or can be any general movement Christward among the masses whom the Confucian rulers keep in ignorance and grind in the dust.

Another pleasant record is the arrival of Dr. Wyckoff. May she be greatly blessed in spiritual fruit among the women.

Need of Advance.—Within this Huchau prefecture there are three walled cities, having no missionaries resident, no native preachers, and no Christians. Pray with us for missionary families for each city. Send them here and we will help them get settled wherever God leads,—it will surely be among tens of thousands who have no correct knowledge of Christ and his salvation.

Rev. E. N. Fletcher adds :—

It is a great satisfaction for the young missionary to have at length a little actual evangelistic work to report as the end of the year is reached. Yet what I can write to-day is chiefly of plans for future work rather than of anything accomplished. The past two months have been spent in a careful survey of our field. I have visited all the large towns within a radius of about ten miles, and many farther away, chiefly to the north and west, where there are no workers. I have not been able, of course, to make a thorough canvass of all this territory, but I have circulated over a thousand booklets, half of them being gospels, besides some hundreds of smaller tracts, and thousands have listened to a statement of the elementary truths of the gospel which is the power of God unto salvation to every one that believeth. It has been very encouraging to find so great readiness to listen

and sometimes even eagerness to secure our books which were not given away but sold slightly below cost.

At present we have a foothold in the eastern and in the southern parts of the city. The location of the mission house just at the East Gate is very suitable for residences, being in the quietest part of the city (though noisy enough, we sometimes think). The little book shop on the South Street is very well placed indeed for that quarter. But the rest of the city is practically untouched, including the busiest part, the North Gate and the whole west half. I am going to-day to look at a piece of land near the West Gate, and my hope is by and by to rent a little place for street preaching in the busy suburb outside the North Gate as the next forward step. It would be difficult to get land inside the North Gate at a reasonable figure. If these plans can be carried forward, we may in the course of two or three years have a pretty fair hold on the entire city. As numbers increase we shall need a centrally located chapel as a rallying point for all our members on the Sabbath; but this last is in the future—near, we hope.

Such an occupancy of the city as above described could be managed in a way by the two men now on the ground, but they would have no time whatever for country work, nor could the present out-stations, three in number, averaging thirty miles away, be suitably worked. But if there was a man sent to assist in the city work, and another to give special attention to country evangelization in new centres, the whole work would move forward. Some such addition to our force ought to be made at once to cultivate properly this field which God has put into the hands of Baptists alone. More hasty, perhaps I say more aggressive, missions would try to accomplish all this by employing a dozen Chinese as teachers and preachers, but we doubt the expediency of such methods, and prefer to depend chiefly on American workers until such time as God shall raise up here an indigenous church and provide suitable men, natives of the district and *called of God* to preach. I have reason to hope that Mr. P'an, our earliest believer, who has been my personal teacher for two years, will prove useful. Although he is probably too old to become a regular pastor, and is weak in his knowledge of the Bible, he has been very helpful in my recent tours and seems to have a heart for the work.

A very pleasing feature of this field, for which we often thank God, is the sanitarium near Zōng Pah. We spent a very refreshing two months there with friends from other missions. This place, which Brother Mason discovered some years ago, now seems likely to become a popular resort with all the missionaries in this whole region. It is a great blessing to us and we appreciate it the more because the previous year we went to Da Laen Saen near Ningpo. The trip from Huchau thither is almost equal to a pilgrimage to Mecca. A good thing about the new sanitarium is that just at the foot of the hills live six or eight of our Zōng Pah church members, and we were able to have them with us for services each Sunday through the summer, to their profit, we trust.

The most of the year has been as before devoted to study, and a practical test makes it plain that the hours of poring over these hieroglyphics have not been so fruitless as one sometimes feared. But there is a life work before him who would master this fine old tongue of so many centuries and so many millions of souls.

Spiritually the year has been one of the greatest trials. Man is seldom called to bear more in a single twelvemonth. Riot, sickness, death, and worse have been our burdens. In September our little son was very suddenly taken from us into a Father's keeping who is able to nurture our only one as the most devoted parents could not. Old sea-captains used to say they never knew and loved a vessel until they had crossed the line and weathered the Cape in her, and had seen how she would behave in foul weather as well as fair. So we feel that now we can trust our Pilot as never before; now we know our anchor is fast within the veil, and will not fail us in the storms of life. But I feel sure that only the prayers of the friends of missions at home avail to sustain us in such seasons of loneliness and distress.

The South China Mission.

SWATOW—1846.

Rev. William Ashmore, D. D., and wife (in United States), Rev. S. B. Partridge, D. D., and wife, Rev. William Ashmore, Jr., and wife, Rev. John M. Foster and wife (in United States), Rev. H. A. Kemp and wife, Mrs. A. K. Scott, M. D., Rev. William K. McKibben (Mrs. McKibben in America), Miss Mary K. Scott, Miss M. E. Magee, Miss Josephine M. Bixby, M. D.

Rev. William Ashmore, Jr., gives a comprehensive survey of the work centering in Swatow. Along many lines, as will be seen, God's chosen servants are advancing against the kingdom of the prince of darkness.

No one can read this and the accompanying reports, and remain lukewarm towards missions.

Mr. Ashmore writes:—

The year just closed has brought many and great changes to the Swatow Mission. Near its beginning, early in April, we had to say good-by to Dr. and Mrs. Ashmore and to Mr. and Mrs. Foster, who were leaving us for a season at home. And now again just at its close, Dr. and Mrs. Partridge have gone for a change to Japan, hoping to be able to return after a few months' absence. In September Mr. Bradt, whom, though connected with the Hakka department of our work, we must mention here, for he was often with us, and greatly esteemed by us all, was, while among us for the summer change, suddenly called away by death.

While thus compelled to part with so many of our old workers, we have been permitted to welcome one new one, in Dr. Josephine M. Bixby, who reached the field in November, reinforcing the medical work.

The year has also brought its anxieties, especially in the two unusual directions of war and pestilence. But in both of these things God has been most gracious to us. The pestilence which raged with such fatal results in another part of our own province was averted from us here, and the war going on in the north of the Empire has not thus far been permitted to interfere with our work. We have been able to visit the country just as in former years, none hindering us.

The various forms of mission work have been carried on as our numbers and strength have permitted; the proclaiming of the gospel in the country villages, in street and home, by ourselves, the preachers and the Bible women, pastoral work among the church members, medical work and school work, both in the mission compound and in the country, also the continuation of work on a colloquial version of the New Testament Scriptures.

Of the work of preaching in the country we can say that the opportunities for reaching the people continue to be good, and much gospel seed has been sown. Many who had heard vaguely about the truth have had an opportunity to hear something of the truth itself, and have acknowledged that it was good. In some instances villages that on former visits showed much bitterness, have listened in a different and far better spirit.

Much pastoral work has been done by the preachers, especially during the summer quarter, when all were thus engaged. We are always in a strait betwixt two, the great needs of the unevangelized multitudes and the hardly lesser needs of the church members, many of whom have only a slight apprehension of Scripture truth. Yet nearly every station has at least one member who can conduct the Sunday services, when, as is so often the case, there is no preacher with them. One of the lessons that we have tried to impress during recent years is the duty of exercising their own gifts, and the recognizing of the force of preachers in mission service as strictly a force of evangelists. The number of these native evangelists is now eighteen.

The woman's work has been carried on along the same lines as in former years. Fifteen Bible women have done evangelistic work in the country, visiting many families every quarter. There have been eighteen in the woman's class, some of whom have proved very satisfactory scholars. This instruction, for a longer or shorter time, of the women of the church is a most promising work.

The Dorcas Society has carried on its work with much enthusiasm, all the money used having been contributed by the Chinese themselves, and over fifty garments made and given to the poor of the church.

In the medical department Dr. Anna K. Scott has rejoiced in the opening of a new hospital at Kit-ie, which has greatly increased the facilities of her work there. Situated but a stone's throw from the landing of a steam launch that makes two daily trips to Swatow, the chapel and hospital at Kit-ie are very widely known throughout that whole region, and of themselves bear a testimony to the beneficent work of the gospel.

Dr. Scott has been greatly encouraged by the coming of Dr. Bixby with the promise of help in the near future. Six medical and evangelistic helpers are employed, and six medical students have entered upon a three years' course of medical study. 9,332 patients have been treated during the year.

The Boys' Boarding school has had fifty-one names on its roll during the year, and the Girls' Boarding school, under Mrs. Ashmore's care, forty. With the last quarter of the year the girls' parents have been required to pay at least one dollar per quarter towards the school expenses. The boys' school has been receiving fees for a number of years.

There have been six country schools, including one under Miss Dunwiddie's and now Miss Scott's supervision, and taught by a former member of the girls' school.

The Gospel of Luke, the Acts and three of the epistles—Second Corinthians, Galatians and Colossians—have been either revised, or for the first time made ready for the press, and The Revelation is nearly ready. The first two and the last named have been the work of Dr. Partridge. Nearly the whole of the New Testament Scriptures are now in colloquial form, a part awaiting only the printer's work before being put into the hands of our people.

During the summer a house was secured at the Hu City for Mr. Kemp, which with some refitting was adapted to the use of a foreigner, and since October Mr. and Mrs. Kemp have had their residence in this large and most important centre, where the opportunities for work will be limited only by the strength of the workers. This movement we regard as a decided step in advance.

The revision of the church roll spoken of in the last report has been completed. A number who had not been heard from for many years, and whom we were unable to trace were dropped; others, where the circumstances required it, were excluded. The list has been shortened in consequence, but it more truly represents our real strength. Some difficult cases of discipline have been dealt with in a spirit which has greatly encouraged us. The Scripture teaching which bore on the cases in hand has been first carefully studied, and the result has been unanimous votes to follow the course indicated by God's word.

At the beginning of the year fourteen members were dismissed to form a new body at Ungkung, where Dr. Carlin had already opened a new centre.

Our death-roll has been unusually large, thirty-three. But a large proportion of these were very old, only eight being under fifty, and nine being over eighty years of age.

The close of the year finds our mission working force much reduced. The woman's work for the whole of this great field, excepting the Hu City and immediate vicinity, which one year ago was shared by two workers, now, since the marriage of Miss Dunwiddie to Mr. Kemp, devolves on Miss Scott alone. And the general church work for the same field, which a year ago was shared by four men, now, for the time, falls on one, the writer of these lines. We pray for strength for our work, and also for speedy help.

Mr. Kemp adds :—

In June I began to look for a house in Hu City, and beyond all expectations secured one before the close of August. This may look to be a long time, but I assure you it is very quick for China. Early in October I went in and looked at the house with a view to ascertain what repairs might be needed and also to get a little idea of our neighbors and how they were going to receive us. Of course we had the contract and all that, but then you are never quite sure of anything here, the neighbors might raise a disturbance and thus intimidate the landlord, who would speedily withdraw the contract, and there is no way by which we could hold him to it. But, practically, all our anxiety in this direction is over; we got safely into the house on the first day of November. We thank the Lord for his good hand upon us, for opening the way for us to live here in the centre of this densely populated district.

Mr. Ashmore, Jr., has given me part of his field, containing about 170 towns and villages besides Hu City. I have two preachers, one with me here, and the other at Phu-fen-chi. We have a chapel here in which we have two services each Sunday. A great many during these services have a chance to hear the gospel. During the week the preacher goes out to the villages. I am working with my teacher as usual. I hope to go out occasionally with the preacher, taking my teacher along.

Mrs. A. K. Scott, M. D., writes of the medical work :—

Of the medical work of this mission I have no very brilliant results to report, and yet have abundant cause for gratitude and encouragement. Bodily suffering has been relieved, lives have been saved, superstition has in a degree been overcome, the gospel has been preached in word and deed, and souls have been regenerated. Two months ago we joyfully welcomed Dr. Josephine M. Bixby. She has commenced the study of the language, and in December rendered efficient aid by taking charge of the eye-patients at Kit Yang.

Dispensaries.—Monday, Wednesday and Friday are the regular dispensary days at Kak Chieh, but urgent cases and patients from a distance are seen at all hours. Whole number of patients at Kak Chieh, 5,354. The work at Kit Yang is very encouraging, and 3,064 patients have been treated there. The Phan Lhai dispensary has but recently been opened, and only 333 patients have applied for treatment. In other towns and cities I have treated 581, making a total for the year of 9,332.

Hospitals.—Owing to the amount of country work, the two hospitals at Kak Chieh and the newly opened one at Kit Yang have not received the attention I should have been glad to give to them; consequently the number of in-patients is less than that of last year. The preachers, Bible women and my own helpers have rendered earnest and faithful service in evangelistic work, and the patients have been unusually attentive to the gospel message. Some have professed faith in Christ.

Medical Class.—In July six students entered upon a three years' course. I regard this as a very important part of our medical work, and hope the time may soon come when Chinese Christian doctors may be able to do the larger part of our medical work, thus giving the foreign doctor more time for direct evangelistic labor. I thoroughly believe in preparing the Chinese Christians for the various branches of mission work just as rapidly as they can be made competent to assume such responsibility.

Five Years' Work.—During the five years I have been in Swatow I have personally treated more than 33,000 patients. The whole number for the five years is 35,517; average yearly number 7,100; average daily number, 194. Two new hospitals have been built and an addition made to the women's hospital at Kak Chieh. A mission boat for our medical work has been bought, and a house built for the workers of the W. B. F. M. Society of the West. Of the mistakes and failures of the five years I have neither space nor inclination to write. Though I am sometimes tired in this work, I am never tired of it.

Miss Josephine M. Bixby, M. D., adds : —

I arrived in China a little less than two months ago. After a cold and rough voyage across the Pacific it was particularly delightful to anchor, one sunny morning, in Swatow Bay, opposite the picturesque bluff upon which our compound is situated, bright at this season with its banks of chrysanthemums and roses.

The work here is well ordered, though the workers at present are all too few. I soon fell into line, and began a systematic assault upon the language, which of course is the first fort to be taken. I cannot hope to be of much assistance to Dr. Scott the first year. In fact many of the older missionaries advise me to give two years to the language exclusively, before entering upon any medical service; I have not decided upon that course as yet.

When I had been here three weeks I accompanied Dr. Scott on a visit to our country station, Kit Yang. The medical and evangelistic work at this place is very interesting, and shows the result of a wise expenditure of money and effort. There are many hearers at the chapel every day, and much interest is shown. A native preacher is stationed there permanently, who is a faithful worker. We shall be very glad when one of us can remain there permanently, and attend to the hospital and dispensary. While there I assisted about an hour and a half each day in the dispensary, and felt that it was time well spent. Dr. Scott assigned all the eye patients to me, and I treated an average of twelve a day, and did ten operations. We were there three weeks.

The great advantage of the medical work is that it introduces the gospel to remote villages, for often patients come from great distances for treatment, and remain several weeks in the hospital, and while there they have the opportunity to hear the way of salvation explained from day to day and several times a day. I rejoice over every one who is called out from the blighting influence of heathenism, and praise God that he has counted me worthy to engage in this service for him.

Miss Mary K. Scott sends the following interesting report of the women's work at Swatow : —

One boarding school for women, eighteen pupils; one country day school, seven pupils, two native teachers; fourteen Bible women; eight baptisms from the class.

In reviewing the work of 1894, I find much cause for gratitude and encouragement. I desire, personally, to make grateful acknowledgment to my Heavenly Father for the marvellous manner in which he preserved my life, last April, when my house-boat was struck by lightning. Though this district has been full of the rumors of war, God has enabled us to conduct our work in peace, and for his many mercies, I would join my praise with others of his children who have tasted of his bounty during the past year.

The Bible Women.—The fourteen Bible women have been engaged in evangelistic work as in former years. They have gone from village to village with the word of life, bringing the means of salvation within the reach of many and strengthening those weak in the faith. This branch of the work we consider most important, though it is impossible to estimate all the good which is done.

The Woman's Class.—The class was kept open nine months. Of the eighteen women who read, some were invited for three months, and others for six months. The new teacher, A-Phang, has proved to be an efficient worker, patient, painstaking and exerting a helpful influence over the women both in and out of study hours. I have been much pleased to hear of the faithful witnessing done by women who have read in the class and returned to their homes. The woman's class has been in operation twenty years. It may be interesting to some to know a few of the facts since the opening. 212 women have received Bible instruction. Of this number 175 have been baptized; fifty-three have served as Bible women and three others have been employed as teachers in mission work.

The Dorcas Society.—The women have been deeply interested in the work of helping the poor in the church, and a year ago formed themselves into a Dorcas Society. During the year, the membership has been about sixty. Some have contributed money, while others have given their work. More than fifty garments have been made and given out. This good work so appeals to the hearts of the people that several heathen women have asked that they might have a share in it. Quite a number of Christian men have also contributed money.

I have been able to work with the Bible women in the country 103 days, visiting with them during that time 129 villages. The rest of my time has been given to teaching the women reading on the compound.

In examining the tabular statement of work done by the Bible women, kindly bear in mind that some places are much more friendly to the gospel than others, and consequently the number of hearers is larger. The faithfulness of the Bible women cannot be judged by the number of hearers.

TABULAR STATEMENT OF BIBLE WOMEN'S WORK FOR 1894.

NAMES.	No. of Days of Work.	Families Visited.	Hearers.	No. of Quarters Employed.	Age of Bible Women.
1. "Fragrant Love,"	152	218	1,418	4	48
2. "Herb,"	208	294	2,831	4	66
3. "Tolerance,"	187	265	1,909	4	56
4. "Beauty,"	165	329	2,081	4	67
5. "Gem,"	188	256	1,559	4	64
6. "Tapestry,"	217	642	2,979	4	51
7. "Love,"	64	209	794	1	58
8. "Rectitude,"	186	738	4,805	4	61
9. "Clasp,"	204	819	5,443	4	67
10. "Grace,"	158	277	1,005	4	70
11. "Moonlight,"	199	389	3,116	4	65
12. "Button,"	154	376	806	4	74
13. "Innocence,"	161	304	1,321	4	60
14. "Orange,"	182	498	2,286	4	37
15. "Silver Flower,"*	39	70	628	1	67

* The Bible Woman "Silver Flower" resigned early in the year.

KAYIN—1890.

Rev. Geo. Campbell and wife (in United States), Rev. G. E. Whitman and wife, Edward Bailey, M. D., and wife, Miss Elia Campbell, Miss M. L. Ostrom.

The work is yet in its infancy in this district. Owing to the distrustful attitude of the people the Union has not yet been able to secure land for mission compounds. In spite of obstacles, however, progress has been made. Dr. Bailey with his skill as physician and surgeon and his devotion to the suffering for Christ's sake, is doing much to conquer the prejudice of the people. We trust the Union will soon be able to furnish him accommodations suitable for hospital and dispensary.

Mr. Whitman, with patience and tenacity of purpose, is surmounting difficulties of every kind. The report which he sends enables the reader to intelligently grasp the situation.

There have practically been only four of us on the field for the whole year, and Miss Campbell the only one ready for work. Miss Ostrom, Mrs. Whitman and myself, while doing what was possible for us to do, have had to make our principal business the acquiring of the language. As for the other members of our Mission, Mr. Campbell left the field

in January. Dr. Bailey and family arrived so late in the winter that it was only possible for them to stay here two months and a half before the hot weather caused them to go to Swatow. They were here just long enough to give us a glimpse of the possibilities and helpfulness of a medical mission. Mr. Bradt spent the first part of the year mainly at Munkeuliang. His sudden death at Swatow in September left that part of our field without a worker. It will thus be seen that our actual force at Kayin, when considered in the light of ability to do real aggressive work, has been very small.

The hot weather, too, interferes with our work more than we would wish. From two to three months are thus lost every year. This can only be remedied when we have foreign-built houses. We have tried throughout the year to find a suitable salable place for a compound, but our efforts have been unsuccessful, on account of the quite general opposition of the higher classes.

During the first part of the year, with the exception of the time Dr. Bailey was here, when I spent my afternoons among the people who came for treatment, I made little attempt at real mission work through the week, feeling it to be my first duty to get a working knowledge of the language. Sunday services, however, were kept up and the opportunities of the day improved as far as possible.

Mrs. Whitman and I on our return from Swatow, where we were forced to flee during the hottest part of the summer, paid a visit to Munkeuliang, spending a few days there. The native Christians we found zealous in the matter of assembling themselves together, and they are holding on well considering the actual amount of shepherding they have had in recent years. It is a pity there is no one there now to take the place made vacant by Mr. Bradt's death.

This autumn I have been going out several afternoons in each week with the colporter to the surrounding villages. We usually took tracts along with us, and although we did not sell many, found them very useful in engaging the attention of the people and helpful in introducing to them Christ and his message to mankind. We have sowed much seed in this way, and hope and pray that in God's time it may bear fruit. We also have had prayers every morning in our chapel, and often some, attracted by the music, would come in to listen and thus give us an opportunity to talk to them of the gospel. Mrs. Whitman has assisted in the daily work amongst the women and children. Our Sunday services have been well attended, and considerable interest has been shown and inquiry made in regard to our "Jesus doctrine" as it is called.

Results.—Much knowledge of the gospel has been disseminated, and the people are beginning to compare Christianity with their own superstitious beliefs, and the future must certainly reveal results favorable to Christianity. We have, however, not been permitted to see many tangible results, and judging from our own imperfect knowledge of the language and people not many should be expected. I am more and more convinced that human qualifications in themselves count for little, but at the same time am also convinced that God uses well equipped human beings as his most effective instruments in redeeming human lives. What we need here now is well-equipped, experienced workers, men whose knowledge and ability God can use for the accomplishment of his own purposes amongst these people.

Miss Campbell adds:—

The year has been one of quiet work. My brother's home-going was a severe trial to me, but the Great Comforter sustained me and now I am looking forward to the return and we are hoping and praying he may at least bring some one for Shong-hong.

After the Chinese New Year we began a regular, daily class of children which we still maintain. It is an informal beginning, but we trust a regularly established school may be the outcome. But we must at least have larger accommodations before that will be feasible.

Dr. Bailey's coming was a great encouragement and brought many new people to us. He is such a good doctor that other missions have been trying to entice him away and we do not like that.

The most encouraging feature of our work this year is the opening of the homes. Miss Ostrom and I tried going out alone every afternoon and have found it a great success. We get acquainted with the women more rapidly and have been in many more homes than in all the time we have been here before. Now that we are better acquainted and the women talk more freely, I am surprised to find how afraid they have been of us.

Miss Ostrom and I came up here to Chin-phin, twenty-seven miles from Kayin, a week ago. She went back on Saturday as we cannot both be gone over Sunday. I expect to remain through this week. We are the only foreign women who have ever been here, so of course are subjects of much speculation on the part of the people. As soon as I think the women have eaten their breakfast, I go out for an hour or two. Returning, I usually have callers until noon. In the afternoon, I keep open house until about 4 o'clock when I go out again for an hour or two before dark. Our first work is to make friends with the women and children. We find the former quite fearful and suspicious, but in time we hope to overcome this and sow the good seed of the word. The Catholics have been here for many years, and we are unfortunately confounded with them by the majority of the people.

Pray for us that our faith and courage fail not in the time of seed sowing that must come before harvest. I believe several women in Ka-yin are truly converted, and trust they will ere long come out and own it publicly. This is no easy matter.

UNGKUNG—1892.

Rev. J. W. Carlin, D. D., and wife.

Life at this new station the past year has been full of startling experiences. Through all the good hand of the Lord upon His servants has been apparent.

Dr. Carlin reports :—

You will observe I report no school. In some places the native officials required Christian schools and hospitals to be closed during the unrest of war, else they would not guarantee protection to foreigners; and as our place has been in a ferment (mostly aggravated by local or clan wars) it was deemed prudent to forego opening school until more propitious times. We have been very thankful during these warful times to continue uninterruptedly proclaiming the gospel; for besides the China-Japan war we have had three clan wars at Ungkung, one of which still goes on; and oftentimes, when the people were slaying one another, we have been dubious as to whether our time had not come to flee, or fight, or die, or cease preaching for a season. But we continue witnessing to this day, whereof we are glad; moreover thankful that all over the empire, with few exceptions, missionaries have not been greatly hindered in their work.

During the year we have baptized eighteen persons, and had fifty-one applicants for baptism. Humanly speaking we have done enough preaching to secure 1,800 subjects for baptism; but the Lord's way is the best, who adds unto the church such as are being saved, and who they are he knows full well. Still why should we not labor in the hope that the time will—*must*—come when 1,800 persons will be baptized in one year at Ungkung? That time may not be far distant, if China's clan system and stupid reverence for antiquity should be dissolved by infusion of western life-blood and progress; for the clan system is the mightiest hindrance to the success of the gospel, except *sin* which I am fully persuaded is the paramount hindrance everywhere, and China is not a whit behind all the world in that abounding and universal article.

During the first eight months of the year we only preached in nineteen towns and vil-

lages, for the attendance on preaching at Ungkung was so great daily that it required our whole force to meet the exigency, as preaching two hours daily, and preparing fresh discourses for the same during a protracted meeting of eight months' duration involves much labor and outlay of mental and physical force. The last four months of the year, on account of wars and rumors of wars the daily attendance on preaching at Ungkung being greatly diminished, some of us have gone forth daily into the surrounding country where we have preached in ninety-three towns and villages, in which we have sold forty-seven dollars' worth of books and tracts, at an average price of about one-half cent each; thus the number of books sold aggregated more than 9,000, the largest sales of any year since coming to China.

We have opened an out-station in a town of 10,000 inhabitants. The house secured for this purpose may have to be relinquished for the sake of peace and good policy, as the owner is being threatened with violence for having rented it to us; but arrangements have been made with one of our Christians to occupy a lot of his should we relinquish the house now in use.

I wrote of an opportunity in the Fokien Province for securing a preaching station in the house of a native physician who is a candidate for baptism, and offers the house free; *that* house we have not yet occupied, thinking it prudent to wait and sound the motive of the owner in thus tendering it, and to be cautious in opening a station during the war where the people have neither seen a foreigner nor heard of the gospel.

Another place, in the Fokien Province, ninety miles from Ungkung, where there are three Baptist families, two members of which are preachers—a good opening for an independent station—is still in abeyance. I have written to these families, but have had no reply. It has been my intention to go up and investigate the prospect, but I have been so occupied and situated that I could not well go. It is my intention to go as soon as practicable.

We are trying to secure a preaching station where there is held a large Chinese market which is attended by thousands of people. A large house there has been offered us, but it is larger than necessary, making the rent come too high. We have frequently preached at this market place and have several nominal believers there.

In May we organized a church at Ungkung with twenty-three members. The members have resolved to defray all the expenses of the church henceforth, and contribute money to the Missionary Union besides. The Union's money was used in aiding them to make a start, but hereafter they *must* make their own living.

Arrangements have been made with our native assistants, by the which they shall receive one dollar per month more on their salary, and they bear all their travelling expenses in visiting their homes, sick kinsfolk, etc., with which latter they are so bounteously blessed. The Union will pay none of their travelling expenses except those incurred in direct mission service. This will forestall much unnecessary loss of time and expense to the Mission, as the helpers will not find it convenient to have so many occasions for going home. We are fortunately situated in that we can be with all of our assistants nearly all the time, to direct their services and see that they are performed, and to teach them every night, if desired.

We are gratified at the good opportunities for preaching daily, both at Ungkung and in the surrounding towns; and we are disseminating the word of God in the conviction that it will result in many believers after a while, when prejudice, suspicion and persecution will have subsided—or rather in God's own good time. It is not possible to estimate approximately the tens of thousands that have been instructed in the word of God by our mouths and the books sold during the year, as our audiences daily have greatly varied, from, perhaps 2,000 to twenty persons. The first six months of the year there was certainly an average daily attendance of 300, for we could seat 300, and we never had room for all to sit that came; and frequently there were so many they could not all approach

near enough to hear the preaching; nor did all come to hear it—we have had a hurly-burly year with the heathen. What with thieves and persecutors, liars and slanderers, stone-throwers and opposers of the truth, we have been mercilessly harried; but God has graciously protected us and blessed our work; and we now have reason to hope that our roughest treatment is over, and we shall henceforth be able to do more discriminating and intelligent work.

Perhaps, I ought to remark, finally, that the people generally are still friendly to us, whilst the officials all seem to be, and visit me often to inquire about the China-Japan war.

The West China Mission.

SUICHAUFU—1889.

Mr. George Warner and wife, Rev. C. H. Finch, M. D., and wife, Rev. Robert Wellwood and wife, F. B. Malcolm, M. D., Miss Bessie G. Forbes, Miss M. A. Gardelin.

The past year in the West China Mission has been largely given to a readjustment of the work under the new conditions presented, and to laying solid foundations upon which to build in the future.

The necessary work of building at Suichaufu has diverted attention somewhat from touring and directly evangelistic efforts. Much work has been done which cannot be adequately shown in any report, and which we believe has been directly preparing “the way of the Lord.”

Mr. Warner reports :—

The year that has just closed has been a busy one, in fact the busiest we have ever spent since we arrived on the field. In connection with the regular work of the mission I have had to superintend the remodelling of the property which the Union has recently purchased for us to use as a dwelling.

By the kindness of the First Baptist church of Canton, Ill., at the close of '93 we were able to rent a chapel and finish it without any additional expense to the Union, the church having assumed the running expenses of the chapel, which is called the Whiting Memorial Chapel in memory of their late beloved pastor. Daily morning and evening preaching is maintained with the exception of three evenings which are given up to the regular church services. Audiences range from one to two hundred; while we cannot report any direct results, yet we can see a great change in the attitude of the people toward the gospel. We are allowed to go on with their work unmolested, with willing listeners, but very tardy doers of the gospel. However we are not satisfied with simply preaching day by day, but long and pray for the Spirit's power to rest on us, so that God's word may go from us with more convicting force. We hope this year to maintain a reading room in connection with a book stand where any one can buy wholesome Chinese literature, or read it without cost. Our desire in this is, first, to disseminate God's word, and second, other books which show the benefits accruing from the Christian religion.

This year I have been obliged to give all my time to the city work, not attempting to go into the country because of the close personal supervision I have had to give the workmen employed in remodelling the recently purchased property. Now that the work of building is complete I hope to visit the outlying districts again.

We are not cast down, but hopeful, believing that his harvest time will come.

Dr. Finch's report contains many items of interest :—

The results of the year's work do not make any outward showing, but we all feel that we are in a much more prosperous condition than last year, for while we have had to dis-

miss one from the church for opium smoking, and strongly suspect another and are only waiting for proof to dismiss him, and another has moved to another city and we fear is not living as he should, and while we have but seven—five male and two female—members of our church, we feel that they stand on a firmer ground than before, having shown in their testimonies and lives more spiritual growth than ever before. The members of the mission, by means of all our trouble, have been drawn closer together and closer to God, realizing our weaknesses more and more and the need of help from him who alone can give the needed strength. Our prayer meeting held on December 31, united in spirit with meetings held by our brethren of Kiating, Yachau and Chungking, was a source of and means of much helpfulness and encouragement to all. We hold a watch night meeting for the natives on Friday eve, the last night of the Chinese year.

The subject of foot binding among the native women having been especially brought up for consideration by the formation of anti-foot binding societies in Chentu, Kiating and Chungking, we as a mission in Suifu decided that we needed no society—that church obligations covered the ground; we also decided that such church obligations demanded that we should admit no persons to church membership that either bound their feet or allowed it in their families, so far as they had authority to control it, and that such members as were already in the church should, after a reasonable and proper time and after due enlightenment on the subject, be dismissed from church membership if they refused to unbind their feet—we classing this evil with opium smoking and wine drinking, these three being the great and crying evils among the Chinese, and against which we have to make our hardest fight.

We are, therefore, entering upon a new year with greater courage and helpfulness than last year, because we feel that we understand our work and one another better than before, and are more surely and confidently relying on God from whom cometh our help.

The question of where shall our little church meet for worship is a question of some importance to us. Our servants of the four families and dispensary, together with ourselves, number thirty, besides outsiders and children. Neither of the street preaching chapels nor the guest rooms of either of the houses are convenient or proper for use, and the former chapel, being on the premises now occupied by the ladies, must not be used at night and should not be used in the daytime, as it is opposed to Chinese ideas of decorum and may be the occasion for unsavory remarks. At present we meet at that chapel on Sunday mornings and at our guest hall Thursday and Sunday evenings. I am contemplating putting up a building on my hospital premises which will answer the purpose of a church meeting house, till such time as the church shall be large enough to seek an independent place for itself. If the Board could consider that to the extent of \$150 above my hospital appropriation it would ease us up a little.

Our contemplated developing of the river towns by medical trips in a boat, has been delayed by many things—stringency in our silver market, scarcity of boats, and finally by another attack of remittent fever for myself, which lasted but a week to be sure, but was weakening. I took a small boat and went up the river making acquaintance of the places, but not doing any work. I shall go again the last of March, prepared for work along the route.

The health of the mission as a whole has been good, notwithstanding the death of our little Harvey in March, my own severe illness in May, and the four months' illness of little Charlie Wellwood, but as our Father had already provided for such things by giving us a sanitarium in the hills removed from the extreme heat of the summer, we all recovered good health.

The friends who came to us last March and stayed with us awhile, have finally all gone to their respective fields of labor, and our love and prayers do follow them. May they be richly blessed in their work and lives.

Owing to my long sickness last summer and the reports going into the country that I

had died, the attendance at the dispensary was considerably affected. The country people are again coming in, and after the New Year's festivities I shall probably have all that I can attend to. I have four in patients in my temporary hospital, who, hearing the gospel daily, attend to it, according to their several capacities and inclinations.

The war between China and Japan has no appreciable effect upon us. The people know there is such war, but seem to take no particular interest in it. Such as talk to us about it are shown the comparative size of the two countries on the map, and they look a little crestfallen when they find that such a small country has so far whipped the larger country. The people, scholars, tradesmen and coolies alike, know next to nothing of the world outside of their own city or province. No telegraphs, no telephones, no railroads nor steamboats, no daily paper, no mail service of which the general people avail themselves, so how can they know? One feels like saying, "Poor old China," and wishing some of the foreign powers would take hold of her and make all over—if one sound pillar could be found in the structure; but I fear that the government is like the buildings that we buy with our land—we think to make over, but in replacing one timber a whole mass of dry rot is discovered, until the whole building is pulled down as useless. As long as the building or the government, is not disturbed, the decay is not noticed, and may stand for years undetected and unsuspected. I hope the day of renovating has come for China and I believe it has, and whatever hard struggles she may have to go through, there is a great future in store for her.

Mr. Wellwood adds:—

During the year now gone there has been a mingling of light and shadow; the shadows have been thick and more constantly with us than the light. The shadows are sometimes needed, perhaps, but one naturally enjoys the light more. During 1894 my native helper proved unfaithful and fell through opium. It is now nine months since I found him out. He has been spoken to by me many times and warned of the consequences of his sin, but apparently my words have had no effect on him. I have watched him closely to see if there were any signs of repentance, but so far I have looked in vain for the fruits of repentance. On the contrary the fruits of the Evil One have manifested themselves. The young man is still smoking the accursed drug and is I fear on the downward road to ruin of body and soul.

Preaching has been carried on at the street chapel, with audiences large and attention encouraging. No visible results have yet been seen. There is one young man who has been coming very regularly for several months and who shows an interest in the gospel, but I cannot say anything definite regarding him. Time will no doubt show if he is really inquiring after the truth or after worldly advantage. I have known some to come to the preaching of the gospel for one and two years and go away disappointed because they did not reap pecuniary benefit. The Chinese are almost experts in playing the hypocrite, and unless one is very cautious you are in danger of being imposed upon.

Country work has not had the attention paid to it that it should during the past year. Removing into the new house and getting it completed occupied the first few months of the year, and then came the summer when country work is almost impossible owing to the great heat. I trust this year we will be able to do more country work than last. Statistics show that work in the country is more remunerative than city work. Sixty-four per cent. of the converts in China are in the country. This fact alone is sufficient to make one push the country work, and this I hope we shall do during '95.

In September last I went on a tour, accompanied by Brothers Hill and Bradshaw. We travelled over a large tract of country thickly populated. The people everywhere were most friendly, but the weather was bad. During the fifteen days we were away it rained almost incessantly which made it very unfavorable for touring.

In concluding I would like to say that the outlook for '95 is much brighter than the past

year; our way seems clear now. We are looking to God for blessing and we shall not be disappointed. May he give the increase and may we have grace to wait his time.

Dr. Malcolm writes :—

I have employed the most of my time from March to November exclusively in the study of the language, except about one month during Dr. Finch's illness with pernicious intermittent fever, lying for several days unconscious and almost pulseless at times; but with proper attention and treatment the Lord was pleased to bless the remedies employed for his recovery. I did some prescribing in the afternoons, and a few surgical operations when emergency required, but had to refuse many for the want of time, though one's mind could scarcely refrain from going out in sympathy at seeing so much human misery arising from the crowded population, and unclean habits of the people. No adequate description can be given of the Chinese physical suffering.

I usually employed my Chinese teacher three hours per day, occupying six hours to prepare the lesson for next day; though the heat was excessive, have reviewed several times the textbook used, read the half of St. John's Gospel and part of Matthew's, with other exercises and efforts in the way of conversation. My previous study of the characters has given quite a help, although you cannot acquire the tones unless you are here, these vary so much within a few miles and in every province in the empire. The Mandarin of course is the universal character language, but the tones make the greatest difference in the colloquial tongue.

This is written from Chungking, about 150 miles down the River Yangtze. The middle of November last the wife of Dr. McCartney of the M. E. Mission, was taken seriously ill; his mission decided he should leave his hospital and the two dispensaries in different parts of the city, and take his wife and two children to Japan for America in haste. I was sent for to Suifu. Our mission, most of whom happened to be in the city at the time, gave their consent for me to go down to release Dr. McCartney at such a time of distress. The M. E. Mission had acted very liberally and with Christian sympathy towards us on several occasions, and it seemed proper for us to act in like manner in return, being collaborators for the common cause of truth.

The responsible duties devolving upon me are the full charge of the hospital, the two dispensaries in different parts of the city, opened five days in the week. The hospital has seventy-five beds, with room for 150, and consists of three wards, and a department called the opium refuge. From my temporary position and contact with so many patients (averaging eighty per day) with five medical and Chinese assistants who are students in medicine, I am thus forced to make use of the language the best I can.

I hope the spirit of Christ will actuate me more for deep spiritual work rather than to relieve the mere physical sufferings of so many millions of this great empire. My desire and prayer is that I may be thoroughly consecrated, body and spirit, for the Master's cause, when so many opportunities for service in my double capacity present themselves in this dark heathen land.

Miss Forbes writes of the work among women :—

Shortly after the Chinese New Year there appeared to be some special interest among the women, and on April 22 the old woman who does our housework rose up in a meeting for women and confessed Christ as her Savior. This was done without a word from me or from any one, and I believe the Spirit of the Lord led her to do so, and so far as I can see she has tried to live a Christian life since. Another woman about the same time seemed to be greatly interested, but I only thought of her as a hopeful inquirer. Soon after she was taken sick and in a day or two it became apparent that she could not live long. Then the priests came with their drums and gongs to "open a way for her soul,"

but she ordered them out, and when they told her she could not get to heaven unless she gave them so much money to open the way, she told them she now knew better than that, she was now a disciple of Jesus, and all who believed and trusted in him were saved. Before Mrs. Tsai died she gave orders that no heathen ceremony was to be performed at her funeral. Her orders were obeyed, and I believe she rests in Jesus. This greatly enraged her eldest daughter, and she never afterwards allowed her young sister to come to Sunday school. I believe there are both men and women who would become Christians but for fear of their families.

In the summer when the dispensary was closed I did a good deal of visiting in the streets near this house, and sometimes there were more open doors than I could enter. Many invite me to their homes and seem glad to have me go and talk with them there, who will not come to this house or to the meetings; they are so superstitious it will take time and patience to win them to do so. Some believe they might get bewitched, others think we eat people, while others think we take out eyes to make medicine. I have only made one country trip—I felt I had all I could do in the city; but as I look back over the year I wish I had sometimes left the city work and gone to the country, for I believe the country work gives the largest returns. The people are far more simple minded than they are in the city. In the place I went to when in the house my room was hardly ever empty of callers for five minutes at a time from dawn till eleven o'clock or after at night, when the women belonging to the inn left it. The word seemed to find a lodgment in the heart of one old woman after two days' patient teaching, and she then sent for all her aged friends in the village to come and hear. I got several presents and many pressing invitations to go again soon. As for myself I feel I have received many precious blessings during the year.

KIATING—1894.

Mr. C. F. Viking and wife, Mr. W. F. Beaman, Miss F. C. Bliss, Miss Emma Inveen (in America).

After the rebuff at Luchau, great misgivings were felt with regard to the reception our missionaries would receive at Kiating.

The result has been a grateful surprise. To use Mr. Upercraft's words, "Kiating has developed features of marked encouragement, especially in the work for women and children."

Mr. Viking reports:—

There is not very much to say about my work. I have done little this last year, my first in China. The journey up the long river, a couple of months in Suifu, some days between Suifu and Kiating, and the work of settling down in Kiating brought me forward to July. As the hot weather was on, much study could not be accomplished, so nearly two months was spent in preparing a house for occupation. I had about eighteen workmen, some of whom, even the foreman himself, had to be looked after and watched.

At present a boys' Sunday-school class belongs to me. While it is hard to keep up any prolonged conversation with the pupils, it is interesting to be able to catch their sentences and also to see their way of getting hold of the foreigner's thought. It is a blessing to lead the young to the truth in Christ as it is revealed in the Scriptures.

I long to have many years of useful service for God on this field. I feel blessed of God and am ready to do more with the help of the Lord this year than before. As a mission in Western China we closed the past year with a whole day of prayer, and with thankful hearts we could meet the new.

As the work in Yachau soon will take away some of our number here, we are in the

beginning of this year ready to cry, Give us more help. *The present need* is one single male missionary for country work along the Ya River and two single lady missionaries for the city and surroundings. Kiating is more open to women's work than any other place between Chungking and here. The ladies feel more free to walk about, and the people are very friendly.

I am sure it will do the cause good to have Swedish missionaries. Not that I do not like to work together with Americans, but, as the Swedish Baptists in America are much interested in this Western China mission, they will do more for the work the more children they send. We are praying for help. God will give it to us.

Mr. Hill, though writing from Kiating, his present place of work, expects soon to remove to Yachau. His words are full of lofty cheer and encouragement.

Spiritually the year has been one of remarkable blessing. Actual contact with heathenism, and some knowledge of the work already done have greatly increased and intensified my missionary convictions and deepened my willingness and power to be a blessing to those who are in darkness, and without the knowledge of Jesus Christ. Especially has the Lord's leading as to my field of labor been full of that rich and sweet assurance of special love and care that make a life of trust so wonderful a blessing. It is hard sometimes to go contrary to our own wisdom, but it is a great thing to feel in the end that one has indications of a special guidance, which lends confidence and is the pledge of future blessing to faithful service.

In going to Yachau I think all of us who have come this far on the way, have the assurance that our work there will be begun with every indication of direct guidance and promise of success. We welcome everything that will inspire hope, as we think of work amid depressing influences and mighty opposing forces. And so these experiences of doors closed on the one hand, and entrance given on the other hand; this Macedonian cry that comes to us from an unexpected quarter, suggest the possibility of widespread and far-reaching blessing to the peoples in the heart of Asia, like in kind if not in degree to that which followed Paul's obedience to the vision of Troas.

The future of our mission seems to me to be full of promise. The new forces are now practically settled. I greatly rejoice in the developing power evident in the noble body of men and women with whom I came to China. Their life work will tell mightily for God in West China. The need about us, which would be appalling were our trust in any other than in One with whom is "all power," and the opportunities opening before us, call for our supremest efforts and most devoted service to bring Christ and his salvation to these 40,000,000 of people in Szchuan.

So, with glad thanksgiving for the privilege of representing the churches at home in giving the gospel to China; with praise for the mercies of the year; with a glad willingness to give ourselves to him who gave himself for us; with unwavering confidence in his word of promise which covers all the future, we enter upon the new year, pleading for the prayers of those who have his work at heart, that we may be men of power and love to win the Chinese to Christ.

Miss Inveen, though now on her way to the home land for a much needed rest, rendered invaluable service before her departure in assisting the women of the new party during the long journey up the Yangtse River and in settling them in their new homes.

She writes:—

The beginning of the year found me with the new West China party travelling up the

Yangste. Not until early in March did we arrive at Suifu, having to pass by Luchau, where some of us had hoped to settle. But the Lord had other ways for us. After nearly three months at my old home in Suifu, doing such work as came to hand, receiving and talking to women, and teaching children—just a little wayside sowing—near the end of May, I accompanied Mr. and Mrs. Viking and Mr. Beaman to Kiating (or Jah'ding) where I have remained up to the present time. Miss Bliss joined me at the end of September, and later Mr. and Mrs. Hill came up from Suifu, and here the New Year finds us, still without having reached our final destination, but waiting and trusting, content to leave the future to his direction who has led us thus far.

Our stay has not been altogether an idle one. Soon after my arrival women began to call, and ere long a little Sunday school was begun with ten the first Sunday, gradually increasing to twenty or thirty and sometimes even forty, besides women and men. This little work has proved an entrance wedge into many homes, frequent invitations coming through the children to visit their parents and friends. In August a few girls were invited to come daily for an hour's instruction. From three or four the number has increased to nine or ten who are daily receiving instruction from Miss Bliss. It has been a delight to find the children so free and easy, and so far there have been no rumors about kidnapping, digging out eyes, etc. It is a real privilege and joy to be able to so easily reach the little ones and thus early sow the seeds of truth in their young hearts.

Work among women has been, receiving callers, entertaining and talking with them, teaching those who came to Sunday service and visiting them in their homes. Many have come once, heard, received tracts, gone away and returned no more. Others came a few times; a few have been more or less regular, but none may be termed seekers after salvation. Some are urgent in their invitations to visit them at their homes and "talk the Book." Several have especially enlisted our interest and sympathy. One, Mrs. Ho, whom we designate as "the Buddhist preacher," because of her zeal for her gods, has frequently come in to listen to the gospel. But instead of giving up her gods, she has only added the true God, praying to him as well as to all the others. Three young women and two older ones in another house are ready listeners of the gospel. Miss Chang has twice attempted suicide, because of her betrothal to an opium smoker. Our hearts long that she may truly find refuge and comfort in the Savior. Miss Lo, in the same family, is an unusually bright and intelligent woman, who has learned to read and write entirely by her own efforts; she eagerly devours books and tracts and seems to comprehend the truth. These and a few others say, they pray to the true God. Will he not hear their feeble cry, and give light and life and comfort?

Ours have been these few short months of seed-sowing, precious, happy service; the reaping is for others who may follow. May their joy be as great as ours has been. I wish here to record my gratitude to God for the blessings, rich and full, in personal life, in companionship with my loving and congenial coworker and other associates, in the work, in the frequent assurance of remembrance in prayer at home, and in unvarying kindness and consideration from those who bear the burden and responsibility at the Rooms, both in Boston and Chicago.

"I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now."

Miss Bliss, one of the new party, adds:—

The beginning of '94 found me on the long journey from the coast to Szchuan. When, early in March, my eyes first saw the gray walls of Suifu I saw, too, the answer to many prayers, and the realization, in part, of long cherished hopes.

After a week or two spent in getting our house in order there was but one thing to be done and the story of the next few months can be told in the one word *study*. While

with Miss Inveen's help a little progress had been made in this direction during the river trip, it was not until settled at Suifu that time and strength could be fully given to it. Two months were spent in Suifu in pleasant and helpful companionship with the friends there, and in study of both language and people.

The first of May saw another change and found me settled for the summer in a little mud cottage on the summit of Ancient Lower Hill, five miles from Suifu. The four months spent there I count as one of the year's greatest blessings. Away from the heat and bad odors of the filthy city, in a place where all nature from the great mountain peaks to the tiny flowers spoke constantly of the power and love of God, those months were in a very real sense a time of preparation for the work to come. My teacher was with me, and there was nothing to interfere with my daily study. We who, because of the closing of the doors into Luchau, were thus obliged to spend the summer in Suifu, feel that we were led then as always by the hand that never leads astray. The result of those months' sojourn has been a feeling of sympathy with our fellow workers there, a heart love which could hardly have been but for our stay in their midst.

Since coming here I have been able, with Miss Inveen's help, to do a little work with the children, so little that I hesitate to speak of it and yet enough to fill my heart with joy. A class of about eight little girls have come in for an hour every morning. I have been able to do little beyond teaching them hymns and verses, but some truth has found its way into their hearts and will, we believe, be used by the Spirit for the real good of these girls.

And so the year has gone, and to-day as I look back my heart is filled with thanksgiving—thanksgiving for safe journeys, for a year of almost perfect health leaving me free to study, for the love and sympathy of fellow-workers, especially for the one to whom I was sent by the Board, above all for a year during which a deeper love has been born in my heart for this people, a deep longing for their salvation; thanksgiving, too, for a deeper consciousness of my own weakness and more perfect confidence in the strength and power of my Master.

I see before me the prospect of being left early in the year by Miss Inveen whose companionship during this year has done so much to make my first year in China what it has been. My heart has rebelled bitterly against her going until now when I felt her health demands it. Perhaps I need to be thus left that I may learn to depend entirely on him whose strength is sufficient for us.

YACHAU—1894.

Rev. William Upcraft, Rev. George W. Hill and wife, Mr. H. J. Openshaw, Rev. F. J. Bradshaw.

It was the original intention to open a station at Luchau. The doors of this large city were, however, closed against the gospel. Providentially Yachau was thrown open to occupation by our workers. It seemed good to the brethren after much prayer for guidance to settle here, accordingly a dwelling place has been secured and work begun.

Messrs. Upcraft and Openshaw though recorded as resident at Yachau, will spend a large part of the time upon evangelizing tours. They have already carried the "glad tidings" to the borders of Thibet.

Mr. Upcraft reports:—

One year ago we as a party were on our way westward, disappointed at the moment of leaving Ichang, by the news from Suifu, that Luchau could not be opened as a station

at that time, and for the time being we seemed to be thwarted. As a consequence of this all the party had to come as far as Suifu, where our beloved fellow workers did their utmost, forming themselves into a reception committee; thus by careful planning on the one side and happy adjustment on the other, the party as a whole was housed and cared for.

Then remained the problem of future settlement. Luchau closed to us, Kiating an untried field, with a character not assuring as to its reception of new workers. We could only go forward, keeping step with Hope's high song. And again we have found as in so many instances of the past:

"Ill that he blesses is our good,
And unblest good is ill,
And all is right that seems most wrong,
If it be his dear will."

The gate to Kiating was opened, and premises of the most desirable kind at a reasonable rental were given to us, and thus one knot of the problem was untied.

Kiating to Yachau seemed to be the natural step—a step out into the quite untried and unknown—beyond the frontier. Summer was upon us; reports were unfavorable—some said Yachau was pronounced in its hostility to foreigners—yet we were impressed to go thus far and essay the place at least.

Life in a Chinese inn, a phenomenally hot summer, crowds of visitors, the district examination with crowds of rowdy students, and the war with Japan commencing soon after our arrival. On the one hand these; on the other hand: an epidemic of simple ophthalmia, a plentiful supply of simple remedies, a good impression on the common people, good results in opium poisoning cases, an open life before the eyes of the people, and the friendliness of the authorities.

Result to-day, in the blessing and guidance of God—a house and little work in active life; prospect of more workers coming up to join us; an effective base for a large district here, and the further west beyond, and our faith greatly strengthened in God's nearness and the Divine leading.

Suifu for the past two years has been in the building stage—an era of the most trying and enervating experience in the history of any mission; almost disastrous in one so young as this. "The thorns sprang up with it and choked it"—is an experience often duplicated in present-day endeavor. Yet the hopeful features of the work at Suifu, are in the determination of the brethren to develop country work along certain selected routes, with a steady continuity of effort.

Kiating has developed features of marked encouragement, especially in the work for the women and children. A beginning has been made among the towns and villages on the river towards Suifu, giving ground for the hope of a concerted continuous visitation of the whole river and adjacent population between the two cities of Kiating and Suifu.

For beloved workers raised up from the threatened triumph of death; for the harmony and love of all; for the confidence that invests the future with a certainty of triumph; for all these and many other matters, we praise our Lord who hath crowned the year with his goodness.

Entrusted with a great responsibility, our many needs met by the goodness of the Lord administered by our dear friends in America, our hearts glad because of the position he has called us to, our song of praise swells forth to many chords and fills the entire year with the rehearsal of his grace.

Mr. Openshaw writes : —

We reached Yachau on July 10, '94. A small medical work and tract distribution was at once begun. August 15, we took possession of our own rented house here. My time has been mainly occupied in the study of the language; some progress has been made, and

soon I hope to be able to "jiang su"—preach. I have taken several trips into the country, posting and distributing tracts—sowing broadcast the seed. One of these trips brought us to the border of Tibet with the glad tidings. I have had physical blessings the year past, one bad attack of fever alone marring the record. A Sunday school has recently been started—average attendance forty. Meetings for the public were held daily.

Last Saturday, January 5, we—W. M. Upcraft, F. J. Bradshaw and the writer—organized the First Baptist Church of Yachau. May it be a light among the Gentiles.

The following items from Mr. Bradshaw will be read with interest :—

Several houses are being offered to us now for rental, and we hope before long to report the Union in possession of property of its own in this city. But we are not waiting for ground or roof. Last Saturday we three organized ourselves into the First Church of Yachau; and Sunday evening, in the presence of one Christian and two inquirers, the Lord's dying love was remembered for the first time in Yachau.

Our Sunday school is only four weeks old. The first Sunday there were but six present; and Sunday before last one of us had to stand at the door of our little hall to keep back the crowds. During that week a report was circulated that we wanted children to use their eyes for medicine and their bodies for food—the old story told hundreds of times in other places. Last Sunday there were not so many; but these were enthusiastic in denouncing the report, and this week the children are gathering about us again. So we are not the worse for false reports; indeed they but tend in the end to raise up for us warm friends who seek to know our real intentions and make them public.

During the month of October I accompanied Mr. Wellwood on a two weeks' tour into the surrounding villages and cities. Our way was to Luchau up the rich valley of the Fu Shun and Lsi Lu Jin, thence home, and our object to gain some knowledge of the field, the people, their habits and customs, and the methods employed to reach them. I returned oppressed with the sight of multitudes going their way to judgment without having heard of Christ.

But my mouth is yet closed. The little I have learned is more of the book than of the street. Here in Yachau I hope to mingle more with the people, and become acquainted with the unwritten language.

CHUNGKING.

Mr. C. A. Salquist, Rev. W. G. Silke and wife (in England).

This is not as yet decided upon as a station of the Union. The exigencies of postal transfers, exchange and other business have thus far made it desirable for Mr. Salquist to remain there, though he is needed for more direct mission work at some one of the new stations further up the river.

Mr. Silke's health became so seriously impaired that he was obliged to seek a less malarial region. He has been finally compelled to return to England, with very little prospect of being able to resume work in China.

The Central China Mission.

HANKOW—1893.

Rev. J. S. Adams and wife, Rev. W. F. Gray and wife.

The events of the year past, and the results that must follow the recent war between China and Japan give added importance to our Central China

Mission. Dr. Griffith John, for forty years a missionary in China, recently said at Hankow "that within one year we would see Hanan entirely opened to the gospel." If this is so the Union has done wisely in occupying this important center and no effort should be spared to lay here, in Mr. Gray's words, "the foundation of a large work." The question of a missionary compound is not yet settled. This is due in great measure to the inability of the Committee up to the present time, to supply the funds necessary for the purchase of a suitable site. May not this hindrance be speedily removed? We would call attention to the reports of Messrs. Adams and Gray as placing in strong light the situation on this field.

Mr. Adams reports :—

The first year of the history of the Central China Mission has now closed. Our testimony is "Ebenezer," for "hitherto the Lord has helped us." For health in this most feverish district, for peace amidst rumors of war, and protection in threatened riots; for guidance in perplexities, and encouragement of all kinds in the midst of difficulties not a few, we heartily praise our faithful God and loving Father.

We are impressed with the extent of this field, the willingness of the people to listen, though so few believe, and the opportunities for extension on every hand. But with such a debt we must not think of extension. America is a land of glorious privilege, China an empire full of awful need. We long to be able to link together the privilege and the need, to the glory of God, and the blessing of the church and the heathen.

On looking over the record of 1894, there are many things we long to bring before the churches; events causing praise and demanding prayer, yet which must pass into oblivion, remembered only by those immediately concerned, as a bright outshining of the grace and power of our all-conquering Lord. The Army of the Cross has no special war correspondents on the field, and the soldiers engaged have little time to send telegrams to the waiting and praying church.

On the Tramp.—We have had many journeys in and around Hanyang looking for land. Native friends have been interested in helping us, an interest stimulated by the prospect of middlemen's fees. We have had some comical experiences unnecessary to relate. At last we secured a site for chapel and school building (day school) and room for a house for the native minister. The compound is on the junction of the Han and Yangste Rivers, and is an excellent position for work. We trust this "lighthouse on the Yangste" will soon be built, and shed salvation's beams around. We have not yet succeeded in purchasing suitable land for our houses.

Early in the year we were joined by Tsao Hankin from Kinkwa. A small house was rented in Hanyang for his residence. Street preaching, visiting boats, tea shops, temples, etc., prepared our way for a later development. Two months ago we rented a large drug store on the main street between Hankow and Hanyang, with the buildings in the rear. The drug store is converted into a Mission hall. People sit well and listen attentively every day. Residents in the neighborhood ask for a school to be opened. Brother Gray and I have been counting our dollars, and rubbing our heads, but we don't see how we can afford to have a school, this year at any rate.

We are grateful to Friends in the States who have shown a helpful interest in our Central China Mission. The Lord has been moving many to prayer, and others again have been also led to provide certain needed buildings. Though there remains something to be done in this direction we rejoice greatly that progress is being made. It is of the Lord that his servants built the walls of Jerusalem in troublous times; and in these days of financial depression we see his hand in the loving ministry of friends at home.

Our hands have been full with various kinds of work. Brother Gray and I frequently preach in English to the residents here. As one of the executive committee of the Central China Religious Tract Society, I have assisted in a good deal of literary work, useful to all the missions.

So far the war between China and Japan has not affected us, beyond a rise in prices. We are on the eve of great changes. We hardly know how to pray these days so little do we know what would be for the best; but we can and do earnestly pray that God's will may be done, that the lessons he would teach China, Japan, Korea and the world may be learned and that the Prince of peace may soon come to his own again.

On December 24 we organized the first Baptist church of the Central China Mission, with four foreign and five Chinese members. After reading the covenant we together remembered the Lord's death "till he come." It was a small company indeed, but the Master was with us.

On December 30, our first inquirer departed, we trust to be with Jesus. Formerly a wealthy merchant, through the use of opium he became a low fortune teller on the street. He seemed such a hopeless case, that when Tsao Hankin, our preacher, wished me to help him to break off opium I declined, feeling the attempt would be fatal. Mr. Tsao, from his slender income of \$8 per month, paid \$2 and got the opium smoker into a hospital for a month's treatment. For three weeks he bore the deprivation with patience, but suddenly died from exhaustion. Other patients tell that he was always talking about the Savior Jesus, and was often in prayer. One young man, son of a merchant, who was breaking the opium habit in the same hospital, said that the inquirer taught him to pray, and he had done so regularly ever since. This case has some encouraging features for us. There are other inquirers, of whom it is too early to write much.

Mr. Gray writes:—

The past year has been one of study almost exclusively. This, after a few years of busy pastoral work at home, has been something of a trial to me. I have enjoyed the study, but seeing the great need, I long to be telling the glad news. While I have been unable to do much for the Chinese, I have found something of a safety valve in lending a helping hand among the English-speaking people of this port. I have assisted in holding services on the gunboats and tea vessels which have been in port, and early in the year proposed the organization of a Y. M. C. A. This has been carried into effect, and has met with great favor. Over eighty members have been enrolled. About half of these are associate members. A free lecture course has been provided, most of the lecturers being missionaries of this centre. The American consul gave the opening lecture, and is a member of the Association. We have one evangelistic meeting, and one Bible class each week. An appeal has been sent by the executive committee to England and America for money to secure buildings and support a trained secretary, who can give his time to this work, and also organize the natives as opportunity offers.

We are now about to open a chapel in Hanyang, and I shall have opportunity to go and practise on the poor natives as much as I like, until I become a fluent speaker like unto them.

This is a new station, and it is not so much what has been, as what is to be, that occupies our thoughts at present. China is undergoing great changes, opening great opportunities for Christian service. I pray that God will raise up men of prayer and men of means to come to our aid and enter the open doors. Archdeacon Moule, speaking of the effect of the present war on China, said: "China cannot slumber again; her gates cannot any longer remain *merely ajar*." Dr. John, who has been in China nearly forty years, said a few days ago, in a meeting of missionaries, that within one year we would see Hunan entirely opened to the gospel. In view of all these things, it seems to me the Board has done wisely in deciding to locate this mission in this important centre, and to lay here the foundation for a large work.

A few years ago the Baptists of America were called to their knees, and then to action, as the great Congo Valley appealed to them for help. Now if China is to open her doors to the world, let us pray that our brethren may be equal to the occasion. We shall be false to our trust if we do not in the very near future provide for at least twenty-five men to occupy Hunan and all the western part of Hupeh, and for this central station, a training school for native workers, and a hospital with a skilled physician in charge.

The Lord has done marvellous things, and he has not lost his power. We put our trust in him and hopefully enter the new year, praying for all needed grace.

JAPAN.

The direct results of missionary effort in Japan during the past year have naturally been affected by the war with China. This has been so decidedly the all-absorbing thought of the people throughout the Empire, that it has not been easy to engage their attention in spiritual things. Fewer services have been held, and these have been more thinly attended. As a consequence the number of converts reported is behind that of former years. The general condition of the churches as a whole, however, is better — the signs of spiritual growth are more apparent and there is a manifest progress in Christian giving. The check interposed by the war is evidently therefore only temporary. In fact there is every indication that the war will give a mighty impulse to Christianity. The conduct of the Japanese Christians in ardently sharing all the perils and privations of the war, whether on the battle-field or at home, by discrediting the common calumny brought against Christianity that it was inimical to patriotism, has done much to commend it to popular favor, and to prepare a wider field for its acceptance.

How significant, too, is the distribution of copies of the Scriptures by government permission, in barracks and hospitals and to every soldier in army and navy. Just before the war a Christian soldier could with difficulty keep his copy of the New Testament, and now every soldier finds quite as much difficulty in refusing to accept one. Japan, moreover, is striving for equality among civilized nations. This means a recognition of the Christianity distinctive of these nations such as has not been accorded to it.

Now the work of the Union must keep pace with these significant movements and be made in some measure commensurate with the wonderful opportunities presenting themselves.

Additional workers must be sent out and larger appropriations must be made to render the work of the mission more effective. Above all there must be united prayer to God, who is thus so mightily moving throughout the Island Empire that he will direct his servants wisely, and accompany all their efforts and all the material resources we supply by the energizing power of the Divine Spirit.

In the last annual report reference was made to the great need there was for at least two boys' schools, so located as to be most serviceable for our missions in the north and south of Japan. The past year has witnessed an advance in this direction in the sending out of Prof. E. W. Clement of Chicago, formerly a teacher under the government in Japan. Most providentially an excellent site with suitable buildings for school purposes has been secured, at a moderate cost, within the concession of Tokyo. The services of a widely-known Japanese teacher and an earnest Christian have been secured as assistant. The school will open in October with promise of good attendance, and thus an end long sought and prayed for will have been reached.

Meanwhile in the south, under the stress which passport regulations enforced, Mr. Scott has been compelled to open a boys' school in a humble way at Osaka. Whether this will ultimately prove to be the best location remains for the future to determine. The school, however, is growing in favor. These advances are opportune in view of present events, and are thus referred to in the hope that they may find a generous place in the sympathy and support of the friends of the Union. For bringing hearts in touch with the work thus briefly referred to, we commend the accompanying reports from the various stations.

YOKOHAMA—1872.

Rev. A. A. Bennett and wife, Rev. C. K. Harrington and wife (in America), Rev. J. L. Dearing and wife, Rev. F. G. Harrington and wife (in America); Rev. W. B. Parshley and wife, Miss C. A. Converse, Miss Eva L. Rolman, Miss N. J. Wilson, Miss M. A. Hawley (under appointment).

The general outlook of the work in Yokohama is presented by Rev. A. A. Bennett in a most readable manner. The position and influence of the native church there calls for devout thanksgiving.

Mr. Bennett writes:—

As year after year it has fallen to my lot to report for the Yokohama field, it has always seemed to me that our causes for gratitude had been many; for grief, comparatively few. The past year has not been an exception. Deeply as we deplore many evils, inside, alas! as well as outside the church, they yet serve to bring into even clearer light the unchanging goodness of our God. For example, the present war with China, despite the dark pages and blood-written records which war must ever furnish, is becoming in God's hand a mighty instrument for disseminating the truth. Government permission has been obtained by Rev. Mr. Loomis, agent for the Bible Societies' Committee for Japan, to visit barracks and hospitals, and to put into the hands of every soldier in Japan a portion of the word of God. This opportunity is being utilized. At the opening of the war, it was almost impossible for Christian soldiers even to conceal about their persons the smallest gospel; now it is difficult for any soldier to refuse accepting some Scripture portion. What hath God wrought!

The evils within the church have no such bright side. So far as known God has not

used the coldness of our members, and the thinness of attendance at regular meetings—certainly not the gross immorality of a few—for the furtherance of the gospel. He has, however, offset all this by the marks of his own presence and of his working as seen in the succession of baptisms that ran through the year, in the special faith and earnestness of some of our members both old and new, and in such confessions of the penitent as melted the hearts and moistened the eyes of those who heard. A cause of personal gratitude to the writer and his wife was the baptism of their four oldest children into the fellowship of the Yokohama church.

The church building, too, is itself an Ebenezer. The one which we were occupying at the opening of the year was pulled down to make way for the new Seminary buildings, and was then reconstructed and amplified on the lower part of the same lot, and was dedicated anew on the twenty-second of December. The cost of removal was, naturally, borne by the Missionary Union, since it was only done for the purpose of making way for their buildings, but the cost of enlarging was paid for by contributions of the church or from funds collected by them for the purpose. During the long interval between the leaving of the former building and the entering into the new, Miss Converse kindly loaned her schoolroom to the church for Sunday services.

Just here the writer desires to say that he believes that the Yokohama Baptist church is, despite all its faults, one of the best churches of any denomination in Japan. This church is loyal to the core to the cardinal teachings of Christianity, as Baptists understand them; is spoken of by members of other denominations as an example of integrity and pureness; has built and owns its own chapel; and has been signally blessed of God in furnishing Christian workers. We have not a Baptist Mission station from one end to the other of this empire that has not, in itself or in one or more of its out-stations, been aided by native workers from the Yokohama district. We have no other mission station with such a record. Humbly we acknowledge the good hand of our God upon us, and to him ascribe all the glory.

The out-stations under my care around Yokohama have not received the attention they should have had. Appropriations for work have been too small to secure and support many native workers, and my own hands and time have been too full of other work for me to do much among them. At Odawara and at Kami Mizo native helpers have lived and have carried on work in their own and surrounding towns. From Yokohama also workers have gone to the places nearest the city, and I have visited the different places as opportunity seemed to permit.

The work in Shinshiu, under the care of Rev. C. K. Harrington, but entrusted to my oversight during his absence, though not yet rich in apparent results, is certainly progressing favorably. During a tour of about two weeks through this field, with public meetings almost every night and private conversations almost every day, I found a very extensive though not always very enlightened interest in Christianity. I had a number of illustrations of the good work Mr. Harrington had personally done, and of the good work now being done by the native preacher, Kaji San, a graduate of our Seminary. An interesting episode in this journey was a communion service for which the believers, being without the ordinary "elements" or means of obtaining either of them, hastily made unleavened bread, and squeezed into "the cup" the juice of grapes which were still on the vine when we met for the meeting. One young man whom I baptized on this trip is now a student in our Theological Seminary.

To report for this Seminary is no longer my duty, as Rev. Mr. Dearing has become its president. Since, however, it was still under my supervision during the first months of the year, and I continue to spend much of my time in and for it, I may be permitted to say a word about it. Mr. Dearing makes an excellent president. He has brought new life into the institution, and laboriously and faithfully strives to make it realize his own high ideal. He has introduced a few changes, but has been too wise to essentially alter the

curriculum that had been established and had commended itself to our missionary body. The writer, owing to his relationship to the Seminary from the beginning, having known it as no other man could, and loved it as perhaps no other man did, especially rejoices that God has called so fit a man to occupy the president's chair in our new Seminary buildings. May he have the prayers and loving support of Baptists on both sides of the ocean!

As chairman of our publication committee I ought to say that we have published during the year about one thousand New Testaments in *Kana*, or simple native characters, another thousand in mixed *Kana* and Chinese characters, five hundred hymn books, six hundred record books of different kinds for church and Sunday school, two thousand copies of a revised edition of our tract for those intending to unite with the church, and ten thousand of a small tract of eight pages entitled "The God who loves Fishermen." We are putting through press another thousand of the second style of New Testament mentioned above, Harper and Goodspeed's Inductive Studies in Luke, "The Life and Times of the Christ," published in Japanese by Dr. Harper's permission, and a small-sized edition of Dr. Brown's New Testament, with spelling and Chinese characters revised. This last has involved immense labor, no pains having been spared to have it correct.

My translation work is largely involved in the above, I having been engaged with Kushihiro San or others, in the translation and revision of the above tracts and of the Inductive Studies in Luke. As a companion volume to this last we are now preparing a new translation of Luke with notes in regard to the rendering of various Greek words of the text into Japanese. We hope for the speedy return of Rev. F. G. Harrington to carry on translation work. Christian literature is, in this country, a mighty mission factor. The Japanese are great readers, and, as a rule, are willing to read religious books. Novels and newspapers are devoured in the States, but it is doubtful if the masses of the people in America or England would be as willing as are the people of Japan to read religious books and tracts were they offered with equal facilities to all.

The utmost harmony and mutual love characterizes our mission band. The presence with us, during the winter, of Rev. Mr. Parshley and wife from Nemuro, has been a constant pleasure and spiritual help. We gladly welcomed back to our number Miss Rohman and Miss Wilson to work at Odawara, and long for the return of our other workers. Still more do we yearn for the outpouring of the Holy Ghost to vivify and fructify the seed that has been or is being sown, and to endue and to endow us all.

The past year has seen the Theological School in its new buildings and better furnished than ever for useful work. Rev. J. L. Dearing, the present head of the Seminary, reports:—

The close of another year finds me with great cause for thankfulness for continued health and the privilege of continuing to share in the work in Japan. The year has had its perplexing problems as well as its joys, but such are expected. My country work has been continued through the year as far as I have been able to attend to it, and it has been marked by a general strengthening of the work. Especially is this true in Taira, where the building by the church of a house to serve as church and residence of the preacher and the purchase of a lot of land have marked temporal strength; an enlarged country work and greater activity of the members show spiritual growth. Mito has not seen such progress, but there and in the out-stations from Mito telling work has been done with good results. I regard Mito as one of the points which should be occupied by a new missionary as early as possible after the new treaties render living there possible. My Shimodate church has seen a dark year. An unfaithful preacher, unfaithful members and lack of deep love for Christ have conspired to nearly break up the work, and yet some remain faithful and while the cause of Christ has come into ill repute through the sins

of its followers we hope by patience and faithfulness to live down the evil. It is an important centre of a large work, and I am trying to hold the work and am sure we have seen the worst and that work is improving.

All through this country there are many towns as yet unreached. Some have been visited a little with very encouraging results; others should be. I am unable with the other work on my hands to begin to do justice to the work. I have some faithful native workers who are doing excellent work in this country and during the summer some students greatly aided the work.

Since taking up the work in the Theological school much of my time has been given to this department of the work. Though taken up very reluctantly the work has been much enjoyed. Twelve students have been in attendance during the first term of the year, six of whom were in the entering class and six were in the second-year class. A spirit of faithful, earnest work has seemed to prevail in the school. The new buildings are very convenient and commodious and are much enjoyed by the students and teachers.

The instruction during the fall has been given by Mr. Bennett in New Testament and Homiletics. Mr. Parshley in Old Testament, Mr. Taft in Church History, myself in Theology, Mr. Hashino in Rhetoric and Elocution while Mrs. Bennett has given instruction in Music and Mrs. Dearing has taken an elective class in Harper's New Testament Greek method, a course of twelve lectures is also in progress on Christian Evidences by Mr. Harida of Tokyo.

A good evangelistic spirit exists in the school. During the term weekly services have been conducted by the students at nine different places in Yokohama and other towns, two students regularly going to Tokyo for Sunday work. At some of the Yokohama preaching places as many as three or four services per week have been held so that there have been probably over eighteen services per week conducted by them. This work has been done gladly and with much earnestness, and requests have been made that new places should be opened in other needy parts of the city. This will be done during 1893.

The teachers of the school aid the students in this work and while their scholarship is not injured by carrying on this work during term time we feel that much is gained in keeping up the evangelistic spirit and in the training which this street work gives. We have four street preaching places in different parts of Yokohama and shall soon open one or two more. Baptists are the only ones doing this sort of work here but it meets with the approval of all who know of it, both natives and foreigners. A daily prayer meeting is conducted by the students and on Monday a special meeting is held at which reports of the Sabbath's evangelistic work are made. During the summer vacation the students will engage in evangelistic work in the different parts of Japan whence they came and the teachers also will do more or less country work. The Theological school has the beginning of a good English and Japanese library which needs to be greatly enlarged both for the benefit of students and teachers.

I have given up my work in the Commercial night school on taking up work in the Theological school. I did so reluctantly and I feel sure it was an important work. I hope some new man may be sent to Yokohama who will find time to give to it. Many young men in the school became Christians and others were favorably impressed with the teaching. I have many Japanese acquaintances and friends in business circles which I owe to that work and I hope that the acquaintance may prove helpful to them.

A report such as this must be inadequate in many ways. Many things when written seem more than they really are, many things cannot be written. No one can know and feel as I do myself the weakness and inefficiency of the work done. I realize keenly how much more ought to have been done. I turn from this brief review of the past grateful that I have had any share in it at all and grateful that there is One who will use imperfect efforts in some way to his honor and glory.

TOKYO—1874.

Rev. C. H. D. Fisher and wife, Rev. G. W. Taft and wife, Rev. J. C. Brand and wife, Prof. E. W. Clement and wife, Miss Anna H. Kidder, Miss M. A. Whitman, Miss A. M. Clagett.

The reports from this great centre of life and activity in Japan reflect the influences that have been dominant during the past year, as the result of the war. Much faithful work and seed-sowing has been done by the missionaries of the Union with perhaps less of visible results, but the time of harvest is only delayed.

Mr. Fisher reports :—

Many things have made the year an anxious one, and not the least of them has been the preoccupied condition of the public mind. The prospect of war and its uncertainties and later the excitement attendant upon the prosecution of it have so distracted attention that it seemed as if there was little room for anything else.

Our people in the First church, in common with other Christians, raised money for the suffering soldiers and, praying for the country, have attributed the success of Japan to the especial blessing of God. Surely it must be our prayer that he will overrule all to his own glory. The work at the church has gone forward as usual and in the midst of all there has been an earnest and faithful presentation of gospel truth. We have also had reason for pleasure in the growth of the Sunday school and in the work done there. Fifteen members of the church have been granted certificates and have since united with the Second church under Mr. Taft's care. Some are now talking of going to unite with others in the formation of a church that shall be independent and self-supporting. Self-support is the ideal at which we aim, and every effort wisely made in that direction will have our encouragement and heartiest approval.

At our Nihon bashi place in the centre of the city, besides our regular Sunday services Mrs. Fisher has had a good Sunday school, and then as hearers come best in the evening, three other evenings in the week we have had preaching services. Nearly the whole front of the building is open upon a busy street and consequently we have had more hearers than during any previous year of our stay in Japan. Hatred of Christianity, it is true, has sometimes shown itself in disturbances, and many times patriotic troops of small boys with flags and trumpets have proved themselves strong competitors, and yet in spite of all obstacles many have been reached who would not otherwise have been. Some remain for a short time, but others, some of them hearing for the first time, press their way into the building and listen attentively during the entire service, and by coming afterward and inquiring have shown that their hearing had not been in vain. At the close of the services we have distributed several thousand tracts and talked with as many as would remain for conversation. The proportion of the people who have heard even the elemental truths of Christianity is very small indeed, and as we see the great multitudes here and who are constantly coming and going we are impressed with the great thought the Savior gave his disciples, "Ye are witnesses of these things." I have of late been more than usually interested in the use of tracts and as one of a committee have recently had the privilege of the examination of some most excellent manuscripts that the Tract Societies' committee are about to publish here.

My country work in the province of Tochigi fifty miles from Tokyo has felt, as the work here in Tokyo has, the peculiar influence of the times but has been pushed as earnestly as time and number of helpers would permit. Mr. Suzuki, the native pastor, has been at work there several years, and longs to see his native province brought to know the

Master. So as to save expense he walks one-half the distance as he travels from town to town and seems to speak with equal earnestness whether he talks to one by the roadside or to an audience of a hundred. As we passed along the road the other day he explained to me one of the signs, a sheet of cloth two and a half feet wide and twenty-five feet high that was suspended by the roadside to invite passersby to worship at the neighboring shrine of "an unknown God." Such signs are very frequent and oh, how much the people need the God they do not know!

One of the young men of the Tochigi church has been doing excellent work as a student at the Theological Seminary during the past year and so as to give the pastor more time for the itinerating work, during his summer vacation he took hold most heartily in various kinds of work and was a great help. If all would take hold as heartily as did he we should be glad indeed. Some are earnestly at work and the Sunday school is doing well.

On account of lack of workers we can now have only an occasional service at Oyama where we had good work last year and the same is true at Koga a large place ten miles this side. At both of these places live members of the Tochigi church. The hatred of foreigners and of Christianity has been very great in Koga but we have had some excellent meetings there recently, another bright young man has been baptized and we long for the time when instead of a preaching service once or twice a month we may have a worker there all the time. We earnestly ask that for all our work, as well as for ourselves, we may have the prayers of those in whose stead we have come here.

A young Japanese, converted in America and returning to Japan, has been a great assistance to Mr. Brand in his work. The reference to him will interest many.

Mr. Brand writes :—

In January, 1894, we observed the week of prayer with the church in our own house, and it was a time of spiritual blessing to all.

For some time we had been looking for a piece of land on which to build a church, and in December, 1893, we found near a preaching place we had been occupying about three years, a new building which had been used as an engine and hose station, and this we succeeded in buying very reasonably. We then had it made into a nice little chapel, and on the 22nd of February, which was the third anniversary of the organization of the church, it was opened with appropriate services. Afterwards we had a series of very interesting meetings there, the Lord greatly blessing his word, giving us favor with the people, and saving some.

We have also had evangelistic meetings in another part of the city, but with less blessing than at Gensukecho, where our new chapel is situated. Since the war between China and Japan, the carrying on of Christian work in this city has been very difficult, indeed. The people, both heathen and Christian, have been filled with pride and joy over their victories in Korea and China, and many have seemed to think that war has more power for good than the preaching of the gospel. There are some, however, who have a spirit of peace and love and good-will to all.

A young man who was converted in America several years ago has been laboring with us for three months but has now gone to his native town to preach the gospel, and it is our hope and prayer that a Baptist church may be organized in that part of the country. As yet there has been little or no Christian work done there. This young man has had a deep Christian experience, and seems to know what it is to be *called* to preach. He labored for some time among his people in California and in the Sandwich Islands, and was much used of God, having many converts and organizing a church in Honolulu. He returned to Japan about a year ago, and in July it was my joy to baptize him, he having

seen from the word of God that sprinkling is not baptism. When the Lord gives him converts, we expect to go to his part of the country which is about two days' journey from here by tram or on horseback.

Date San, who worked with us in Tokyo about three years, is now in Sendai assisting Mr. Hamblen. Seven of our members have been dismissed by letter to unite with another Baptist church in a different part of the city, some distance from our chapel in Gensuke-cho.

Notwithstanding all the drawbacks and hindrances, the gospel has been preached to thousands and I have baptized twenty-two converts. We also record with much thankfulness that some of our members have grown in grace and have been to us a joy and a comfort; and the church during the year, has paid all its running expenses, also the land rent and taxes.

No report from Mr. Taft has reached us up to the time of going to press. In addition to his evangelistic work in Tokyo, Mr. Taft has rendered efficient service in connection with the Theological Seminary, both as instructor for a portion of the year, and as chairman of the building committee, having in charge the erection of the new buildings. He has also been indirectly instrumental in all that has thus far been done for the boys' school for Northern Japan, to which reference is made in the opening statements concerning this mission.

The reports from Miss Whitman and Miss Kidder present a graphic view of the work in the girls' school, and through the Bible women, also what has been accomplished by these untiring workers in their mission trips in the country and city. As these, however, appear in full in the Annual Report of the Woman's Society they are not introduced here. The following statement by Miss Kidder deserves to be remembered: "The openings for work among the soldiers are very pressing and we are doing all we can to improve this opportunity. Thousands of tracts and portions of Scripture have been distributed. I am so glad of the promise, 'My word shall not return unto me void.'"

KOBE—1881.

Rev. H. H. Rhees, D. D., and wife, Rev. R. A. Thomson and wife, Miss Ella R. Church (in America), Miss D. D. Barlow, Miss H. M. Witherbee (under appointment).

Dr. Rhees has been laid aside by severe illness for a portion of the year, thus throwing additional labors upon Mr. Thomson, which he has cheerfully borne. The work has been prosecuted with the usual vigor and not without some good results.

Dr. Rhees reports :—

The war waged by Japan against China has had some effect upon our work, mainly by absorbing the attention of the people and preventing them from thinking or caring for the weightier concerns of the soul and the future salvation.

Gatherings of people to hear the gospel message have been almost or quite impossible at most of the out-stations. A few have been baptized, and a new out-station has been opened, although we have no evangelist to station there. Once a month an evangelist

is sent to them to remain a few days, and the missionary goes once in two months to administer the ordinances. We ought to open another out-station at the silver mines; we have one believer there, and a candidate for baptism, and the prospect for work is good. At Fukumoto there is one candidate for baptism, the wife of one of the earliest believers in that region. At To-yo-oka the work cannot be called encouraging, although the preacher and wife are earnest and faithful. The defection of one of the first disciples, in fact his utter apostasy, has discouraged the others and has been a reproach in the mouths of unbelievers. The Congregational preacher became so discouraged that he gave up the field and the disciples were scattered. Even the Romanist priest gave up the place as too hard and discouraging. We are holding on in trust that the darkest hour is just before dawn, and that our gracious captain will order an advance before very long.

Mr. Thomson, since his return, has been so kind as to visit all my out-stations for me during my month of illness with lung trouble. At Himeji there have been some accessions, but owing to some friction between the workers, affairs are not as prosperous as they might be. The church at Kobe has continued through the year to support their pastor and pay their other expenses. A fair share of prosperity has attended the efforts of the pastor and disciples.

We have in the Theological Seminary three growing men from this field. We have in the M. E. school in this place one from this field, and two from the Yamaguchi field. Another young man will very likely enter the same school from this field if I can spare the money for him. Cast off by his father unless he renounces his faith in Christ, he is left without resources and can no longer pursue his studies in the government schools. His desire is to fit himself to preach, and I propose to try him to see how he holds out; if he continues steadfast until he is prepared for the Seminary I hope to enter him there. Mr. Thomson's return has been very opportune. Soon after his return I was taken sick, a heavy cold settling on my lungs and confining me to my bed for several weeks. Mr. Thomson, as I have already said, has taken up my work for me, the doctor forbidding me to expose myself as would be unavoidable if I went into the country during the winter months.

Mr. Thomson adds:—

We had a very warm welcome back from the members of the church here and from our missionary brethren, all of which we cordially appreciated.

Shortly after our return Mr. Rhees contracted a very severe cold which laid him up for several weeks, so that I am looking after his country work for the winter. Early in December I made a hurried visit to all our country stations, and though it was bitterly cold, so that I hardly slept any all the time I was away, yet I enjoyed it very much as it gave me a good opportunity of meeting with all our people and seeing what work was being done. Notwithstanding the cold very great interest was manifested in all the meetings, and I was much impressed with the attention and eagerness shown by those who listened. I was prepared for a change in this respect among the people by reading the accounts of opposition and trouble some missionaries had experienced, but was agreeably disappointed. My experience has been that if a little more tact is used and a little less driving against the known prejudices we would hear of less trouble and more good accomplished. In these country places the missionaries are always listened to with respect, and it is only in the large centers that the anti-foreign feeling is manifested to any very great extent.

What splendid opportunities lie before us in this country work, going from village to village and meeting with the people in their own homes! This is the work that will in my estimation yield the best results of any, as it is to these country districts that we must look for our strongest workers of the future. I am gradually getting to that stage where I have less confidence in the young men who come to us from the large centers. It would

almost seem as if life in these large cities imbued them with a spirit of discontent and conceit at the same time, and the men who come from these places seem unwilling to go out into the country to work. It makes them less eager for the work of evangelization, and much less sympathetic for the needs of their own people. I am coming more and more to the opinion that if this country is to be evangelized in the near future it will have to be done by the missionaries, as the native workers seem to show very little zeal in this special feature of the work. They appear willing to settle down as pastors over the churches which the missionaries have established and leave undone the more important work of preaching the gospel to the millions of their own countrymen who know it not. This seems to be the general spirit among the leaders of the native churches to-day, and we can only pray that the Lord will fill them with a deeper sense of their responsibility and more zeal for the salvation of precious souls.

This is essentially an island empire, and a great majority of its towns, villages and hamlets lie all along its coasts, so that there is a wide and open field ready waiting for our mission vessel as soon as we can get it ready for work.

The Liu Chiu work is prospering very nicely indeed. I hear from the evangelist there every month, and he speaks of good attendance at the meetings and many inquirers. There are quite a number of applicants for baptism. The evangelist at present employed has been there from the opening of the field, and is a very faithful and earnest worker.

The church in Kobe has become independent since I have been in America, and the brethren appear to be quite pleased at being able to care for themselves. The pastor, Mr. Yoshikawa, has been in my employ for some years and I like him very much indeed, having always had the very pleasantest of relations with him. He is one of the best men in our mission, being a very popular and acceptable speaker, and has done a good work in Kobe. Like many others he is very independent, but that is not a fault when the spirit of independence is abroad in the churches, and if it only leads them away from dependence upon man to reliance upon God it will be a blessed state of things for the whole church in this country.

Miss Church writes of the work at Himeji:—

We began the year with our nice little chapel just completed, and on the 13th of January it was dedicated with appropriate services, in which Dr. Rhees and Yoshikawa, pastor of the Kobe church, took the prominent parts. The women of the Bible class this year send a thank-offering (\$1.50) to the Union for this beautiful little chapel, hoping this sum will be used to help some other society in building a chapel. Though the amount is so little, it, like the widow's mite, is all they could give.

The Bible women have been faithful in their labors, work having been done by them in Tatsuno, Shikama, Ejima, as well as in Himeji. From September to January they made 605 calls, beside holding many meetings for women and children. An evangelist from the Yokohama Theological school and the school teachers have also done faithful work in Sunday schools and in meetings for the heathen people, especially in Shikama.

In the schools there has been the same spirit of earnestness in seeking to do the Master's will; nearly all the boarders are Christians. As I write two more have just asked for baptism. The building of the school and chapel here in Himeji, together with other causes, aroused the enemies of Christ to great activity, and it seemed at one time that the Buddhists were going to succeed in closing the school work here. But through the blessing of God, we have been enabled to keep the work open, and now things are looking brighter once more. During the past year there have been ten baptized, and the Master has called three of our number to the home above.

Early in November we had the pleasure of welcoming back to Kobe our old friends, Mr. and Mrs. Thomson, and they made their coming doubly welcome by bringing with them the long expected helper for Himeji, dear Miss Barlow. It is very pleasant to have

someone to cheer in time of discouragement, to sympathize with in time of anxiety, and stay up the hands wellnigh falling with the burden of the work.

SENDAI—1884.

Rev. S. W. Hamblen and wife, Rev. E. H. Jones and wife (in America), Miss Lavinia Mead, Miss A. S. Buzzell, Miss Nellie E. Fife (in America).

The parish of Mr. Hamblen is a large one, including not only Sendai but Morioka and Hachinohei. He sends the following report, in which well-deserved commendation is bestowed upon the valuable work of Miss Mead and Miss Buzzell:—

The year opened and closed with a full quota of native workers in the Sendai field, and with one of the young men of the church in the Theological Seminary. In the Bible Woman's department of the Girls' school five young women have been preparing themselves for evangelistic service among women and children—a work which has devolved chiefly upon the one Bible woman in our northern field, though the five above mentioned, together with the girls in the school, have made possible, by their devoted aid, an extension in this work that would otherwise have been impossible. Besides their house-to-house work, in which they supplement the work of the evangelist working with me in Sendai, seven meetings and Sunday schools for children almost wholly dependent upon them are held every week. I mention this work of the Bible woman and school girls to show in how large a measure our evangelistic work in Sendai depends upon them.

The one preaching place that we have in Sendai besides the church, was removed to a more advantageous location in the early spring, since when, with the exception of interruptions caused by change in helpers and sickness its doors have been opened twice each week for services. We believe that it is sowing seed which will one day bring forth much fruit.

Early in the spring the advent of a representative of division threatened seriously the peace and prosperity of the church. The senior deacon was almost persuaded to accept his peculiar teachings, but God's watch care was over him and he soon returned to his first love, and since the pastor was dismissed in July, owing to an increasing debt, has nobly taken the lead in church affairs.

A year ago we considered the church growing in strength and were much grieved that they felt that they must curtail expenses by dispensing with a pastor's services, believing as we did then and do now that they are fully able to support a pastor. It was the cold condition of the majority that necessitated, in the eyes of the earnest minority, the above action—a condition that still prevents the church from fulfilling its duty and realizing its privileges. The faithful ones we believe to have grown spiritually, as through self-denying effort they have gradually paid their debt and more than ever taken upon themselves church responsibilities. Their evident earnestness and growing faith is a source of thanksgiving to us, and we are hoping they will soon see their way clear to again employ a pastor and to enter upon active evangelistic work upon their own account. Although the church has received no money from mission funds for some years, and no stated contributions from the missionaries for some months, it can hardly as yet be called self-supporting, as its pastoral work is done almost entirely by the employees of the society. In their contributions, however, they have gone beyond their record of a year ago, and a few of their number not connected with the Society even indirectly have aided much in Sunday schools and in work at the preaching place. Through the scattering of our young men the high hopes entertained regarding their society, as reported a year ago, have not been realized; only two or three of those active in this society are now in town.

Turning to the country work connected with the Sendai station we can report an increase in the number of towns which the evangelist visits. He now has a circuit of eight which he visits generally once a month. In some of them hearers abound and in some they are few; in four of them are little bands of believers who supplement to some extent in their own vicinity the work of the evangelist, but the efforts put forth have not gladdened our hearts with converts. In this section, as indeed in all sections of our northern work, we are in sore need of the outpouring of God's Holy Spirit. May his power soon be manifest in us all.

I feel that this brief survey of the Sendai station would not be complete without mentioning the work of Miss Mead and Miss Buzzell. With faith and courage and untiring energy they have been fighting against the limitations that hem them in—limitations caused by the lack of a suitable home for their school and suitable facilities for carrying on its work—and have brought their school to a degree of efficiency that would be hard to excel. This, however, is but part of their activity, as the Bible women's and Sunday school work demands much of their time. In these different spheres they are doing a work the influence of which cannot be estimated—a work that tells, as perhaps no other work can, for they are implanting in the young lives of those who are to be the mothers of the next generation the sweet lessons of Christian living, and are opening up new views of duty to the mothers of the present.

Our weekly prayer hour still comes to us loaded with blessing as we talk over our work, its failures and successes, its joys and sorrows, and seek God's throne for his blessing upon us and it and the people for whom we are working. But we miss here, no less than in our work in general, and no less than we did a year ago, our Brother and Sister Jones. The people need them, the work needs them, we need them and pray that the Master will soon restore them to us.

The Morioka field embraces two centers, Morioka and Hachinohei, in each of which an evangelist is stationed and from which he makes statedly trips to out-stations. Morioka has five out-stations, four of which are recently opened, and Hachinohei four. The opening of three of the Morioka out-stations was in this wise: For some time our hearts had been turning toward Tono, a town east of Morioka, but we had been unable to open work there till last summer when we found that two of our young helpers, one a student in the Theological Seminary, could be put there for a while. Their work was so full of promise that we felt that it must be continued if possible, and so from early fall the Morioka evangelist has visited the place periodically, and in going and coming held services in two towns by the way. It is a territory in which no other Protestant work is being done, and we are praying that God's blessing may rest upon our efforts in this section.

The Morioka church has had a hard year. The evangelist stationed with them the first of the year was through severe illness soon after the New Year brought down to death's door. When he recovered it was to find that such opposition to him had arisen on the part of some—an opposition in my opinion unjust and without adequate reason—that his further work with the church was impractical. His removal left the church without a leader, other than a lay member, for some time, so that they were without an evangelist's services for more than half the year, and, too, were not in full accord one with another. Moreover their numbers have been depleted by the removal of some members to other towns. Now, however, we are rejoiced to see them working unitedly with the evangelist stationed with them, and moreover looking out beyond themselves and hoping to do active evangelistic service by uniting with the society in the opening of a preaching place in the town.

The Hachinohei evangelist has had to contend with sickness in his family and with discouraging conditions in his several places of work, but he has preached the word and we believe it will not return void. Some fruit has been granted him for his encouragement.

The church is a small and weak body, but they are working unitedly with their evangelist. Some of the members are showing forth especially bright Christian examples.

SHIMONOSEKI—1886.

Rev. R. L. Halsey and wife (in America), Rev. W. E. Story and wife, Miss H. M. Browne, Miss Olive M. Blunt, Mrs. Ellen Sharland.

Rare opportunities for work, as will be seen from the accompanying reports, are awaiting improvement throughout this district. For several years the working force has been utterly inadequate. It is the purpose of the Union to send a new family to this station during the coming season.

Mr. Story reports :—

I enclose herewith my annual report. At the present time I think our work is in a fairly hopeful condition. Eight were baptized in December and two others were received for baptism who will be baptized in a couple of weeks. We are seriously crippled just now by scarcity of preachers, and I am somewhat troubled to supply the deficiency. I know a man or two I can get if I had the money, but I hardly dare get them on my present apportionment. The allowance for work on the field was cut down this year, and besides, just before the year closed, in September I think, two of our ladies were mobbed in Hagi and the preaching place was torn down by the mob and had to be repaired. But there was not money enough in last year's appropriation to do it and we had to take \$100 out of what belonged to this year. So from two sources our appropriation for work has been practically cut down. I do not want to ask the Board for an increase in my appropriation if it can be avoided, and shall try every other method first. I have written a couple of friends in America asking them to send me enough to keep a couple of preachers as a special, but if that fails I will have to ask the Board for at least \$100 more. We have preachers now only in Chofu, Bakau, Hagi and Tokuyama. Yamaguchi, the capital of the Ken, and to my notion as well as that of Dr. Rhees the most important point in the Ken, has no preacher, and there are besides a great number of other large towns in the Ken where we have no preacher.

Miss Browne in addition to her usual duties has rendered helpful service in the military hospitals and among the soldiers at Hieroshima.

She sends the following report of her work :—

The three Bible women were out the first six months of the year, and I was away from Chofu ninety days during that time. Our touring was mostly done at the three out-stations of Tokuyama, Yamaguchi and Hagi. At each place we found many listeners, although the insensibility at Tokuyama and persecution at Hagi would be discouraging if we did not rely on the Holy Spirit's power. There were more evident results in these two places than in the others.

During the two summer months I held a daily Bible class for our helpers. Throughout the year my devoted and consecrated helper Shindo San took care of the orphanage and the Chofu work. The monthly woman's meeting continues in interest; the clock and large lamp in the new chapel were given by it. From Chofu we worked in seven Sunday schools, and visited in many homes. From the end of September the Gospel School for Women opened as usual for its four months' term.

Mrs. Sharland is an indispensable member of the mission, being helpful to all. She supports one Bible woman, keeps up one of the eleven Sunday schools, supports one young man in school who is preparing for the ministry, and shares equally with me the

burden of the orphanage; she also supplies the Shimonoseki and Chofu post office officials with the *Post and Telegraph Magazine* and the police officials in the same places with the *Police Magazine*, both magazines being Christian. The influence of her prayers and counsels cannot be estimated. I never take a step or write a letter of importance without passing it under her censorship. Her utter consecration of self and belongings to the Lord Jesus and her patience in her affliction—palsy—are rich lessons to us all.

NEMURO—1890.

Mrs. H. E. Carpenter, Miss Louisa Cummings.

Mrs. Carpenter has been in the United States for the past year, for the purpose of renewing her strength for new years of service. During a part of the year, Mr. and Mrs. Parshley have been in Yokohama, Mr. Parshley having occupied a chair of instruction in the seminary. The work has, however, continued under the care of Miss Cummings. Mrs. Carpenter returned to the field in March last.

OSAKA—1892.

Rev. William Wynd and wife, Rev. J. H. Scott and wife, Miss Mattie Walton, Miss F. A. Duffield.

Osaka opens a field of boundless possibilities. The workers there are judiciously laying foundations for a strong and aggressive mission.

Rev. J. H. Scott reports : —

I review the past year with feelings of great gratitude to God. All the members of the Mission have been blessed with good health, and have been able to continue the study of the language, the work in the Boys' school, and the mission work, with the satisfaction of knowing that we were doing the work the Lord wished us to do and that we were being blessed by him.

My chief thought is still given to language study and must be so given for some time yet.

It became necessary soon after the beginning of the year to make some changes in the Boys' school in order to satisfy the government officials, who threatened to take away our residence passports and require us to remove to the "Foreign Concession." To remove would have been a great drawback to our work, and we consented, by permission of the Executive Committee in Boston, to have our English-speaking class changed into a regular Boys' school, with a prescribed course of study and with Japanese teachers to give instruction in all the branches except English. We now have a very interesting company of young men in the school. There have been a few conversions, and many of the others are inquiring.

Our mission work is carried on in this city, where we have three preaching places, in Sakai, a city of 50,000 people eight miles distant, and at Marugame in the Island of Shikoku.

The work in Osaka has had much of encouragement and also some severe trials. It became necessary in September to exclude several members because of immoral conduct. But the church by acting promptly and unanimously in ridding itself of the unworthy persons took a stand for the right which will, we are assured, have a good influence in the future. Sakai is a peculiarly hard field and we have nothing especially encouraging to report. Several come, however, and listen to the gospel. The fruit bearing

will come hereafter. The work in Marugame is especially encouraging. This is the only Baptist station in the Island of Shikoku, one of the four large islands forming the main part of the empire. The members are very earnest, and we have reason to expect the continued blessing of God upon them and their efforts. Oh, that there might be scores of such bands of Baptist believers in that beautiful, fertile, and thickly populated island instead of only one.

We all rejoice in the new regulations regarding travelling passports which went into effect only a few weeks ago. Hitherto such passports were often positively refused or only granted after long delay, and then so limited in time and in other respects that work away from the treaty ports was carried on with great difficulty. Now, however, such passports are secured very easily and are free from the former restrictions which were so troublesome. The regulations regarding residence passports, however, are unchanged and probably will remain as heretofore until the treaty with the United States is made and goes into effect.

I am so glad that I can be in Japan. I love the work. I love the people. There are many encouragements; thank God for them. There are many discouragements; God forbid that they should cause us to be any the less earnest and devoted to a work of such importance. Japan is ambitious to be classed among the civilized nations. She is making treaties with the leading powers in which she is placed on an equality with other nations. In her efforts to take her place among these nations great changes must be made. Therefore now is a time of transitions, now is the time for Christian work. I am especially thankful that I can be in Japan *now*.

We can report but nine baptisms during the year. The number of those excluded was also nine. Accordingly we report the same number of members as last year. We are glad to report, however, more than twice as much money raised by the church as the year before.

Miss Walton adds:—

We have on this field three Bible women. Of these, one is married and gives only a part of her time; another studies with myself in the morning and gives her afternoons to the work; while one only gives all her time. This last woman has been with us since the middle of September. It has been very difficult to persuade the women to keep a record of their work, so I have no statistical report to give.

We have two Sunday schools connected with the woman's work. The attendance in these has varied from one to forty-five, with perhaps an average of about fifteen. Two women were baptized during the year.

AFRICA.

The past year has been one of reorganization in the Congo Mission. The scale of expenditure, as the Treasurer's report will show, has been greatly reduced as compared with that of previous years. It does not appear, however, that the real efficiency of the work itself has thereby been seriously affected. A large part of the reduction is due to a more careful regulation of the transport service and to a rigid policy of non-enlargement of the work.

The evils and hindrances resulting from the corruption and incapacity of the State government have been in no measure abated. In fact it would seem as if the rapacity of this government and the wanton cruelties that its repre-

sentatives have inflicted upon the inoffensive natives, have exceeded those of previous years. Especially have the stations upon the Upper River suffered from this course. At one time all the people living in the vicinity of Irebu abandoned their villages and fled in terror across the river into French territory. It has been impossible at times to forward supplies to the Upper River stations because no carriers could be secured for the transport. But little progress has been made with the railroad this past year, or in fact with any other project for the real development of the country. Our work, therefore, must still continue to battle with the natural obstacles which the conditions of this new, strange country interpose.

The steadfast courage and patience and hope of our missionaries shine forth all the brighter amid the darkness of these discouraging circumstances. To them, the eagerness of the people to hear, their willingness to be guided taken in connection with their desperate helplessness and needs, seem to bring a never failing inspiration. They see in all this, the fulfilment of the prophecy, "Ethiopia shall soon stretch out her hands unto God," and so they go forward in facing every hardship, as following the beckonings of a Divine Hand.

Our force has been so much depleted by returns and resignations the past year, that something must soon be done in the way of reinforcements. Men of no ordinary mould are required for Africa; men strong, mentally and physically; men resourceful, courageous, consecrated; men who are distinctly and intelligently conscious of a divine call to this arduous and self-denying work. May God give us such when needed, and with his blessing upon them, the Congo shall yet sparkle as brightly as any other star in the galaxy of the Union's missions.

PALABALA—1878.

Rev. C. H. Harvey, Miss L. C. Fleming (in America).

During the past year both Mr. Cadman and Mr. Dawes have severed their connection with the Union. The condition of the finances having rendered necessary considerable retrenchment in the Congo Mission, no attempt has been made, especially in view of the present condition of the field, to supply their places. As Palabala is only about three hours' journey distant from Matadi, Mr. Harvey has removed his residence there, thus enabling him, while supervising the transport and the treasury accounts, to maintain regular evangelistic services at this station.

Mr. Harvey reports:—

Matadi is our business station and owes its existence to the needs of the transport of supplies to the interior; consequently there is not much to be said about mission work. At the same time something has been attempted and something done in this direction also.

There have been daily services held both in English and Fiole, the former for the Accras working for our own and the Congo-Balolo mission, and the latter on behalf of the Congo boys working on the station and the carriers who come down country to carry up loads. The English service has been conducted by missionaries of the C. B. M. and A. B. M. U. alternately, while I have usually held the Congo services. Besides these daily services we have had our Sunday special efforts. In the morning Mr. Hill has conducted a Bible class of Accras and English-speaking workmen living at Matadi, while I have held a Fiole service, gathering together as many as happened to be within call of the bell. On Sunday afternoon we have had a very successful English service in our carriers' shed which, having a cemented floor, is easily adapted to the needs of the congregation. To this service all kinds of people have come—Accras, Sierra-Leones, Elminas, Barbadians, etc., and apparently have prized the opportunity of hearing the gospel. These services also have been conducted by Mr. Wooding and other members of the Congo-Balolo mission as well as by our own missionaries. A small auxiliary service has grown out of this one. A Sierra-Leone Christian, feeling the burden of the souls of those who could not or did not care to come to the services at the Mission, commenced a meeting near the hotel about half a mile away, which was held just after the conclusion of the first service. The result of this is that many of the most needy souls in Matadi have heard the "wonderful words of life."

As regards statistics, in the nature of the case none can be given. Matadi has a floating population both as regards the workmen and carriers; they are here to-day and elsewhere to-morrow. We nevertheless believe it our duty as well as our privilege to cast our bread upon these moving waters, leaving the Lord to keep the account of the result; at the same time we have no fear but that the good seed will germinate even under such adverse conditions as these.

BANZA MANTEKE—1879.

Rev. Henry Richards and wife, W. H. Leslie, M. D., Rev. A. L. Bain and wife, Miss F. A. Cole (in England), Mr. J. S. Burns. Miss Jennie S. Edmunds and Miss Clara R. Hill (under appointment).

The report from this field, which the Lord has so signally blessed, seems to clearly indicate that the religion of Christ has become firmly rooted here.

Mr. Richards writes :—

What is the use of reports unless they are reliable accounts of both the difficulties and successes? The word difficulty is not synonymous with failure, for there can be really no failure with the One who has all power in heaven and on earth, though there may be much suffering and toiling. Our motto, "Ready for either," is a good one, and one by which we need to live continually. Missionary work in this land is not poetry; there is nothing dreamy about it, but there is plenty of hard, stern, plodding labor which taxes muscle, nerve and spirit to the utmost. The State tyranny and terrorism, the revival of heathenism among the heathen, and sickness and death among the people have made 1894 a year of testing our steel. I am inclined to believe that success in this work is as a rule about commensurate with the amount of effort put forth and suffering endured. God uses instruments to do his work, and may we be willing and useful ones.

What has been accomplished? Not nearly so much as we could have wished. The death roll is the highest we have ever had in one year, although the people live and clothe themselves much better than formerly. The death rate among the heathen must be very much higher than among the Christians. We have lost by death during the year no less than fifty-nine members—twenty-eight, nearly one-half, due to "sleeping sickness," fifteen to chest complaints, eight to dysentery and seven to other causes. If the cause of

the "sleeping sickness" could be discovered and avoided or a remedy found, the death rate would be reduced nearly fifty per cent. Two earnest preachers and a Bible woman are among the number who have gone to receive their reward. One hundred and eighty-four have been added to the membership, 162 by baptism; and twenty of those who three years ago refused to comply with the requirements of the gospel, having repented, have been received into fellowship. We have made a new departure in organizing two branch churches. Our last year's report stated that two new districts had been opened. We waited for nearly a year to test the reality of the converts, which was proved by good testimony and much persecution from the heathen.

Viaza is about three days, nearly east from here. We went there and examined and baptized twenty-three; the other converts we considered needed further instruction. After the baptism we organized the church and had communion with them at the Lord's table, and it was a very enjoyable time. The wondrous grace of God was magnified there. The people had a good grasp of the chief, old-fashioned doctrines of the gospel, concerning sin, atonement, regeneration, faith, incarnation, divinity of our Lord, the resurrection and judgment to come. One gray-headed old man, who was formerly a chief and *nganga* (witch doctor) combined, had a very clear knowledge of the way and rejoiced in Jesus as his Savior. He gave up his old ways which brought him much gain and endured the contempt of his former friends cheerfully. As I looked at him in the pool in which he was baptized I could not but praise God for his great love. Jacob, one of the men who spent some time in the training school, is pastor, and Banaba, another good man who also spent some time with us, is school teacher and helps in evangelizing the district. Pray for this little church surrounded with gross darkness. God has been good to them; not one death has occurred and not one has given up his faith. The converts had left their town and hid themselves away in the grass and woods for fear of the State. They took us to some of their haunts; it would not be easy for one without a guide to find them out. Some were more than an hour's hard walking from the little bamboo chapel which they, however, do not fail to attend.

We have also organized another church at the other new district called Kiaba, about a day's walk from here in a northerly direction. The people were members of this church until quite recently, but it was too far for them to attend the station church except occasionally. That church has lost three by death and the present membership is fifty-seven. Isaki, who opened up this district, is the pastor. He has been a short time only in the Bible school, but has now returned to attend the classes. The Kiaba church has promised to support their pastor. We have a school teacher there supported by us at present. I forgot to mention that the pastor and teacher at Viaza are supported by the Banza Manteke church. More converts are waiting for baptism both at Kiaba and Viaza. The above is our plan for self-support and we believe the best one, probably the apostolic one. We shall have to keep the oversight of those young churches. They need your prayers.

In our Banza Manteke parent or first church we have now a living membership of 555. The total membership for the three churches is 635. Fifty-nine have died, eleven have been expelled and three have gone away; total loss, seventy-three. We have been cutting timber and collecting materials for the chapel repairs, and hope soon to commence the much needed operations.

In October the Training school was opened again with thirteen students, three of whom had already spent some time under Mr. Harvey's tuition. Three were weeded out and the remaining ten are earnest and making good progress. This Training school is in importance secondary to no other branch of work and we intend to push it. This time of the year native food is both scarce and costly, but will be more plentiful next quarter, when we hope to increase the number of students. We intend giving the preachers and teachers who are out doing good work an opportunity, which they long for, of receiving more instruction in this school. They, however, cannot leave their work until we have others to

take it up. This work is carried on by Dr. Leslie, Mr. Bain and myself. Dr. Leslie teaches Arithmetic and Physiology, Mr. Bain, Writing, Dictation, Reading, Composition and Singing, myself Old and New Testament History, Exegesis and Theology. The course is simple but suitable to our present stage of development.

Schools.—Three new village schools have been opened—one for women, who provided their own schoolhouse and pay their teacher. Bravo to the women! Mrs. Richards' women's school at the station no doubt stimulated this new departure. Two schools have combined and one has been given up for a time, owing to the people changing the site of their town to get away from the State. The names on the school registers have not increased much as compared with the two previous years. We have on the school registers 650 pupils who attend the schools, thirty more than the year before. The average attendance has not been so good as we should like. Two things account for this—the withdrawal of the small prizes for regular attendance and the disturbances caused by the State. The station schools have done well but Mrs. Richards and Miss Cole will send reports of their work. My part is to mention that a new, airy and comfortable schoolhouse has been built, thirty by twenty-four feet, fitted with desks, forms and cupboards made, of course, here under our direction. Now the teachers can breathe and teach without the distress of the hot stifling "fixed air" of former times. The pupils also enjoy the advantage. If our women missionaries are to teach the children they must have a suitable schoolroom. Since October 1 Mr. Bain's time has been chiefly given to the Training school, and the village schools need superintendence.

A Baptist Christian Endeavor Society has been organized by Dr. Leslie which is very popular and likely to do much good among the young.

The medical department has been carried on under difficulties. We have had much sickness, and the increasing number of converts means more medical attention. Dr. Leslie has been hampered for lack of funds, for though he spends a good deal of his own allowance, though the natives helped somewhat and though he received some remuneration for treating some State officials, yet he has been continually running short of medicines. A larger appropriation and more help from the church members will no doubt prevent such pressure this year. Dr. Leslie will probably report more fully concerning the last two departments.

Since the rains set in our health has not been so good as usual, though we have much to be thankful for when considering the heavy losses of other missions. We at this station had a trying time during the last month of the year. Dr. Leslie, feeling need of change, ran down to Kimvika and Mr. Bain went down for his wife. Mrs. Richards caught severe dysentery from a bad case she was treating and before she was better I had an attack of the same disease. Miss Cole went down with fever and we were all helpless together. To add to this a letter came saying that Dr. Leslie was at Kimvika suffering from high fever, and a note from Brother Bain to say that he was sick on the road. Then threatening letters from the State. Then news came in that three of our Christian women and five men, who had gone out evangelizing, had been tied up, kept prisoners and abused all night by orders of a native chief under State authority. We began to feel like Job, but then we had our Daysman and we rallied. Miss Cole left for home as the best thing after several fevers. Mrs. Richards and myself are at work again although we have to confess that we feel nearly run down, but trust that we shall be able to hold the fort another year. We are critically situated just now.

Brother Burns has just arrived and will relieve Dr. Leslie of the transport. Dr. Leslie is a rare man, but his willing spirit is stronger than his body. This is his danger.

In the strength of our God we are attempting and expecting great things this year. Pray for us.

Dr. Leslie adds :—

The past year has been crowded so full of trials and blessings I scarcely know how to write a report, a mere outline of the work, even, that will not be voluminous.

The medical work has had its dark and discouraging as well as its bright and encouraging aspect. Out of the church of about 710 members there have been fifty-nine deaths or about eight per cent. Of this large number, twenty-eight have died of sleeping sickness, including two of the finest evangelists connected with the church. Deducting the cases of this almost hopeless disease it leaves a death rate of about four and thirty-five hundredths per cent, which is a little less appalling, though still quite large. The deaths have almost all been among the grown and elderly people; the children and young men and women have lost next to none from their numbers. The principal cause has been their exposing themselves very unwisely to the cold and wet and sun, combined with the unhealthy locations of some of the towns. Another reason is that I have not had proper medicines for several of the worst months of the year, although I have employed almost every legitimate method I could think of to secure them.

Another crying need is a shelter of some kind for the sick people. Nearly all our church members live from one hour to two days distant and in every direction, so it is impossible for me to care for those who are very sick in their towns, and I cannot have them here because there is no place to put them, so we are busy praying for a hospital.

While the death rate has been high in the church and higher among the heathen, the birth rate among the Christians has also been high. Heathen towns all around us are almost without any children, while the Christian towns just teem with them. There are so many women with children (babies) in arms, that a special meeting is held out under the trees for them—a regular mothers' meeting—and I should think as many as fifty often attend, while all the other women go into the congregation in the chapel.

The evangelists say the next generation will be much in advance of this one in mental and physical development. They are slowly learning how to take care of their bodies. I have a class in the Training school giving them a course in simple physiology and medicine, and the students in turn will instruct the people, so by patience and perseverance we will see a still farther advance along these lines. The advances in the way of hygiene and care of the bodies that the Christian people have made is simply wonderful, and is very manifest when we get into heathen towns.

It has been impossible to keep any accurate account of the number of dispensary patients this past year, but we reckon about 12,000 is a low estimate, and about 15,000 visits made to out-patients and as many hospital patients as we could accommodate.

There have been no serious epidemics during the year. In the cold season there were many cases of lung troubles. An epidemic of small-pox swept over this section but very few died, vaccination proved such an efficient prophylactic measure, whereas five years ago whole towns were swept away. Many people were vaccinated at that time by Mr. Ingham, and hundreds more came to me last year. Some people came as far as two or three days' journey distant. I believe they went so far as to vaccinate each other after having obtained the virus from here. It was interesting to have our personal boys who cook, serve the table, wash, etc., attending to their duties until the small-pox eruption would break out all over them, but we all escaped.

The Lord has used the medicine as an opening wedge for the gospel, and I have been delighted to be used as the hammer. Especially was this manifested at Viaza, the new district we opened last year, which lies three days off to the southeast. Mr. Richards and I visited it to organize a church of the faithful converts who had been gathered by two of the evangelists. The heathen people about were very bitter and scarcely allowed the Christians to enter their towns. They vowed to burn them out as soon as we were gone, for bringing us there. However they learned that we could alleviate suffering, and soon began to come to us, one or two at a time, until we were welcome in the towns. That was five months ago, and now they are pleading for us to return. I expect to go next week as there are some people to examine and baptize and Mr. R. has not time to spare from here just now. I should have gone weeks ago but have been waiting fresh supplies of medicine.

Mr. Burns has now come from Kinvika and taken the transport work off my hands, which leaves me more time and energy for the study of the language. He is also helping in the building of the dispensary, which will soon be finished if they ever send the balance of the materials from Matadi.

As we look over the year with its lights and its shadows we realize that the God who keepeth Israel does not slumber nor sleep, for he has watched over, kept, protected and guided us day and night. He has been as "the shadow of a great rock in a weary land, a covert from the tempest," so our hearts are comforted, strengthened and encouraged to face the work of another year, and our prayer is that more than ever our law may be self-denial and our aim his glory.

MATADI—1880.

Mr. Thomas Hill.

Matadi still retains its former importance as the receiving point for all supplies for the Congo. Mr. Harvey refers to the work here in his report for Palabala.

LUKUNGA—1882.

Rev. T. H. Hoste, Rev. C. B. Antisdell, Rev. L. H. Morse (Mrs. Morse in America), Miss C. A. Howard (in America), Miss N. A. Gordon (in America), Miss B. E. Gardner (in America).

Mr. Hoste reports:—

The chief effort of the year has been towards establishing the work on self-supporting lines. I am thankful to say that this has been accomplished, though naturally not without a certain amount of friction and temporary loss. We have now established a society named the "Lukunga Home Mission," through which we hope to carry on the evangelistic operations of the future. I find it difficult, however, to get the natives to properly fill any post of responsibility and labor which is unpaid, even though very little time need be devoted to it. They are as fond of a title as any American or European, but to fulfil the duties and obligations attached is not much to their taste. This came out very conspicuously in our attempt to run a "Christian Endeavor Society"; we found no lack of volunteers to fill the very highest official positions; the lack appeared afterwards when we wanted the work done. But this is more or less so all over the world, so we must not complain too much. The native contributions have been fairly good, but unsteady; the fact is things have been rather bad with the natives this year. The continual "palavers" with the State on account of transport interfered very much in 1893 with the sowing of the crops and it told very much this year.

The mortality of this year has been quite startling. Out of the church, one hundred members have succumbed to different ailments; this is a dreadful check to the work. This country presents a curious instance of lack of conformity to environment on the part of the people. No provision is made for protection against heat or cold or hunger or sickness, all of which ill the natives feel acutely. All labor is reduced to the lowest possible minimum. It seems to me as if God had as a punishment for this vice of "getting something for nothing," withdrawn wisdom to use what is gotten.

We have very few baptisms this year, only about sixty; but the unsettlement incident to a change of policy is quite enough to account for this.

MUKIMVIKA—1882.

F. P. Lynch, M. D., and wife, Mr. W. M. Biggs and wife.

The question has been earnestly considered, during the past year, whether this station should be retained. As the result of careful inquiries, the

decided advantages it affords as a sanitarium for the Congo and as a centre for evangelistic effort, have now been clearly established. The medical work, in the energetic hands of Dr. Lynch, has received a decided impulse, and he now urgently asks for a suitable equipment of the station, a request that should be granted without further delay, if the Union is to continue to occupy this point.

LEOPOLDVILLE—1883.

Rev. A. Sims, M. D., Rev. Thomas Adams.

The following report from Dr. Sims shows how the work at Leopoldville is extending.

The Heathen.—Two years ago I described how the State had been the cause of driving away our neighbors and natural parish, so that we were forced to direct our labors to a new race, namely the Bambunu, who are half Teke and half Congo, both in manners and language. Our system has been to send and take to them, Bakongo Christian young men from the church here. In this way every week they hear the gospel in some of the fifty towns which are all within four and one-half hours of here; these young people go out in parties of three to five—weather permitting Mr. Adams goes with them—and pass round from town to town, preaching and teaching from two days to a week. The expense of these trips is borne by the church here, which contributes \$50 to \$60 a year; the utmost it can do, as I see many deny their stomachs even to accomplish this. Sometimes the hearings are good, sometimes bad, depending on village matters disturbing their attention. All things being equal, and there being no funeral or palm wine or hippo meat in the town, their appreciation is pleasing. The chief teacher we send reports no grand work but says there are two or three deeply interested in one town, and in several places they have won over the young folk. In several near towns the preaching is constant and regular, and we are hoping for blessing in time.

The Church.—When I came out eight years ago I set for myself the task, with God's help, of gathering together a little church, in a church building which I would help them to make. By the time the brick chapel was made the plan was blessed and graciously realized, and up to the present fifty-one members have been received in it; about half of that number are at present with us, from whom we draw our school teachers and village preachers; every month or so we had added to them, but for the moment whites are unpopular in the country, so that few Bakongo come here for school advantages. Carrying and trade absorb all the young people. Provisions, above all meat, are very dear because scarce here, but a change for the better will come soon when we shall try to increase the school pupils to 100 as last year. The Bambunu who live near us never send out their children as servants or to school; they are actively occupied in the sale of native manioc bread, the cutting down of forests to plant manioc, and have an evident objection to civilization.

We hold daily services and strangers from various parts may generally be seen present at them. The surgery is always open, and I have trained a native Christian to be useful in it and to give out medicines. Most days there are native applicants and carriers at the door; I have much sympathy for these carriers, as, sleeping always on the damp ground, there is much mortality among them from pneumonia and fever. All but the most destitute pay for their medicines. Few or no Africans arrive at the beggar stage of life, and we have no need to pauperize them for the sake of one to five cents which they give gladly. We go on teaching trades as usual. It is a real help to the country to raise the native boy above mere carrying of loads or household domestic service. As work of various kinds

has got to be done, we believe *it pays* to teach a certain number the elements of trades, instead of using coast labor which costs the society dearly, and helps some other country, not the Congo, prosper, and introduces coast vice on the place. School, work and religion are a complete lever to help the Congoes.

I won't trouble you about the secularities of Leopoldville, the receiving and shipping of goods, sick white men, passengers, a huge correspondence, second only to that of Matadi, the care of a great station; every two hours a letter comes or goes from us. Just now we are much occupied in planting our ground to fulfil the law about effective occupation; we are putting in several thousands of fruit-bearing trees and plants, and hope to have plenty of certain products in the years to come. As I have a few cows, we have erected a suitable farm building at the boundary of our property, etc.

Our plans are just the same for 1895, viz., village preaching and station school, and we trust the divine blessing will attend the work.

Rev. Thomas Adams has an equal share in all these works with me, and we are of one mind.

Mr. Adams reports :—

The past year has been filled with opportunities for service, yet we trust it is but an earnest of a far more effectual service in the future. The school and station work has been prospered by the blessing of God; quite a number have confessed their union with Christ by the ordinance of baptism, and they are going out seeking others.

Evangelistic work among the native villages claims our special attention at present. It has been our privilege to visit fifty-five villages. Some have been found recently, while over one-half which were known to us have been visited regularly every month. Many of these villages have never been visited by a missionary before, and when arriving for the first time the people would run and hide. When they learned I was an associate of Ngunga Buka (Dr. Sims), whom they all know by reputation if not by sight, they would return and listen attentively and show me great kindness. They greatly fear Bula Matadi (Belgian State men); they have no fear of the Mandela man Nzambi (white men of God) as they call us. The natives everywhere look upon us as their friends and in every village treat us with the greatest kindness. They have given us several boys to educate. Many have expressed a desire of giving up their superstitious customs and serving God. Thus far we have been doubtful as to their sincerity because they are apt to promise most anything to please. If we lived among them so that their daily life could be watched it would be somewhat different, but visiting them so seldom we are obliged to leave the result wholly with Him who alone can give the increase. To us this is an interesting work, and it is Dr. Sims' desire and my prayer that assistance may arrive for the school and station so that my time may be occupied exclusively in this evangelistic work. This has always been my idea of the work to which God called me.

The hardships and fatiguing walks under a tropical sun are not comfortable, yet the consciousness that I am in the proper sphere of usefulness is a great blessing. To know we are preaching to a people who have never heard before gives a flavor of love to every hardship.

Dr. Sims wishes me to write a few words about the details of these trips, and it is a pleasure to comply with this happy suggestion. Every time we select five different church members, as they all desire to go and they all help to support this work by their large contributions. Beside we are able to find which of them develops the talent for this kind of service. They all sing heartily and seem happy all the way; this makes a great impression both on the people and other children in the village. About six brass rods, equal to six cents, is sufficient per day for each boy's food. There are extra expenses, although we never give a present unless it is in exchange for work, food or house, in which case they expect a token of gratitude.

My last trip lasted five days, during which time I lived principally on native food. We found six new villages and at one village they gave me another boy for two years. It seems the most successful trip of any yet, and we trust it will grow every time the same.

The intense curiosity which they manifest when we remain in their village for the first time is interesting yet disagreeable. They will allow us scarcely the least privacy, and will even make holes through the grass walls of the hut so they may watch every action, which causes them much amusement. To drive them away would cause their displeasure and suspicion, so it seems best to be their entertainment that perchance by all means we may gain some.

BOLENGI—1884.

Rev. C. B. Banks and wife, Mr. J. B. Murphy (and wife in England), Rev. E. V. Sjoblom.

The past year has been characterized by special efforts to reach the people living back from the Congo River. Many towns have been visited, in all of which the message of the gospel has found eager listeners.

Mr. Murphy reports :—

In looking back over the year that is past we feel that we can reëcho the words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits." It has been a year of work. We rejoice to be able to say that we have had the blessed privilege of proclaiming the message of the Prince of peace in many districts and towns where they have never heard it before. Our hearts have been encouraged by the way in which the people listened and by their earnest entreaty for us to return again, that they might hear more of the way of life. These people need the message of love and peace, for they know by actual experience what oppression and war mean. Yet we feel sad to think that our opportunities of reaching them will, comparatively speaking, be so few. The way to these interior towns has been closed until this year. Now we have opened to us a most inviting and promising sphere of work for the future. In consequence of that we have been able this year to visit and preach the gospel in every town in the districts that are within reasonable distance of us. We bless God for this; to him be the glory and we hope great things for the future.

The school work has engaged much of our attention. It has been fairly well attended and though our progress has been slow, it is not work without encouragement. And we hope and pray that the many hours spent in this work, in the years to come, will not be without their fruit.

Our boat (the "Glad Tidings"), which was so kindly put together by our friend Mr. Billington, has also reached us in this year; and has already proved to be very useful to us, and we hope that the "Glad Tidings" will become increasingly useful every year.

In regard to our church work we remain very much in the same position we were last year. If I were to do what I feel to be right in this matter, I should break up the church and begin again. But as Mr. Banks will be here so soon, I will leave it for him to do as he feels led in the matter. For my part I cannot see how he can adopt any middle course. This matter has caused us many troubled, watchful hours and many anxious prayers.

Although much of our time has been given to evangelistic work in new fields, we have not neglected the work of the station and the towns in our immediate neighborhood. Two, sometimes three, services a day have been conducted on the station by either Mr. Sjoblom or myself; and the towns visited at least once a week. I have built two small houses, besides doing many other small necessary jobs. I should also add that I have this year reroofed my dwelling house. We have not had much time to feel lonely. Well might we rejoice in the great loving kindness of our Master.

Mr. Sjoblom adds:—

Looking back on another past year we cannot but thank God for his fatherly care and keeping power in this deadly climate. Two and a half years ago, when coming out in connection with Congo Balolo mission, we were seven in our party when we reached Kintamo, but five have already been called home to their reward and rest, and one, namely, Mrs. Bett, has just returned home to England as a forlorn and broken-hearted widow, I alone of that party remaining on the Congo field. In a double meaning it is true here on the Congo, what very much struck me when I saw the emblem the first time on your Magazine: "Ready for either."

For us at this station this past year has been a time of sowing the seed of life but not to reap. How often we would like to fix the harvest time but we can do no more than faithfully sow the seed of life and wait for the sun and dew from on high to warm and soften the cold and hard ground on the heathen field, knowing that the Master himself in his own time will give the harvest. Still the hard work of the time of sowing must go before the joy of the time of reaping.

At the station we have continued the work as usual with regular services, etc. I have reroofed nearly all the houses on Mr. Banks' side, made some bricks and sawed some wood, being ready for building a goathouse and also to prepare a part of the veranda on Mr. Banks' house as soon as he returns. On Sunday afternoons and sometimes on the weekdays we have alternately visited the nearer towns preaching the gospel.

Our chief effort this year has been to reach the people of the interior as a wide door has been opened to us there. I have done four tiresome preaching journeys, when I have visited forty-five villages where no messenger of peace has been before, and thus thousands of these children of nature have heard the gospel for the first time. I have also visited some villages, visited only once some years ago, beside some which have been visited twice or thrice. In order to reach these above-mentioned villages I have waded about thirty marshes, when the water and mire very often have reached to my hips and a few times to my waist; nobody except they who have tried can understand how tiresome it is to wade these marshes. Still the inconveniences are forgotten when reaching these inhabitants of the forest, and who has time to feel tired when being encircled by an audience which for the first time listens to the message of love and peace? I have had as many as six or seven and once eight services in one day. It is cheering to be met by the shouts of joy as soon as they know one to be a messenger of peace, and it is very touching to be accompanied for some distance when leaving the village, and at last hear the request, "Please return soon again." One regrets that time and strength do not allow one to visit the inland people oftener.

I am sorry I have not as yet had opportunity to visit the Bosira River where I hope to have my station for the future. I have been ready and made up my mind to go, but war palaver has kept me back until now. Still I intend to visit some of the nearer towns on that river within a few days, and hope to work the ground and sow some seed of life before going home on furlough, taking up the work wholly, when I return fresh and strong.

Yea, may the Lord's blessing rest on both directors and supporters of the mission as well as on the workers on the field, and may his blessing through our united efforts in giving the gospel to this degraded and ignorant children of nature come with mighty power, that they being free from the bands of superstition and bondage of Satan may sing the song of true liberty and also being cleansed in the blood of Christ may be bright jewels in his laurels of victory on that day to come. For this let us pray and give, yea, lay down our lives if need be, and thus to be "ready for either."

BWEMBA—1889.

Rev. A. Billington and wife, Rev. C. B. Glenesk and wife, Steamer "Henry Reed."

It has been necessary for the present to place the steamer, "Henry Reed," under the care of the brethren of this station, each making trips in turn. Such an arrangement ought only to be temporary as it interferes with more strictly mission work. Praise should be accorded to both Messrs. Billington and Glenesk for the self-denying spirit with which they have met the present emergency.

Mr. Billington reports :—

The year just past has been one of trial to our faith. The hopes expressed in our Report of 1893 have not been realized. We do not forget to "sing of the mercies of the Lord," for he has been with us and blessed us both in body and soul. We have not lost any services through ill-health during the year. The services on the station have been kept up, and the visitation of the towns has only been interrupted since we were called upon to take charge of the "Henry Reed."

School work has gone on the same as last year, except that Mr. Billington has taken a more active part in it, and thus has given me more time in the towns. Thus in various ways the good seed has been sown, and we are assured it has not been in vain.

During the year one of our own boys has died from sleeping sickness. Another also died, from some chest trouble, somewhat suddenly; this latter was a native of the place and freeborn, and one in whom we had great hopes of future usefulness in our work here, and his death has created some further feeling against us in the minds of a few people at least. He was the boy we spoke of in our last report as being a help and comfort, and we thought near the kingdom. He was not baptized, but we have little doubt as to his acceptance of the Savior, and we think of him as one of the first fruits of our labor here.

The "Henry Reed" came into our care in July, and we have since worked her as well as the station. We were at Stanley Pool to give Mr. Glenesk a hearty welcome in August, but, on account of the working of the steamer, he has had but little time on the station, and when he has been here we have both had to spend more or less time on the repairs of the "Reed," so that this station has been worked practically single-handed another year.

KINJILA—1890.

Rev. P. Frederickson and wife, Rev. Christian Nelson and wife.

The opening of the railroad will impair the value of Kinjila as a mission station. In view of this fact our missionaries there have been alert in securing a new site. Land has been purchased at Kifua and the mission will be removed thither at an early date.

Mr. Frederickson reports :—

The year of 1894 has been one of much pleasure in the work, although we have had a good deal of sickness and many hindrances; yet the Lord has blessed our endeavor to make his name known among the heathen. The work is on a better footing to-day than ever before.

We have been out among the people as much as time and other work have permitted. Five young men have visited the villages around our station constantly. Almost every village in a district of forty by twenty-five miles has been visited and the gospel preached to them. Two young men about sixteen years of age went out for a week, some time ago;

when they did not come home on the day we expected them, we began to be a little anxious about them; but when they returned four or five days later we found that they had been kindly received in the villages and that the people had given them food so they might stay with them longer and preach to them.

On the station the gospel has been preached every day of the year. The Sunday meetings have not been largely attended, the average being about sixty; yet the Lord has blessed us. Thirteen have confessed conversion and have been baptized, thus increasing our little church to thirty-five. Five of them were women.

The church has also made a good attempt to raise money for self support. Last year the amount raised was only \$7, while this year the contribution has been \$23, thus making it more than three times that of last year.

Our two outposts with their young preachers have been doing well. Three have confessed conversion in one place, but have not been baptized yet; in the other place no one has as yet confessed conversion, but the young people like to hear the gospel and to sing our hymns. On the whole the people are friendly toward us, and we look for and expect many of these people to turn unto the Lord Jesus.

Rev. C. Nelson has had one hour Bible reading every day when at home with eight to ten young men, to make them more at home in the word and prepare them for preaching. Some of them are already doing good work and we hope the others will do the same with time. The Sunday school under his care has been kept up ten months of the year. Fifty-seven names are on the books with an average attendance of forty-five. Good progress has also been made in our day schools. The one on the station has been under the care of Mrs. Nelson and Mrs. Frederickson, and our three out-schools in care of natives, directed by Mr. Nelson. Names on the books ninety-seven, with an average attendance of sixty.

This year we have made a new departure in our medical work. From the start of the Congo mission, medicines were as a rule given to the natives without any return. This plan has also been followed here, with an attempt now and then to get them at least to pay some; but in this we failed. This year we have taken a decided stand and no one gets any medicine without paying, except in a few instances. Now the people find it is quite right and pay gladly the one brass rod (about one-half cent) we ask from them. It is not much, but it is a good start toward helping themselves. 1,573 have received medical attendance during the year.

Mr. Nelson writes:—

The year past has been one of many mercies to us personally. We have been made to rejoice by the tokens of the love of God to us and of his blessings on the work at Kinjila. When, however, I look at God's tender, loving and fatherly care, how worthless I feel to be his messenger to proclaim the joyful tidings of salvation unto the people who are living in darkness, and with no knowledge of divine love.

IREBU—1890.

Rev. Joseph Clark and wife, Rev. Thomas Moody and wife (in America), Mr. J. A. Finch (and wife in America), Rev. William A. Hall and wife, Mr. Robert Milne, Miss G. Milne.

Though Mr. Clark is reported as residing at Irebu, he has devoted his time largely to the development of the work at Ikoko, on Lake Mantumba; this latter point is the centre of a populous region and gives promise of good results.

Mr. Clark reports:—

Rev. T. Moody and Mrs. Moody arranged to return to the United States in the end of

May, 1894, and it then became necessary for me to leave Ikoko and take charge of the older station. From June to December I have had charge of Mr. Moody's work, and Ikoko has been in the hands of my native assistant.

After Mr. Moody left Irebu the services were conducted by me through the Christian lads on the station, as I did not know enough of the language to preach in it. I generally taught the lads what they were to say, as they have not yet had training nor experience enough to enable them to clearly expound the word of God to those about them. They were, of course, able to tell the simple story of the cross, and God's way of salvation without any help from me. The school work was carried on by Mrs. Clark.

There have been a few tokens of blessing. Five lads professed to take Jesus Christ as their Savior and King. Three of them have asked for baptism, but I have thought best to delay that till the arrival of Brother Moody. He can examine them, if they are faithful till then, and baptize them. I have had great satisfaction in them.

On the lake Frank (native helper) reported that there was some manifest interest in the preaching of the word. The people seemed very ready to hear. But the young man who seemed the most hopeful case sickened and died of small-pox, and soon after the State soldiers came and fought with the people because they failed to do what the State demanded in the collection of rubber, and those that were not killed fled to the bush and far-away towns (some to the French territory where the State soldiers could not follow them), and all our work was stopped.

At Irebu we had already passed through a similar experience, but at that place there was a larger work on the station (that is, there were more boys and girls engaged with work and school on the station, and of course the State did not interfere with any that were working for us or that were attending school), so that we always had plenty to do at Irebu.

Toward the end of September we were joined by Rev. W. A. and Mrs. Hall, Miss G. Milne and Mr. Robert Milne. Miss Milne has taken the Irebu school *pro tem*. Mrs. Hall has been at work among the Irebu women. Mr. Hall has had kitchen, boys' house, girls' house, etc., to erect and also has been hard at work studying the Irebu tongue. Mr. Milne has been helping me in looking after the boys at work, and also studying the language of the lake people so as to be ready for work at Ikoko. During the year Mr. Finch has erected our present dwelling house at Ikoko, cared for the thatching of the Hartsock house, fixed anew the walls and roof of the house now occupied by Mr. and Mrs. Hall, looked after the cutting out of boards and timber for our Leopoldville station and other places, and in many ways helped forward our work. He and Mr. Hall are hoping to solve the problem of roofs for stations in the interior of Africa, by trying to find wood suitable for shingle. They have found the right wood, used in canoes, but have not yet discovered where it grows. At the end of the year I hope to again take up the work at Ikoko, as the people are now returning to their town, and soon I expect Irebu will be left with only Mr. and Mrs. Hall—the others will find work on the lake.

Mr. Hall writes :—

My work for the past year has been rather of an itinerant nature.

We arrived at Matadi on February 1 with instructions to proceed to Banza Manteke, but on our arrival I found a letter awaiting me from Mr. Moody, asking me to come on to Irebu, as owing to the failure of Mrs. Moody's health they would have to leave for home later in the year. This request I could not comply with; as Mr. Ingham's death had necessitated Mr. Hill's removal from Matadi to Banza Manteke, and Mr. Harvey was alone, I felt that my first duty was to fill the vacancy at Matadi, which I did. Resuming my work in February I continued attending to transport, taking part in the daily services with the workmen and carriers who from time to time throng our station. We also started a day school of which Mrs. Hall took charge and was doing very good work, but

in May another letter came asking that some one be sent at once to Irebu to relieve Mr. Moody, and as there was no one available, I had to leave Matadi on June 18 for this place. We arrived at Stanley Pool on July 15, and on the 25th we took passage on board the "Henry Reed" for Bwemba, where we arrived on August 2; here we had to remain for six weeks, as the steamer could go no farther before undergoing repairs; after which, Mr. Billington being alone, I had to remain in charge of the station while he returned to the Pool to meet Mr. Glenesk.

This unexpected delay gave us an opportunity of seeing something of the work that is being done at Bwemba and at the same time to render such assistance as we were able, as well as to commence our study of the Lobobangi language. Mr. Billington is hard at work not only among the people immediately around the station, but in many other towns far away.

We arrived here in September since which time we have been very busy; most of my time was given to building and the study of the language. I have built a kitchen, a girls' house and a boys' house, assisted in the daily services, and each Sunday I visited from three to four towns, accompanied by one of our Christian lads here, and held service in each town. Mrs. Hall devoted her time to work among the women and children in the towns, and although we have not yet seen any direct result of our efforts, yet we are not without hope that some are interested about their eternal welfare; but alas! how blind they are to their own interests, and how reluctant to leave their sinful ways and give themselves to Jesus, while others seem perfectly satisfied in their sinful condition.

Our heavenly Father has been very gracious to us during the year. My own health has been uninterruptedly good. Mrs. Hall has had several small fevers but none of a serious nature.

It is still the day of small things with us, but the promises of our blessed Lord are neither few nor small, and trusting in them we go forward in this new year, praying for a copious effusion of the Holy Spirit, for nothing short of this can transform this moral desert into the garden of the Lord. May the Lord hasten the time, and greatly increase our zeal.

EUROPEAN MISSIONS.

FRANCE—1832.

There has been progress throughout the whole of the French Mission during the past year. One new church has been organized in Paris at Neuilly. Prof. Paul Passy and M. Bentz Andécoud, well known in literary and business circles, are elders in the church and the services are conducted by them. The organization of this church in this part of the city affords advantages not hitherto enjoyed by our mission, for reaching Protestants. It is becoming more and more apparent that we have a most important mission among these as well as among Romanists. For details concerning the work, attention is called to the report from Rev. R. Saillens, who writes concerning Rue St. Denis and the churches in Southern France.

The Lord continues to be with us, at Rue St. Denis. We have had lately a three days' convention for the deepening of spiritual life among our members; and though most of

our people are workmen the afternoon meetings were nicely attended, while more than 150 were present in the evening. There prevailed a deep impression of our unworthiness in the sight of God, and of our failures as Christians; we unanimously resolved, with much prayer, to do more for the Lord than ever before.

We have had eighty-one accessions to the church in 1894, and about ten more are to be received before the end of the year; our membership (deducting the absentees, etc.) is 325. The gifts of the members have reached about \$1,000; lately, the deacons have set on foot a movement in order to get the church to give twice as much as before, if possible. A good workingman and his wife, recently baptized, have promised 200 francs; an old spinster lady, very poor, has given 100 francs, etc. We are beginning to see, in a practical form, the fruits of gratitude and consecration to God.

The main service on Sundays is well attended, better than ever before, the average being 230. The evenings at Rue St. Denis are all occupied (except on Saturdays) by gospel and temperance meetings, varying from eighty to 350 people.

Lately, through the liberality of our sisters of the Woman's Baptist Missionary Society, we have been able to inaugurate a room, on the first floor of our chapel, for the use of our young people; it is not large, but it has been tastefully decorated by some of our members; we have bought a few books, and begun classes and lectures for young men, which are well attended. On Sunday afternoon, the room is used for my young people's Bible class, with about sixty members. The hall is put under the supervision of M. and Madame Débuts, whom we have taken to Paris from Deauville.

I have paid a visit, in November, to our stations west and south. In fourteen days I have ridden 2,600 kilometres (about 1,500 miles) and held twenty-two meetings in seven cities. But though I have come back exhausted, yet I was full of joy, and never had more pleasure than during that hurried trip.

My first halting place was *Chatellerault*, five hours from Paris, a town of 15,000 or 16,000 inhabitants mostly occupied in the state manufacture of fire-arms. There a young man, a member of my church, began a work a few years ago in connection with the McAll Mission; it is now carried on, under Brother Sainton's supervision, by an old friend of ours, Pastor Adolphe Maillet, who has been a student at Dr. Grattan Guinness' Institute, and was baptized there long ago. But though he had been baptized, he did not see sufficient reason to withdraw from the national church until quite lately, and now M. Sainton has taken him up, with the help of some friends in England, and without any cost to your funds. Pastor M. has a good Christian wife, six children, and his sister-in-law, Mlle. Chazot, is a first-rate Bible woman. I attended one meeting in *Chatellerault*. The hall contains about 100 people and was crowded; on the first row of chairs sat five or six persons who have already been baptized and who now form with Pastor Maillet's family the nucleus of a church.

The next day (Wednesday, 14th) I reached *Niort*, a city of 30,000 inhabitants, the largest in Poitou. Here I found Brethren Sainton and Chollet (the latter a former member of Rue St. Denis), who gave me a hearty welcome. Pastor Sainton, being unable to find a proper place of worship in that priest-ridden town, has bought for himself, in a very providential manner, a house, part of an old convent. He has bought it for less than \$2,000, though it seems worth much more. Then, hiring some masons and managing the work himself, he has built on the ground floor of his property, a nice chapel, which can hold 150 people comfortably, with a well-appointed baptistery. Thus we have a hall free of cost, through M. and Mme. Sainton's liberality. I should say that Madame Sainton has a thorough missionary spirit, being the daughter of the well-known missionary Arbousset who with Casalis founded the Basutoland Mission. M. Sainton's father is also working for Christ, at the ripe age of 70; he goes about in fairs and markets, selling the Bible and other religious books, and advertising his son's meetings. It is good to find oneself in that missionary hive, where everyone is engaged in the Lord's service in a happy, quiet way.

The hall built by Brother Sainton was inaugurated on the 14th. It was more than full, though only private invitations had been sent. We preached boldly and simply the gospel of salvation free, so new to many. On the next day, the audience was larger still, and I have heard that since then some have given signs of true conversion.

The church numbers thirty members, mostly converts from Romanism who have had to suffer for their faith. I was much struck by the intelligent, happy countenance of a lady, a State school teacher, who told me that she was near losing her situation, but was protected by God wonderfully, and she did not compromise. The little church of Niort gives proportionately more than any other of our churches, about \$5 or \$6 per year, per member, and yet there are no rich among them.

Brethren Sainton and Chollet are both strong and indefatigable. They ride on their bicycles to all the villages around, and have often gone as far as Châtellerault (over sixty miles) to hold a meeting.

I would gladly have stayed longer with them, but had to hurry to *Toulon*, 600 miles away, where I arrived on Saturday evening (the 17th) just in time to attend a prayer meeting where a few candidates were examined; and the next day, in our chapel of La Seyne (near Toulon) I preached to a goodly audience and baptized three persons, among whom was the newly married wife of our Brother de Robert. She is a true pastor's wife, and will no doubt (as far as I can judge) add greatly to her husband's usefulness. The meetings on that day—three of them—were good.

On Monday, the 19th, was held the first annual meeting of the South of France Association. Delegates from the churches of *Marseilles* and *Nice*, with those of *Toulon*, assembled, and also Pastors Laügt of *Lyons* and Revel of *Neuchâtel*. The introduction of "laymen" in a deliberative body of our Mission is a new thing yet; I was deeply gratified with the intelligence, tact and devotion of the lay delegates. Brother Colin, pastor at *Marseilles*, was elected moderator; Brother Long, of *Nice*, secretary; and Brother Nic of *Marseilles*, treasurer.

The Association, hearing that Brother Juillerat, of *Tramelan* was very much weakened in health on account of his great exertions and of the roughness of the *Jura* climate, resolved to invite him, for a year at least, to *Montelimar* (where a work has been begun, but is now without a worker) in order to do whatever work he can, and to recruit his health. In the meantime Brother Saucy, the valuable evangelist who has been assisting Pastor Juillerat hitherto, will take charge of the *Tramelan* church; the building of the chapel for which the Union has voted 5,000 francs, will not be postponed. Brother Juillerat has gladly accepted the proposal; indeed it is a matter of life or death for him, it seems, to leave *Tramelan*.

But to return to *Toulon la Seyne*; on the evening of that day, we ordained, according to Baptist usage, our Brother de Robert, who has for four and one-half years acted as pastor there, but had not yet received the laying on of hands. The place was crowded, and the ceremony was impressive, and I trust instructive for the people, showing them the orderly and spiritual way in which matters should be carried in the church. Many went away from the chapel for want of room.

On Tuesday, the 20th, and the two following days, we held a series of meetings in *Marseilles*, afternoon and evening. They were very largely attended, and the presence of the Lord was felt among us in an unwonted manner. Prayer and praise, exhortations and testimonies, flowed in a continuous stream. It was good to see, at a time, about fifteen young girls on their knees, praying for each other with tears, and older people stand up, wishing to be prayed for and spoken to concerning the Savior. One of the most pleasant features of those gatherings was the presence and coöperation, in a fraternal spirit, of Pastors Edouard Monod, of the National church, Couvreur, of the Free church, Lenoir, of the McAll mission, and Vernier of the Geneva society. I was told that on the third night, though every available space was occupied, fifty persons went home unable to obtain admission. Praise be to God! Three persons were baptized on the last day.

On Friday, the 23d, Brethren Revel and Long and I left for *Nice*, while the other brethren returned home. We had meetings in *Nice* that night and on Saturday, and three meetings on Sunday. Our chapel there is only a little shop, holding about eighty, quite inadequate to such a refined aristocratic place as *Nice*. But though the church is poor and weak (twenty-five members) we found among them an admirable spirit—the spirit of early Christianity. These good people—pastor and all—seem to have all things in common, so full of love and simplicity are they toward one another. Several persons professed in the meetings to have found Christ, and I have heard that since our visit, baptisms have taken place.

And now, leaving *Nice* on Monday morning, we return to Paris via *Lyons*. There we stopped one day, at Brother Laügt's request, to hold two meetings, one in the afternoon for the believers, and one in the evening for the undecided. Both were good; in the evening about 200 persons filled the small chapel; we had some who professed conversion. Since our visit, Brother Laügt has written me in the name of the whole church, requesting me to return in January to hold a series of revival meetings for a whole week. But how can I do it? I am bound to visit our eastern churches, and I cannot neglect my own dear people at Rue St. Denis.

I have had great blessings in my own soul during that tour and ever since, and humbly thank God to have been permitted to do it. Brother Revel has been an able worker and an invaluable companion.

We have no formal report from the church in Rue de Lille.

Pastor Philemon Vincent writes:—

My hope is as strong as ever, and I venture to say that within one or two years, the edifice that the Union built in Paris to represent our cause and your persistent will to promote it in France will again be filled with attentive hearers of the gospel. We had four baptisms on Easter. Besides a person formerly baptized in our baptistery by Plymouth Brethren joined us. Her husband is converted too; she preaches the gospel to her neighborhood.

Pastor Farely sends a report from the district of Pas de Calais:—

After having passed through great difficulties, our churches of the Pas-de-Calais have now entered upon an era of peace and progress. The good hand of the Lord was with us to deliver us in the days of tempest and will be with us now to cause his work to prosper. Our Baptist work in the coal district of the Pas-de-Calais fills us with hope because of the facility of evangelizing the mining population, and above all because of the evidences of his favor which the Lord has already accorded us. The Holy Spirit has wondrously visited us, and has accomplished many miracles among these degraded miners. He has rescued from drunkenness and misery many families which Catholicism was powerless to elevate.

It is our intention to found churches in the whole extent of this coal basin. As we have adopted the system of erecting our meeting halls in wood, costing from 1,500 to 2,000 francs, we hope that the question of money will not be the greatest obstacle. If we had some now, we would build two meeting halls which are very much needed.

I send a few lines concerning the field which has been especially assigned to me. In *Bethune*, a town thoroughly Catholic, where the gospel has never been preached until the opening of our present meeting hall, the Holy Spirit has wrought some genuine conversions. We have now about ten converts, all formerly Catholic, whom I expect shortly to organize into a church. The working class, those who are not miners, are somewhat under the influence of the rich Catholics, but already many have freed themselves from this tutelage and go resolutely forward. For that matter, when God's Spirit moves upon sinners they are enabled to surmount all obstacles.

At *Vermeilles*, where we have a wooden meeting house, the church numbers about thirty members, and will be shortly increased by the baptism of some new converts. This field suffered last year because of the long continued strike of the miners which occasioned a perturbation in the whole population, and also in the church by reason of the divergency of opinion of a certain number of our Christians about this unfortunate strike. Peace is reëstablished in the minds of all, and also in the church. The Lord has begun to bless us by converting a number of souls.

At *Lens* we have had to undergo great struggles, and for a few months we were obliged to discontinue our meetings. Our difficulties are now removed and we have begun again our meetings for evangelization. Since the opening of our new hall a large congregation assembled to hear the word of God. Recently about ten souls have professed to have given themselves to the Savior and will be soon baptized.

These three mission stations will, in a time not far off, become three separate churches of which each one will form a centre of evangelization for the surrounding localities. We shall then need for that field new workers, which the Lord will doubtless find for us in the right time.

Other centers of the working population need the gospel, but with the work that rests upon us at present it would be impossible to extend it farther. We hope that reinforcements will be sent us and that the great coal district of the north of France will one day be endowed with a large number of Baptist churches.

Pastor Cadot reports for the churches under his care:—

Ougrée.—I am glad to send you the accompanying letter about our mission church at Ougrée, Belgium. You will see that the Lord is blessing us there. I should like to place another man there next winter. I trust to see a new start given to the work when the place of worship is built. Within three months, the work will be about finished. Unfortunately the building, with a house for the doorkeeper, will cost all paid almost 8,000 francs. I am sure the Lord will give us money, though we lack still a good sum to meet the expenses.

The mission is developing itself on the other bank of the Meuse at Jemeppe, where we have a preaching station. It is there that our zealous evangelist, Brother Debackers, lives with his wife and nine children. He is not an educated man, but he knows enough French, Walloon and Flemish to preach in those three languages. He is full of fervor and life, and helps greatly my pupil Brogniez, who having exhausted himself by an excess of work is now obliged to limit his labors. With those two we have also a colporter who sells much: during the last five months, he has sold 420 New Testaments, fifteen Bibles and many other religious books. The encouragement we find there makes me desire to go myself or to send another man, and I think also of building another place of worship at Jemeppe. The Lord will guide us.

After two years and some months the church at Ougrée has sixty-five members; some others have left. The money collected is not much. The Walloons are in the habit, when they go to church, to give two-thirds of a cent (two centimes). Love to God and zeal for souls will teach them and the work will progress. Brogniez is fitted for that work. He has the direction of it under my control.

Chauny and neighborhood.—We have had almost nothing to encourage us here, in proportion to the efforts made for years. It is the reason why I did not keep Brother Meyer at Noyon, nor Brother Brogniez in Chauny—in such a way that being almost alone I am overwhelmed with the burden of the two churches (Chauny and La Ferè) whose members are scattered in about sixty villages, making me a field of labor about forty miles in every direction. I am bound to go to visit them now and then, and when they are ill, in such a way that I cannot do much besides that, with my lessons, my preaching on Sunday and in the winter nights.

We have had here but five baptisms last year. We have 136 members, but many are scattered; one has died.

We have collected last year, including 3,000 francs for the salary of the pastor, 1,000 francs for a Bible woman, 900 francs for the place of worship at Ougrée, 1,406.65 francs for reparation of our temple—6,306.65 francs.

La Fère.—The church at La Fère is for the present, perhaps, more encouraging than that of Chauny, on account of some new families who have come to inhabit the town or the neighborhood. There is now a good number of young people and good singers. I have tried to bring the deacons to take a good part of the work. Some help in the preaching, others in the Sunday school as well as in the singing and in the very good Union of the young people. Brother Andru goes once a month to preach at La Fère, as well as my good deacon, M. Béguelin, and occasionally Brother Dez will go too; he was there on Easter day.

At La Fère we baptized only three; five have come from Rue St. Denis, Paris, making eight. Three have died, and, unfortunately, one of our best deacons, Brother Blandelle.

Father Vincent writes of the work in Denain and Northern France :—

I send you herewith my report for 1894. All our meetings are very well attended. We have eight stations. There has been a Christmas tree in six of them. At that fête in Denain we had 500 attendance and in all others the chapels were crowded. This gave us an occasion to preach Christ to hundreds of new hearers who were very attentive. We have more than 250 children in our Sunday schools, with eighteen teachers. In one of our stations they have formed a Y. M. C. A., and ten is the average of those who meet every Saturday. Our Union in Denain which got very low the last two years has revived wonderfully; it numbers now 130 members. They occupy themselves specially in the Sunday schools and in visiting the sick. The subscription is three cents a month, and it is employed in helping the poor. Much good has been done in that way. Eight of our brethren preach and speak in different places on Sundays, but as they are poor it is necessary for me to pay their expenses. Unhappily, this year, no money has been given me for that purpose.

I preach in Denain twice a month on Sundays and the rest of the time is employed in visiting my wide field, looking after the sick, conducting funerals, and preaching. If in each of these stations there could be found a man able and willing to become a leader I should form several small churches, but until now this has not been possible; I hope it may be in the near future.

Those who left us from Croix and formed themselves into a special group have been replaced by new members, and our station Tourecoing-Roubaix is progressing well. We trust God will send there a man who will still increase its prosperity. Several families have left us to live elsewhere.

We had last year twenty-four baptisms and seventeen this year, and besides there are ten newly converted. Although half of our people can give nothing or almost nothing and that a fifth of them must be helped, our church has given 1,000 francs for the pastor and 1,590 francs for other purposes. There have been four deaths, six departures and two admitted from other churches. We close the year with 258 members.

GERMANY—1834.

The area now covered by the operations of the German Baptist Committee is very large, including, besides the Empire of Germany, Austria, Bohemia, Hungary, Roumania and Bulgaria. The general report of the work which is given by Rev. J. G. Fetzer will be read with interest:—

Your committee has assembled at regular intervals, usually on the second Wednesday

of the month, to hear the reports of the brethren, to consider the needs of the different fields, and to appropriate the funds at its disposal as justly as possible. The reports as they were summarized and sent to the Executive Committee and published in the *Missionary Magazine* show that the work has been constantly enlarging. The labors of the brethren were in no case in vain, though in some instances the immediate results were much larger than in others.

The annual statistics show a net gain for the work in Germany of 827, and for the work in the larger circle included in the Union, 1,054. This is not quite so large an increase as was reported for the year 1893, which is not owing to a decrease in the number of baptisms, but to an increased number of dismissals and withdrawals. The above numbers do not include the increase or decrease of the Hungarian churches, since up to this time no report from them has been received. The number of brethren at work in Germany as pastors, missionaries and colporters is 314. These preach at 945 different places at stated times. Of the number dismissed by letter 125 have emigrated to countries not in connection with the Union. Those who emigrate are often the financial stays of the churches. In leaving the country they take with them their money and settle somewhere in the far West, leaving their fatherland and the Baptist cause here without their aid. Our loss is somebody's else gain. In some instances the loss is felt quite intensely. Some weeks ago I received a letter in which the writer said, "In consequence of the many emigrations our church has suffered severely during the last few years." This church was once able to pay a tolerably good salary to a pastor, but is now scarcely able to do so. Those who remain are doing all they can to keep above water. Under such circumstances the churches need to pray that the Lord will fill the vacant places and encourage those who are left.

A glance over the field as a whole shows that the outlook is hopeful. There is still a scarcity of workers and not all fields can be supplied, but in a few more years we shall very likely not have need to complain in this respect, for all indications tend to show that the Lord is calling a greater number of reapers into the field. Here I would say that some very important places are still unoccupied, such as Leipzig, while many new ones should be entered upon. Your committee has for instance long desired to do something for Bavaria, with its millions of people, more than can be done at Bayreuth, but for the present nothing can be undertaken for want of men.

Your missionaries still have to encounter difficulties and meet with opposition in Saxony and some other parts of Germany. The work is impeded in many ways, but it cannot be stopped, and while it is hindered in one place it is furthered in another. Thus Brother Bauer of Chemnitz, Saxony, writes: "How God does change things the following will make clear. Two years ago we could scarcely make ourselves known publicly, but now a publisher of a newspaper sent us twenty postal cards with the request to send our appointments for Sunday to the office every Friday." The Lord does aid his people, and shows them that he rules. In most cases the opposition does not come from the government, but from the clergy or from some riotous crowd, encouraged, if not instigated, by a fanatical priesthood.

Our brethren in Galicia and Bulgaria have lately had experiences of this kind. Brother Massier writes: "We have not been without persecution. At Eisenau Brother Brandauer, who has been engaged as missionary and colporter, was accused of spreading evangelical literature (a thing not allowed according to the laws of the Austrian empire). The constable stopped him while selling books and confiscated fourteen florins worth of books and fined him ten florins, which was a very mild fine, as the law allows from twenty-five to 200 florins. The Sunday school at that place, which numbered about forty children, was scattered by a Lutheran pastor, who threatened the children with severe punishment if they attended the Sunday school and thus frightened them away."

From Temesvar, Hungary, a similar report comes, with this difference, that the perse-

cutors are Catholic priests who bid the teachers use all their influence and, if need be, corporal punishment to keep the children from attending Sunday school. Of course under such circumstances many parents prefer not to send their children and only a few are left.

Our workers in Bulgaria have fared even worse than that. Brother Keusseff, who has been at work there for about eight months, had begun to preach in a place where a teachers' normal school is situated. Some of the students of this institution attended the services and were converted. A few weeks ago, a mob came, while the brethren were assembled for worship at Lompalanka and began to demolish the building and destroy everything they could lay their hands on. The meeting house was valued by Brother Klundt, a German subject, at about 3,000 francs, and is situated at Lompalanka on the Danube. The brethren died for their lives while the demolishing went on which lasted from 3.30 to 6.30 o'clock in the afternoon. Brother Klundt immediately telegraphed to the German General Consulate at Sofia asking his interference, and as a result the latest news from there is that the Bulgarian government has promised to furnish them a hall for worship, while at its own expense it will restore the building for the use of the brethren. Should this be really carried out, the apparent defeat and repulse which our brethren suffered, will be a moral triumph of no little importance for the work in Bulgaria. Had the owner been a Bulgarian instead of a German this favorable turn of affairs would probably not have taken place, for the Bulgarians are, as far as they are religiously concerned, just as fanatical as the Russians.

Concerning the work in Hungary at the present time little can be said, for owing to some dissent between Brother Meyer and his Magyar coworkers the reports from him have of late been very meagre. Brother Peter at Neusatz is working with very peculiar people, Germans, Slavs, Bosniacs and others, and hence finds the work for Christ very difficult and the results very insignificant. Brother Kuss, who has his field at Temesvar and southeastern Hungary as far as Transylvania, is doing efficient pioneer service under great self-denial. His labors have not been in vain though he longs for more definite results.

The work so nicely begun in Vienna, about a year and a half ago, by Brother Preuss, has been interrupted, since his failing health compelled him to leave the field and seek a milder and more healthful climate. He has gone to King William's Town, South Africa, to take up the work there, which Brother Gutsche, who is at present an invalid, has carried on so many years. What is Vienna's loss is a gain to this church in the extreme south of Africa. It is hoped, however, that ere long this vacant but most important place may be occupied by an able man; the brethren are doing all they can to secure some one.

Other changes have taken place or are about to occur. Brother Faltin has left Bremerhaven for Tilsit; Brother Hermann has left Bayreuth to take charge of the church at Derschlag; Brother Krüger has gone from Preuzlau to Reetz; Brother Classen is about to leave Worms to accept a call to the pastorless church at Kiel. While these three have gone to churches who can maintain them without aid from outside, Brother Winhold goes to Freiburg and in this way comes under the care of your committee. Thus the work seemingly changes, but in reality it is always the same, and your committee is glad of an opportunity to help feeble churches, to cheer those who may be discouraged and to give advice as circumstances may require.

Concerning the publication house and its affairs I will only say that, although by the exclusion of all our publications from Russia the number of subscribers to the papers has gone somewhat backward, still there is all probability that all the papers and periodicals will soon have as large a list of subscribers as before. The Lord has opened other doors, and besides we are hoping that these stringent orders may be rescinded and our papers may again go into Russia to encourage our brethren there in their work for the Master.

The Sunday schools are doing a good work; the number of scholars is increasing and a good many of them have been converted during the year. The Y. M. C. A. and the Y. W.

C. A. are prospering and accomplishing much good. The former are well organized into associations and a general Union, which is especially pushing the work among the soldiers and the sailors. The young women are waking up to their privileges and responsibilities, and are organizing into associations for the sake of mutual encouragement and better work. May the Lord bless the work of the 2,476 young men and 2,747 young women thus banded together in societies.

As to the Theological School, though I mention it last, it is by no means least. During the past years we have often thought of the many pastorless churches and the important fields which ought to be occupied, and have prayed, "Lord, send harvesters into the harvest." At present, as mentioned above, this prayer is being answered. For, while the present senior class numbers only four men, the incoming class will be by far the largest that ever entered the Seminary, between fifty and sixty having applied for admission. Every applicant is requested to send in a recommendation from his church and to fill out a sheet containing about eighteen or twenty questions. These must be answered and the sheet returned with a character from the employer, a health certificate from a physician, the written consent of the parents and a *curriculum vitae*. These papers are examined by the committee and the case then voted upon. This year the recommendations, etc., were especially good, so that about thirty-five new men will very likely enter the Seminary in September, probably making, with those now in the junior class, forty-six men in all.

Although we look upon this large number of students as an answer to our prayers, still we look into the future somewhat anxiously, knowing that our churches on the whole are not rich and that of the forty-six men there is scarcely one who can support himself. There are no chances here, as there are in America, for a young man to earn his way through the seminary by preaching or by doing work of some kind. Hence they all depend upon the assistance of the churches. It requires some faith to believe that the Lord will provide for so many; still, when the Lord has answered our prayers and has made so many willing to come, it is but just that we trust him that he will take care of his servants while they are preparing for the work to which he has called them. We may assume that he will make some of his stewards, whom he has entrusted with means, willing to supply the needs of our institution.

I have attempted to review the work under the care of the German-American committee during the past year, and have succeeded but imperfectly, still I trust that enough has been said to induce every friend of missions to pray that God may continue to bless the work of his servants in Central Europe.

Rev. B. S. Keusseff, a native of Bulgaria and a recent graduate of Dr. Guinness' college for the training of missionaries, has been employed during the past year by the German Committee, to carry the gospel to his own people. His labors have been attended with marked evidences of the Spirit's presence.

Mr. Keusseff adds :—

This is the work into which the Lord has gradually led me, and praise him, has completely fulfilled the desire of mine heart. Now my prayer is that the Master may keep me humble and earnest in his work here.

In the middle of last June I left the Institute where I was in training and proceeded directly for this country. July and August I spent in travelling throughout Bulgaria with the object of studying the field. During my travelling I visited fifteen towns and cities, most of which have not been yet at all touched by evangelical influence. My general impression is, "The harvest truly is plenteous, but the laborers are few."

The population in Bulgaria consists of Bulgarians—chief element—Turks, Greeks, Armenians, Roumanians, Jews and Gypsies. Some evangelistic work has been done only

among the Bulgarians to whom are limited all our efforts. This country is the best field I know for working among the Mohammedans, on account of their great number, and on account of the freedom of access to them. Here they have no power to persecute at all. May the Lord send some workers among this needy people.

Since September, 1894, I have been engaged in evangelizing in our Danubian stations in Bulgaria, in Rustchuk and Lompalanka, where we have small churches in each. The church in the former consists of twenty-seven members and in the latter of seventeen. During the last four months the Lord has given us great blessings. In Rustchuk the Sunday school increased from half a dozen to forty scholars, the divine services from a small attendance to an overflowing crowd. There have been also ten conversions. In Lompalanka the Sunday school has considerably increased, but not so much as at Rustchuk. We have been obliged to enlarge our premises by pulling down a wall and joining two rooms together. It holds now one hundred persons, and is still too small for the crowd that comes. Here we have had twenty-nine converts.

We have opened a new preaching station in Widin, a town higher up on the Danube. There also we have already six converts. So all our converts, candidates for church fellowship and baptism are forty-five in number for the last four months. These are blessings for which we must praise our heavenly Father. The people are hungering and thirsting for the gospel of Jesus Christ. Lately we have received invitations from three different towns to send them preachers, but our forces being limited we cannot do it. Travelling being very difficult here in the winter I propose to visit these places in the spring.

SWEDEN — 1855.

Rev. Adolph Drake presents a general view of the work.

On the 13th inst. I had the pleasure of sending you the statistics of our Baptist Associations. Here follow some remarks and a general view of the work.

Progress.—We have cause for thanksgiving in finding greater progress during 1894 than the previous year, the number of baptized reaching 2,595. The Bleking Association again stands forth with more than twenty baptized to each hundred of the membership. The Wermland Association reached ten per cent, five others seven, eight or nine per cent, among them two Northern Associations, a year ago in a declining state. The members, however, were led to a firm decision to pray and work. And the Lord sent his blessing all along the lines. At the anniversary of the Sundsvall Missionary Union the Lord graciously so strengthened their faith that instead of a debt in the treasury and a desponding notifying of all the missionaries to be ready to quit, the debt was paid, more than 400 crowns found in the treasury and all the ten missionaries in the home field and one in Finland encouraged to continue the work. The sister Association of Jemtland has invited the General Conference to meet in their distant capital of Ostersund in June next in the hope of still more quickening the missionary interest in the North.

Metropolitan Churches.—The Fourth church has seen the greatest progress all the year around, the number of baptisms rising to fifteen per cent of the membership. By renting out stores on the lower floor of their chapel they succeed in paying the interest on their chapel debt. And so they manage to support their own pastor without any help from without.

Chapel debts are pressing heavily upon some churches. The 2,000 crowns collected all over the country to help the church of Upsala has done wonders to raise the church from their despondency. On February 10, the writer with some Stockholm pastors was invited to attend a thanksgiving festival when it was emphasized that the church now saw its way clear to keep its chapel. The church had been able to collect the double sum to that given by the denomination, for the chapel debt.

There is a strong determination now to warn churches from running into heavy chapel

debts. The meeting-houses built during the year, raising their number from 286 to 301, I hope have been built on a more solid basis.

Obituary.—On November 14 last our veteran Baptist minister, Rev. John Palmquist, was called to his rest like a shock of corn fully ripe, having just entered upon his ninetieth year. He was the last one of three brothers, singularly used of God in building up his kingdom among our people. The youngest brother, Mr. Peter Palmquist, labored for the Sunday school and as a Christian publisher. The next youngest, Rev. Gustavus Palmquist, was the means of organizing the first Swedish Baptist churches in America and an earnest evangelist among the Baptist churches of Sweden in the first two decades of their history. The eldest brother, now deceased, was the means of an extensive revival of religion in the province of Nerike where there is now a Baptist Association of thirty-seven churches with 4,153 members. His last years he spent in Stockholm ministering to little circles and hospitals, honored with seals to his ministry even in old age. At his funeral there was a very large concourse of people, among them some pious persons of "society," even the minister of war joining the funeral procession to show his respect to his memory.

Self-support is deferred to a great extent by heavy mortgages on chapels. The immense increase of taxes is pressing also heavily upon the people. The Diet simply doubled the tax last year. At present, the income of one month in the year has to be paid in taxes. An average of fourteen crowns per member contributed for religious purposes in some Associations is a fair degree of sacrifice considering the circumstances.

Present Aspects.—In several places we hear of a work of grace going on and souls being brought to Christ.

Dr. Broady refers in his report to his critical illness and great physical suffering. It has pleased God to restore to him a measure of health, so that he has been able to resume the work so dear to him in the seminary. His reference to Bethel Seminary and the churches in Stockholm will be read with interest.

In the Seminary, where the work, with a few exceptions, has progressed as usual, we have daily experienced the presence of the Spirit of God. The number of students is not as large as some years previously, as we at the beginning of the fall term only had thirty-three enrolled, including eight new-comers. Last year the students numbered over forty in all. That we this year do not have an equally large number, or more, is owing to what may be called a new departure, inaugurated by the Seminary Board at its annual meeting last spring, and to be tried for a couple of years. Hitherto students (we have none but such as are studying for the ministry) unable to furnish their own support have, when approved by the Board, been admitted as beneficiaries from the beginning. The new departure consists in demanding of each pupil as he enters the Seminary, that he shall pay a sum large enough to cover the expenses of his support for that year, the money, divided into two instalments, to be paid into the treasury at the beginning of each term. Tuition, as before, is free to all who are too poor to pay for it. This departure in the policy of the Seminary is adopted for the time being in order to ascertain whether the thing really can be carried out and, in case it be found to be practicable, thereby to secure some additional funds to a yearly overdrawn treasury. Needy students, who as to spiritual character and talents during the first year fully prove their divine call, will, of course, so far as the means in the treasury allow of it, be admitted as beneficiaries during the remaining three years.

The churches in Stockholm, all equipped with pastors, and conveniently located in different parts of the city, are adding their quota towards preparing the soil for the advent of the kingdom of God. By preaching and missionarying (allow the word) and unceasing spiritual activities under a multitude of forms, their work is slowly but surely widening and deepening.

The First Church, with a commodious chapel, erected thirty years ago at a cost of 125,000 crowns, seating comfortably one thousand persons, and with a membership of 1,700, and a Sunday school numbering about 1,300 children, is the largest and strongest. Its annual contributions, all told, amount to about 25,000 crowns, which money is cheerfully given by people destitute of earthly fortunes, but who have tasted of the riches of the love of Christ.

The Second Church, with a chapel ten years younger than that of the First Church, but fully as large, is laboring in a field demanding for its successful cultivation talents and consecration of no low degree. It is, however, under the circumstances trying to do its best. It has a constituency of about 380 members and a Sunday school numbering 600 children. Its yearly contributions to the cause of Christ amount to about 8,000 crowns. The debt resting on its chapel, about 35,000 crowns, paralyzes its activities in more than one respect. Still, it looks hopefully forward to the future.

The Third Church, with a membership that has not yet reached 400, and a chapel erected about eleven years ago at a cost of 80,000 crowns, seating about 600 people and with a debt still resting on it of 46,000 crowns, is, perhaps, on this account, of all our churches in the city the worst off. It is, besides, planted in a field of rocks and stones. Nevertheless the church is, under God, and with the strength it possesses, aiming at transforming the untoward soil and to make it deeper and richer. It has a Sunday school of 500 children, and contributes annually in the neighborhood of 7,000 crowns toward the maintenance of its work and the paying of interest on its debt. The outlook as to having the burden of the debt on the meeting-house somewhat lightened, is, however, the pastor told me a few weeks ago, getting brighter.

The Fourth Church, is at present the most prosperous, spiritually, of our churches in the city. The unceasing efforts of our young brother, the pastor, to win souls for Christ are crowned with constant conversions. The chapel of this church, seating about 600 people, was erected some three years ago at a cost of somewhat more than 160,000 crowns. The debt resting on it amounts to about 127,000 crowns. But this debt is not particularly felt by the church, as it is built in such a way that the lower part of the house consists of stores, the rents of which fully cover the interest on the debt. The membership, counting over 400, is constantly being added to by baptisms. The church has a Sunday school of somewhat over 400 children, and its annual contributions towards carrying on the work of Christ amount to over 7,000 crowns.

The Fifth Church, with a membership of nearly 400, is without a chapel. It rents a hall which seats at most 400 persons and which is, of course, altogether too small for the work. A larger one is not to be had in this part of the city. But the church is on the lookout for an eligible place on which to build a meeting house, towards which they have already got together about 12,000 crowns, which they keep on adding to. The field where this church is located is also a hard and untoward one, but the church is, nevertheless, under the energetic leadership of its devoted and enterprising pastor, not only holding its ground, but is slowly moving forward. It has a Sunday school of over 400 children, and its annual contributions to the various branches of the work of Christ mount up to over 8,000 crowns.

The Sixth Church, being also without a chapel, is renting a hall that seats about 300 people. It organized some nine years ago, since which time the population of the district, composed mostly of factory people, have to a very great extent fallen into the hands of the Socialistic party and thus become bitter opponents of Christ and Christianity. The work of the church is thereby rendered very arduous and difficult. Still, having a true brother to serve it as pastor, the church is nothing daunted, but holds on earnestly and tenaciously, to the trust committed to it by Christ, cheered and encouraged from time to time by the conversion of souls. It counts somewhat more than 200 members, and has a Sun-

day school of 300 children. Its annual contributions to the cause of Christ amount to more than 4,000 crowns. All these six churches have in common that they in one way or another from one end of the week to the other hold forth the way of life. Their week of prayer is not limited to the first week in the year, but is literally extended to weeks, yea, in some cases, to months of prayer, repeated from time to time at different seasons of the year. And prayer and preaching go together. This work could not, of course, be done, if the pupils in the Seminary did not take part in it. The good that comes from it is abundantly testified, as God delights to honor those that honor him. Yet we are looking for still greater results, which, under God, are sure to come.

We have not as yet among us makers of books, as those of us, who might possibly possess the equipment necessary for authorship on that scale, have their hands more than full of other work for the Master, which they feel is more immediate and urgent. Our literary work is on that account as yet mostly confined to the writing and editing of religious papers. Of such we have at least ten of our own, issued by brethren belonging to our own ranks, and published in various parts of Sweden. Some of these papers are weeklies, some fortnightlies, and some monthlies. Their circulation mounts up to about 36,000 copies. They are the winged and constant harbingers of the truth of Christ, plainly spoken and closely applied. Their influence for good, extending to all parts of the country, cannot be overestimated.

Another form of literary activity among us is the one carried on through our *Tract and Publication Committee*. This committee, being under the control of our General Annual Conference, is exclusively a denominational concern, in which all our churches are interested. The committee prints and publishes religious tracts and religious books, besides Bibles and Testaments. It is a five-year-old child, constantly growing in influence and usefulness. Already its annual issues of books and tracts mount up to nearly 118,000 copies, representing on an average 4,000,000 pages of printed matter. As great care is exercised in the selection of matter to be printed and issued, these publications carry light and life to multitudes.

Our churches, numbering between five hundred and six hundred, are organized into nineteen associations, each one of which is organized as a missionary society of its own, having its own district for its field, and on this field its own missionary laborers. But besides this we have a *Home Mission Committee*, whose field is the whole of Sweden, and in whose work all our churches are interested, as even this committee stands under the control of our General Annual Conference. This committee supports fully thirty missionary laborers, working in unoccupied fields where Christ and the truth are but little known. Of these laborers some give the whole of their time, others only a part of it, to the work. The blessings accompanying these laborers are a constant source of gratitude to God.

To sum up let me add: The work during the year past has been truly and graciously owned by God. Multitudes in various parts of the country have been gathered around the word, and hundreds and thousands have been saved. Many of these have been added to our churches, and more of them are coming. And with the work of grace thus going on in the midst of us has come to the Lord's people a quickening and deepening of spiritual life, even that a good of inestimable value. In all our undertakings to serve Christ it has thus pleased the Lord to put his seal on the work. For all these blessings we most truly and humbly thank God.

But yet we have before us the body of the Swedish nation with its millions of unregenerated souls, who in life and experience are strangers to a personal knowledge of God and of Christ, and who by the political-ecclesiastical institution of the country are from early years taught in the last instance to trust on sacramental grace for salvation. May it please God to increasingly endow us with his Spirit that to the benighted multitudes we may ever more truly hold forth him who is the Way, the Truth and the Life.

We beg you, beloved brethren, to remember our needs. We are not unconscious of nor

indifferent to the great straits in which you still are placed on account of the protracted financial stringency of the times. We feel deeply in the matter, and it is a subject of constant and most earnest prayers on our part. God knows that the preaching of the gospel is the hope of the world. Therefore, for your Society to be forced to retrench its work in any of the fields given you in charge by God, would be to us laborers and to the peoples constituting these fields a calamity the consequences of which no human mind is able to fathom. We most earnestly hope and pray that God in great mercy may avert this; we believe he will; he will not rest until Christ is become all in all.

Mr. Truvé reports for the work upon the western coast of Sweden :—

I will give you some account of the work here on the west coast of Sweden. I have in the usual way continued my work in and around the city. The field is continually widening. Besides the Tabernacle, in which I preach every Sunday, when at home, and every Thursday, and conduct the prayer meeting every Tuesday, we have six or seven preaching stations which our church has opened as our stations, where several of the brethren in the church hold meetings on Sundays. We have 600 children in the Tabernacle Sunday school, and 420 in the other places.

We have since the beginning of this year experienced great blessings in our church. Last Saturday we had a special meeting for those who have recently been converted, and there were 100 of those present. Last Sunday I gave the hand of fellowship to nineteen new members, fourteen of whom had been baptized in the forenoon.

In Alingsås, a city a few miles from Gothenburg, a great revival is going on, and many have been led to the Lord. At the meeting for the newly converted last week there were forty of those present, who testified that they had recently been saved.

The work of God is extending on this coast gradually. Last summer I was in Lysekil, a town frequented by large numbers of people as one of the best watering places on the west coast, and opened a new chapel for the little Baptist church. They have since then had a revival and several have been brought to Christ.

Shortly after the opening of this chapel, one of our missionaries, Mr. Lansberg, bought a warehouse at Fjellbacka, on the west coast, not far from Norway. No free religious work has ever been going on there before. After having bought it, he and another brother took a large sailing boat and went down to Gothenburg, begged money from our members, and bought the woodwork needful for changing the warehouse to a chapel and went home with a loaded boat, engaged carpenters and had very soon a chapel, small and simple, but large enough at present, for that town. The day it was opened, a large number of people came, and amongst them the priest in the Established Church; but he stopped at the door and commenced to count and notice those of his sheep that had gone so far astray as to attend the meeting of the Baptists.

God has led several of the captains in the Salvation Army to join our denomination on this coast of Sweden; no less than seven of these have come over to us. Some of these are now itinerant preachers in the district, and two of them study for the ministry in the Bethel Seminary. One of these captains, by the name of Borglin, has been a sailor for several years, and during the last two years he has been captain on the missionary boat which the Salvation Army has had on this coast. I baptized him and he belongs now to my church. He thought he would like to continue the work of preaching to the large numbers of sailors and fishermen on this coast, and he bought a sailing boat which had cost 2,000 crowns, but he got it for 600 crowns. Then he wrote to me that he was coming with it down to Gothenburg to show it to us and beg money to pay for it. I thought he would get very little, especially as another brother had been here the week previous and begged for a chapel; however I let him speak in my church, and he spoke with such feeling and earnestness about the work of God amongst the hardened fisher people, that every one was moved, and he got the money and paid for the boat. A brother in another part of

Sweden gives him thirty-five crowns a month for his support, and other friends give him the rest. And now he will sail from one island to another, visiting the large fisheries and do a good service for his Master. This kind of missionary work requires both energy and self-sacrifice, and Mr. Borglin possesses them both.

The brethren who are partly supported by the \$1,000 appropriated for this part of Sweden are the same as before, except that Mr. Rydin who was at Sköpde has left that city, and Mr. Olsson, who was at Trollhättan, has taken his place, and Mr. M. Hedlund, a student from the Seminary in Stockholm, has been called to Trollhättan.

Mr. Schedwin at Boras writes: "I have during the last quarter conducted eighty-three meetings and preached forty-seven times. The work has continued as before. A few have been brought to the Lord; two of these have been baptized and united with the church, and the third one has given in his name for baptism. The meetings are well attended, and I hope and pray that the gospel may reach the hearts of the people. I dare say that during these four and a half years that I have been here supported by the means from America at least 100 souls have been led to Christ. As the place is still bound in the power of superstition and ignorance we have not had the privilege of receiving all these into our church, but you may be sure that the work is not in vain in the Lord. It was ten years, the 11th of November, since the church was organized."

Mr. Olsson writes from Sköpde: "The Lord has been with us and blessed us since I came here. During the month of October I baptized eight persons; six were received from the free church as baptized in that denomination, and two have been restored. The first Sunday in November I baptized ten persons, and received five from the free church. The work of our church in Sköpde is very widely extended and embraces ten different parishes, and I must travel from one part to another to look after the groups in this district.

Mr. O. Nylin, who travels through the district, has visited many of the dark places and has been much encouraged in finding great hunger for the word of God.

Mr. C. Ericson has continued his work in the city of Vennersborg.

Mr. C. Löpseth, formerly a captain of the Salvation Army, is now stationed at the city Lidköping, where a little church of twenty-five members has recently been organized. He will have that city as a center, but will make visits in different parts of the country around.

I have this winter as the winter before had a course of instruction for young preachers. I edit as before two papers, one for children, another for older people. May God bless you, that you may be able to support the work here, which is so much needed, especially on this western coast of Sweden.

DENMARK — 1891.

The progress of our work in Denmark is of a most substantial character. The members of our Baptist church are earnest, self-denying and aggressive. The need of a good high school is greatly felt, for the education of the young people, attached to which should be a theological department, for preparing young men for the ministry of the word. Our brethren in Denmark cannot secure these without some help from the Union.

Rev. Aug. Broholm refers to this in his interesting report:—

The Baptists have increased.—The statistical table for the year of 1894 shows that 251 have been baptized and the net increase has been 138. We have now reached the number of 3,300 Baptists in Denmark. This result is very encouraging considering the past

history of our mission. Eighteen years ago, in 1877, our churches reached a membership of 2,100, but then came a dreary time. In spite of all work we could not get above that number. One year we would have a little increase but the next year brought us back again, and in nine consecutive years we did not have an increase of one hundred members. The hearts of our missionaries were burdened and they cried unto the Lord and he heard their cry. In 1886 a heavenly breeze came over the country and a blessed harvest time was the result. From that time we began to move and have gone forward, crossing the line of at least one hundred every year. Last year we increased from 3,165 to 3,303, and all the movements have been steady and firm. Therefore we rejoice in the Lord!

Our different works have improved.

1. *The Sunday-school Work.*—The Baptist denomination established the first Sunday school in Denmark and is still enthusiastic in this important work. Our Sunday-school pupils have increased from 3,880 to 4,027, and 229 teachers are endeavoring, Sunday after Sunday, to lead all these children to Christ. For the benefit of our teachers a course of instruction for Sunday-school workers was held in the northern part of Jutland. In this part of the country we had not held any course of this kind and it was successful.

2. *The "work of giving"* as we may call it has been cheerfully responded to. The hard times experienced in the United States have also been felt in Denmark; therefore the churches came a little behind their large contributions which were made the year before last. However they contributed this year 41,511 crowns (\$11,217), and as will be seen, their contributions to the heathen missions were not diminished but exceeded those of the preceding year. 2,500 crowns (\$700) were sent to the treasury in Boston, helping to lift the heavy debt of the Missionary Union. The Baptist pastors in Denmark educate their churches to give liberally to foreign missions though they oftentimes are in great need themselves. Is this right? Some say no. However, many of our members would be sorry if they were not allowed to give what little means they have to help to support the missionaries on Congo or China fields.

3. *Young People's Work.*—A movement for more combined work by all our young people began two years ago. At our last annual conference a special meeting was held for this purpose; old and young brethren discussed the methods for work and statutes were given for organization, etc. We trust that this awakening, being guided with wisdom, will also be an improvement for our churches.

4. *The Work in Chapel Building.*—Last year two new chapels or meeting houses were dedicated, one in *Jutland*, the other at *Seeland*, making in all eighteen chapels built in the last nine years.

4. *The Work in Chapel Building.*—Last year two new chapels or meeting houses were lished during the year. One was a revised third edition of our grand church hymn-book called "*Troens Stemme*" (the voice of faith). Many of the hymns were composed by the late Rev. J. Köbner and are highly valued by the Danish Baptist churches. The other was a translation of Prof. H. C. Vedder's "*A Short History of the Baptists*," which will give our countrymen clear information about the rise and progress of the Baptist denomination.

One work more I would like to mention in this report, but can not put it under the heading improved. This is our *educational work*. It is of great necessity for our mission both for the sake of our many young people who need a good high-school education, preparing them for life-work, and also for our brethren preparing for the ministry. This great work we can not carry out ourselves, and we have been looking to the Missionary Union for a helping hand. The financial condition of the Union prevented their helping us in the past year, and nothing has been done. Oh! that the people of the Baptist churches in the United States might rescue the Union from that heavy debt, then we and other promising missionary fields would be helped and improved thereby.

FINLAND — 1889.

Rev. E. Jansson reports : —

A mission year with its changes has again left us. But when we consider God's leading, in regard to the development of his blessed kingdom among us during the same, we have very much reason to be grateful towards him, the great Master of the harvest; and even so to your Society, which has so kindly sent us the financial aid, without which we should not have been able to carry on the great and glorious work begun.

Preachers on the Field.—Without myself six evangelistic workers have given their full time on the field during the year. Besides these brethren, nine volunteers were out during the first months of the year, some of them one, some two and some three months—all depending on their economical condition with their families and the aid they could get from our churches. All the money brought in through our mission society is divided among these volunteers to help sustain their families during the time they are out on the field. We have found this method to be a great blessing to our churches; and the interest in gathering means for the purpose is increasing yearly.

Progress on the Field.—Although strong resistance has been made by our state priests even this year, we have still had the joy to see sinners saved, and to press forward into new places also among the regular Finnish-speaking people. This field is a new one, and we have, so to say, to war against the state priests for every inch. The people in general are in darkness, both spiritual as well as in respect to laws, being under the control of the priests, although the law now gives every one right to free religion. But they are very careful not to let the people understand this. Last winter three of our brethren, who were out preaching, were badly treated in a Finnish-speaking village by name Ylistaro, where none except the priests have been preaching before. Though our brethren had their passports they were, against the law, taken by the mob and the country police and brought back to their homes as prisoners. But one of the brethren, Mr. Berglund, knowing this to be against the law, went right back to the same village and continued to preach the gospel. A revival broke out and a goodly number was converted, of whom several were baptized. Later I was asked to come up there, and on September 16 we had the pleasure to organize those who were baptized May 13, on the day of Pentecost, into a living church of Christ with sixteen members, in the very same village from whence our brethren a short time before were brought as prisoners. When we consider the very dark regions in which this was accomplished, we cannot but look upon it as a miracle of God.

Here at Petalax we have received through baptism thirty new members to our church during the year. As the statistics for this year have not been made up yet I cannot just now give the number of baptisms in the community for the same.

School Work.—This very important work was checked somewhat by lack of funds. We were compelled to draw in the school term last spring. And we had a very hard struggle, too, in taking up this work in the autumn, while the most important ones of the pupils were unable to board themselves during the time. But on account of our poor friends' willingness to help, we still managed to take up the fall term. Each one of the families we have in Wasa, who can, undertakes to board one pupil free of charge during the term. If we had \$150 per year for this work, we would be delivered from this burden and the work secured. Besides this, Brother Osterman is doing the editorial work of our paper, *Finska Manadsposten*.

Places of Worship.—These have increased by only one. A new chapel was built in the city of Kuopio, worth 10,000 Finnish marks=\$2,000. This chapel will now make the number fourteen in our community here in Finland. Some years ago the community built a house of worship at Jakobstad, and now the churches will have to carry the burden of

this house at Kuopio too. There is yet remaining on it a debt of 5,000 Finnish marks which sum the church up there is unable to carry. And a house of worship there was an absolute necessity.

Needs of both pastors and chapels are very great in order to go forward with the work—houses of worship, especially in towns, and pastors for the Finnish-speaking churches. We need a chapel at the capital (Helsingfors) in order to reach the inhabitants of 66,000, and one at Tammerfors with its 25,000; and one at Wasa with its 11,000 inhabitants. This last one, the city of Wasa, is at present in the pressing need of a house, while we have there neither a house of worship nor a place for the school work. The church cannot build, neither is the community now able to help. Our five Finnish-speaking churches are in very much need of pastors and leaders in their own language. While they are few and poor they are not able to support one. We should need one for the church at the city Tammerfors, one for Jurva, a large parish, one for Laihåla and one for the new church at Ylistaro. To say nothing of the needs in the Swedish-speaking churches, the above is now the true condition of this field, and you can see that our needs are many. But looking unto him, the giver of all good things, we do not by any means feel discouraged. No, we do look up to him, our heavenly Father, for aid, both temporal and spiritual.

At present a revival is going on in our church here at Petalax. A goodly number is already converted and praising the Lord. We expect great things here this winter if the Lord yet tarry with his coming.

NORWAY — 1892.

Rev. P. Helbostad reports :—

The missionary work in our churches has been done much as before.

In Tromsø Pastor Hansson has continued the labor as usual. Also he has visited Balsfjord, where there is a great interest for the word of our Lord, but very few laborers. The Baptist church at Tromsø numbered the 31st of December last 198 members; nine have been baptized during the year, and one received on confession.

In the Tromsø Baptist Association several brethren have worked a shorter or longer time, receiving a very little support, viz., Mr. Ole Johnson at Balsfjord, L. Isakson a little time at Andø and Mr. B. Dahl, pastor of a little young Baptist church at Hadsel, who also visited in October and November many islets in the fishing district Lofoten as well as Gortland, Kvoedfjord and Kastfjord. In every place in this far North, the people are hungering for the gospel, but there are very few to preach it.

In Voerdalen Pastor F. Nilson has continued the work with his usual fidelity, and travelled a good deal in his large district. The work has been greatly blessed of the Lord, many sinners have been converted, and twelve baptized and added to the church, which at the end of the year numbered 107 members.

At Trondhjem the writer has been laboring as hitherto. A few souls have been converted, especially at our outside-station Melhus, where we have a few friends and a little meeting house; six have been received in the church by baptism, two by restoration and one from another church, in all nine.

A sister of our church, Miss Edla Rosèn has labored very diligently in some dark country-districts, and the Lord has blessed her work. At the end of 1894 our church numbered 162 members.

At Christianssund Mr. O. Nelson has been working; there has been no revival, but I am glad to be able to say that in the new year the church has been blessed from the Lord, and many souls have been converted, and I hope that some of the new converts soon will be added to the church, which at the end of the former year numbered fifty-eight members.

From the first of September the five Baptist churches, which form the *Trondhjem Baptist Association* has maintained a travelling missionary, a young brother, Mr. G. Nyquist, for Fredrikshald church, on their field. He has visited *Voerdalen*, *Melhus* and *Vigten*, in every place with much blessing for the churches and the unconverted.

From *Bergen* Pastor M. A. Ohrn writes: "We have held three meetings every Lord's day and usually two of the work days every week. A few persons have been converted and nine baptized; two have been received from other churches. In October a good missionary meeting, attended by some hundred persons, was held in *Strandebarm*, Hardanger, where we have some members who are building a little meeting house; some hundred of kroners were subscribed for the chapel. At the town we have formed a young people's association which is growing well and is promising good for the future. During the quarter sixty-six services and prayer meetings have been held besides the meetings held in the country districts. The church numbered 151 members December 31; twenty-four have have been baptized during the year.

At *Langesund* and *Laurvig* Mr. P. E. Andreson has labored very diligently, getting only a very little support from these small churches, especially *Laurvig*, which numbers only twelve members; wherefore he resolved to receive a call from the Baptist church at *Kragero* to serve it together with the Langesund church from the first of January, 1895; here he baptized the first Sunday in the new year a good brother, a former pastor of a Lutheran Free church, and the field there looks more promising than at *Laurvig*.

In *Skien* and *Melhus* churches Pastor A. Milde has continued as before and travelled much on his large field; the meetings have been well attended, and the churches have done much during the past year in collecting money for rebuilding of the chapel, but the addition to the church by baptism has been little, only two in *Melhus* and three at *Skien*, where the church numbers eighty-five members, and at the first-named place thirty-five.

At *Fredrikshald* and at its suburb *Tistedalen* the church is doing a very good and wide work. At the two named places the church maintained two evangelists, Pastor I. Hugo and his helper Mr. H. Holene, and in the country districts it supports a young evangelist, Mr. Johan Haglund, who was baptized and added to the church there last July. All these have labored very diligently as well as some other brethren of the church, who work for their food, and the Lord has blessed their labor; five have been baptized during the past quarter, and the church numbered at the end of the year 216 members; of these thirty-three were added to the church during the last year, twenty-one by baptism, the others by confession and letter. The church, being one of the most active, but having a heavy debt on its two chapels, was much stimulated by the help it received from your Society and sends you most hearty thanks.

Mr. Sundt's account of the work in *Christiania* and its vicinity is full of interest.

The year closed has been one of hard work but many encouragements. As a church we must say the good Shepherd has been our Shepherd, feeding the flock in the strength of the Lord. Unity and harmony prevail and the members are desirous to be wholly consecrated to the Master's service. During the year fifty-two new members have received the hand of fellowship here in the city; twenty-six of these came by baptism, the others by letters and experience. The membership at the close of the year is 254.

Our Young People's Society, being quite numerous, is very active and prosperous. Regular meetings are held in the central hall every Sunday; hence they distribute tracts, visit the sick, invite strangers to the services and have meetings in a neighborhood where two rooms are left at their disposal. Much good has come from their labor.

The Sunday school has enlarged its work by opening a school in a new locality. This branch already numbers 109 scholars, and in the western part of the city a branch of the Sunday school is also begun in which the people in the neighborhood seem to take much interest.

The building committee has also been active endeavoring to raise funds for building a house of worship. Last fall we had a bazar for this purpose with encouraging results. As the church is growing the need of a suitable house is felt more and more, and efforts will be made to secure a lot with a view of beginning to build as soon as a sufficient fund is raised.

Our Stations.—Including the central hall in Möllergaden, we have seven stations, three within the city limits. The work at Sanakerjordet, a station in the northern part of the city, is deepening and getting a strong hold on the people. A number of conversions have taken place and some are baptized. This suburb is located about five and one-half kilometers from the central hall; it is a field large enough in itself for a man to give his whole time to it.

Another part of the city highly needing cultivation is Homansbyen. Yearly the population of the capital increases by about 7,000, and it seems as if Homansbyen, the western part of the city, is receiving the largest per cent of this new afflux. Buildings are going up in all directions, reminding me of scenes in some of the new-built towns in the western states of America. A station is planted, and the interest at the meetings has steadily increased; at present a spiritual awakening prevails. The prospect at this rapidly growing field is full of promise.

At Eidsvold the good work continues, having now forty-three who have been baptized, and others are inquiring. At our last meeting eighteen asked for prayers and seemed to be earnest seekers.

At Berger, another of our stations, a meeting house has been built. Mr. Jakobsen, a well-doing brother who had for some time furnished us with rooms for the meetings has built the house and defrayed all the expenses himself. It has been a taxing undertaking for the brother, but as all the other members in the place are poor and the cause of Christ demanded it, he felt he ought to do it, and says if the congregation outgrows the house he will try to provide for a larger one. He wrote me when the chapel was ready to come and dedicate it, and on December 19 I and some other friends from this city went there. We had four meetings. The spirit of God was powerful in its work on the congregation, and when at the evening service twenty-two persons knelt down for prayers and gave themselves to Christ, the brother thought he had a large reward for his outlay on the meeting house.

Besides the work here in the city I have helped in revival meetings, visited pastorless churches and places from which pressing calls came to preach the gospel.

The Missionary Society connected with the church, having for its aim to spread the gospel in dark and destitute districts in the surrounding country, has a part of the year supported two brethren, who faithfully have preached the gospel wherever the Lord opened doors. The fields especially labored on are Hamar, Lillehammer, Dovre and Sell in Gudbrandsdalen. The last place is a large, beautiful and frugal valley having a dense population of at least 50,000. In the midst of this we have a church numbering about 100 members, which mostly is the fruit of the missionary efforts of the church here in the capital.

As the church at Sell in Gudbrandsdalen has no pastor our brethren gave a part of their time to this field, resulting in a number of conversions, and some were baptized. Strengthened by the gracious work carried on in their midst the church felt much thankful for the assistance received. Hence the brethren visited Vaage, a village located thirty-seven kilometers from Sell, where they enjoyed a precious work of grace. Their meetings were well attended, occasionally numbering 800 persons. Some were won for Christ and four baptized, the first ever baptized in the place. Assisted by a generous lady, Fru Halvorsen, a lot was secured for building a meeting house. An opposition stirred up against the Baptists seems to give wings to the good work, causing that some decided to stand by the Baptists, examining the Scriptures whether these things were so.

At Dovre, another village in Gudbrandsdalen, four were baptized and united with the church in Sell. Thus doors are opening and the divine blessing follows the efforts put forth. This part of the country is at present dark but still promising and left for the Baptists to evangelize. I hope the time is near when the work there can be enlarged.

The Book and Tract Society.—Having served as secretary of this concern during the last two years, considerable attention has been given to this department of labor. 68,000 pages of tracts have been printed and circulated during this winter, and now a good book with a denominational bearing is in the press. My paper published for our Sunday schools has been enlarged and the circulation considerably increased.

Knowing under what stringent circumstances the Union has labored the last two years we feel very grateful to you and all your noble brethren for the aid granted, enabling us to continue in the blessed work on this field. We hope to have your coöperation in the future, so what has been begun can be built up and sufficiently developed to be self-supporting.

SPAIN — 1870.

The past year has been one of the brightest in the history of the Spanish Mission. The spirit of God is moving in the hearts of this long darkened and priest-ridden people.

Rev. Eric Lund reports :—

Our last year's report (1894) may be condensed into a few words. The gospel was preached to hundreds, even thousands of souls. Two villages were evangelized and work commenced in two new places; seventeen converts were baptized and two small churches formed. A new field was visited, namely the dark province of Valencia, where evangelization is now commenced in one of its hundreds of long forgotten and bigoted villages.

No small number of Bibles, Testaments and hymn books were sold, and our little *Eco* widened its circle of readers and carried its message of edification to scattered Christians in Spain, South America and other countries. Besides weekly Sunday-school lessons two pamphlets, "Biblical Baptism" and "Advice to Preachers," were published and two other books commenced.

Our preachers did very well and our unpaid helpers visited towns and villages, walking miles and miles over hills and mountains to take part in the preaching and edification of their brethren. The work has certainly entered a new era and gained grounds it never held before in Spain. Thanks to God.

The present year has commenced taking us through deep waters on account of sickness in the evangelists' families and deaths in the circle of friends and brethren. But all has not been weeping; five converts have already been baptized and God has given us candidates in several places, inspiring within us the hope of a good harvest this year. Three parties are now at work evangelizing so many villages, two and two evangelists in each. Besides we have a good preacher evangelizing alone from place to place, supported partly by our Spanish brethren. In the most bigoted of the villages from forty to sixty people attend the meetings; in the other the congregation is larger still, and in the third place from 400 to 500 people are listening with the greatest attention and silence to the proclamation of the gospel night after night. And doors are open all around, so with us there is no question of *retrenchment* but of *entrenchment*. May God continue to incline the hearts of our American brethren to help us hold the fort and to go onward from victory to victory.

GENERAL STATISTICAL TABLES.

The following tables are worthy of careful study and show a solid and satisfactory growth during the year, the most noteworthy and gratifying feature being an increase in the number of self-supporting churches in heathen lands, from 377 to 458, and of self-supporting schools, from 247 to 369. The other items of increase are: missionaries, 8; native preachers, 82; churches, 41; church members, 5,770; Sunday School scholars, 1,330.

EUROPEAN MISSIONS.	PREACHERS	CHURCHES.	BAPTIZED IN 1894.	CHURCH MEMBERS.	SUNDAY SCHOOL SCHOLARS.	CONTRIBUTIONS.
Sweden	645	552	2,595	37,601	40,353	\$109,156.58
Germany	300	149	2,596*	29,422	21,524	102,510.72*
Russia	90*	67*	1,200	17,041*	3,958*	17,690.20*
Finland*	10	21	152	1,329	675	
Denmark	70	25	251	3,303	4,027	11,217.00
Norway*	16	27	280	1,961		
France*	30	19	378	1,900	858	3,278.52
Spain	6	6	5	90		
MISSIONS TO NOMINALLY CHRISTIAN LANDS	1,167	866	7,457	92,647	71,395	\$243,853.02
MISSIONS TO THE HEATHEN†	1,053	787	4,334	98,351	20,931	45,679.54
GRAND TOTALS	2,220	1,653	11,791	190,998	92,326	\$289,532.56

* Statistics of last year.

† See following pages for details.

NOTE.

The standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in father; *e* as long *a*; *i* as *ee* in feel; *o* as in mote; *u* as *oo* in fool; *ö* as *e* in her; *ü* as in German München; *ai* as *i* in ice; *au* as *ow* in how; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in garden; *h* always pronounced except in *th, ph*, and *gh*; *gr* an Oriental guttural, *gh* another Oriental guttural; *y* as in yard. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

Number.	STATIONS.	Date Established.	Out-Stations.	MISSIONARIES.					NATIVE PREACHERS.			Bible-Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1894.	Members.	Sunday Schools.		
				Men.	Wives.	Single Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.					
Burma.																						
1	Rangoon, Burman Karen	1813	7	10	8	5	1	24	2	5	7	1	2	33	3	4	7	100	*493	6		
2	Moulmein, Burman Karen	1827	105	3	2	1	1	113	15	48	63	5	1	76	105	1	105	430	5,331	20		
	Telugu and Tamil*		17	1	1	1	1	2	6	9	15	2	1	27	17	1	17	26	357	11		
3	Tavoy, Burman Karen	1828	1	1	1	1	1	2	1	2	2	1	1	4	1	1	1	1	1,626	18		
																			59	1		
4	Bassein, Burman, Sgaw Karen	1840	21	1	1	1	1	2	4	12	16	1	1	18	19	3	22	60	1,056	1		
	Pwo Karen		6	1	1	1	1	2	1	4	5	1	1	7	1	1	1	80	206	2		
5	Henzada, Burman, Karen	1853	128	1	2	2	2	5	39	69	108	25	1	138	98	1	98	416	9,416	128		
6	Toungoo, Burman, Paku Karen	1853	46	2	2	2	1	5	14	14	28	1	1	34	28	1	29	130	1,537	3		
	Bghai Karen		10	1	1	3	1	4	9	28	37	4	4	12	2	1	3	28	212	5		
7	Shwegyin, Burman* Karen	1853	2	2	2	2	2	6	2	3	5	1	1	9	51	2	53	160	2,472	43		
			102	1	1	1	1	2	6	38	51	1	1	9	2	2	4	72	2,304	31		
								21	103	124	1	1	1	132	78	78	169	*3,200	63	1		
8	Prome*	1854	44	1	1	1	1	2	7	20	27	1	1	3	1	1	4	35	1,790	4		
9	Thongze	1855	2	2	2	2	2	4	4	4	8	1	2	15	4	1	4	10	244	4		
10	Zigon	1876	3	1	1	1	1	2	3	7	10	2	1	14	1	1	2	42	332	1		
11	Tharrawaddy	1876	24	1	1	1	1	3	1	1	2	1	1	4	1	1	2	20	146	5		
12	Bhamo	1877	6	2	3	1	1	7	1	23	27	1	1	30	24	1	25	52	718	11		
13	Maubin	1879	1	2	2	1	1	7	4	8	12	2	1	12	1	1	1	27	112	1		
14	Thaton	1880	1	1	1	1	1	7	4	8	12	2	1	21	17	1	17	36	761	10		
15	Mandalay	1886	3	2	2	1	1	7	1	1	1	1	1	1	1	1	1	1	1	1		
16	Thayetmyo	1887	4	1	1	1	1	2	1	7	7	3	1	17	2	2	23	122	3	1		
17	Myingyan*	1887	3	1	1	1	1	2	1	3	3	5	10	3	1	4	31	177	3	1		
18	Pegu	1887	6	1	1	1	1	1	1	6	7	1	2	3	1	1	2	11	1	1		
19	Sagaing	1888	1	1	1	1	1	2	1	1	1	1	2	10	1	1	23	222	6	1		
20	Sandoway, Burman, Chin	1888	4	1	1	1	1	2	2	5	7	2	1	12	1	2	9	23	1	1		
21	Meiktila	1889	1	1	1	2	1	4	1	18	22	1	1	27	1	13	13	370	13	1		
22	Thibaw	1890	1	1	1	1	1	2	1	1	2	1	1	3	1	1	1	1	1	1		
23	Moné	1892	1	2	1	1	1	5	1	2	3	1	3	5	1	1	3	21	9	1		
24	Namkham	1893	1	1	1	1	1	2	1	1	4	1	3	14	1	1	1	4	1	1		
25	Myitkyina	1894	1	1	1	1	1	2	1	1	2	1	1	5	1	1	3	4	1	1		
Totals, Burma			555	47	45	46	8	146	163	469	632	25	60	863	419	194	613	2,318	33,636	404		
Assam.																						
26	Sibsagor	1841	8	2	2	2	1	6	1	7	8	1	1	15	1	8	8	91	451	3		
27	Nowgong	1841	5	4	3	2	1	9	1	5	5	1	4	19	1	1	2	38	144	1		
28	Gauhati	1843	10	2	2	1	1	4	3	1	4	1	1	8	5	1	5	109	614	16		
29	Goalpara	1867	1	2	2	1	1	4	1	2	2	1	1	6	1	1	1	1	1	1		
30	Tura	1876	52	4	4	3	1	11	4	9	13	61	85	11	2	13	242	2,378	32	1		
31	Molung	1876	8	1	1	1	1	2	1	1	1	1	3	1	5	5	1	76	9	1		
32	Kohima	1881	1	1	1	1	1	2	1	1	1	1	2	1	1	1	1	1	1	1		
33	North Lakimpur	1893	2	2	2	1	1	4	1	1	1	1	5	1	1	1	43	54	1	1		
34	Impur	1895	1	2	2	1	1	4	1	1	1	1	4	1	1	1	1	4	7	1		
Totals, Assam			91	19	19	7	1	46	8	26	34	2	65	147	17	18	35	523	3,721	68		
Telugus, India.																						
35	Nellore	1840	3	1	1	3	1	5	4	6	10	10	2	27	2	1	3	50	849	8		
36	Ongole	1866	1	5	4	4	1	13	18	37	55	19	19	106	1	16	16	273	18,000	10		
37	Ramapatnam*	1869	1	2	2	1	1	5	2	4	6	1	9	20	1	1	1	12	620	1		
38	Allur	1873	1	1	1	1	1	2	1	6	7	2	2	13	1	2	2	13	140	10		
39	Secunderabad	1875	1	3	4	1	1	8	1	1	1	5	1	15	1	1	1	29	84	5		
40	Kurnool	1876	34	2	2	1	1	4	1	4	5	3	15	27	2	2	2	66	574	13		
41	Madras	1878	1	3	2	3	1	9	2	8	10	9	14	42	2	2	2	13	167	11		
42	Hanamakonda	1879	4	1	1	1	1	2	1	6	7	3	1	12	1	4	4	72	263	4		
43	Cumbum	1882	58	1	1	3	1	5	3	12	15	6	14	40	1	6	6	11	8,000	58		

*Statistics of last year.

† Estimated.

‡ Statistics under Moulmein.

— GENERAL STATISTICAL TABLE.

Scholars.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Value of Missionary Property.	CONTRIBUTIONS.			
	Self-supporting.	Not Self-supporting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Benevolence.	Total.
270	1	6	7	4	8	12	104	127	231	3	\$110,000	—	—	—	\$1,026 72
700	56	1	57	70	7	77	1,267	700	1,967	106	37,500	\$2,296 50	\$2,577 90	\$912 30	5,786 70
447	1	6	7	10	13	23	284	182	466	5	10,500	144 90	25 80	310 20	480 90
300	13	1	14	—	—	17	557	248	805	22	10,000	—	—	—	1,968 00
21	—	3	3	3	6	9	62	51	113	1	5,733	15 00	—	12 66	27 66
36	—	1	1	1	2	5	67	23	90	1	2,400	44 40	—	7 80	52 20
—	—	25	25	21	11	32	329	286	615	24	7,000	261 30	424 50	34 80	720 60
77	—	2	2	3	1	4	74	33	107	2	6,000	380 70	—	—	380 70
3,000	110	—	110	103	19	122	1,535	1,048	2,583	98	52,000	6,810 00	7,620 00	84 00	14,514 00
250	21	1	22	13	19	32	385	235	620	32	18,000	733 50	679 20	308 70	1,721 40
24	1	2	3	3	4	7	77	13	90	2	7,500	95 70	15 00	40 20	152 70
1,500	47	2	49	46	12	58	1,100	600	1,700	53	15,000	1,666 66	2,100 00	583 00	4,349 66
60	—	2	2	5	4	9	85	24	109	2	5,505	67 50	—	—	67 50
620	—	56	56	14	—	14	321	288	609	60	6,666	526 80	354 60	615 60	1,497 00
1,114	—	68	68	—	70	70	—	—	1,037	—	12,000	—	—	—	2,465 10
28	—	—	—	—	—	—	—	—	—	1	2,166	40 17	—	8 44	48 61
125	17	1	18	23	1	24	—	—	510	44	3,000	316 50	411 30	911 40	1,639 20
300	—	—	—	—	—	—	—	—	—	7	5,333	221 52	33 34	91 07	345 93
40	1	2	3	5	2	3	30	50	80	4	3,000	—	3 00	135 00	138 00
126	—	5	5	6	2	8	103	23	126	2	2,970	96 60	12 00	10 20	118 80
261	10	1	11	12	2	14	148	83	231	8	600	376 80	301 50	268 20	946 50
72	—	1	1	2	2	4	42	31	73	5	12,000	63 90	70 80	—	134 70
240	7	1	8	7	2	9	—	—	243	16	10,950	255 00	400 20	178 80	834 00
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
150	—	3	3	6	8	14	116	66	182	3	30,000	64 20	—	42 00	106 20
92	—	4	4	5	1	6	75	25	100	2	7,260	27 30	27 60	30 00	84 90
30	—	—	—	—	—	—	—	—	—	—	2,266	41 00	—	—	41 00
106	3	2	5	5	2	7	88	76	164	4	2,100	97 80	72 00	126 90	296 70
—	—	—	—	—	—	—	—	—	—	—	4,500	—	—	—	27 00
65	—	2	2	—	—	—	—	—	60	—	140	—	—	—	30 00
240	—	12	12	7	1	8	—	—	135	8	1,350	94 80	42 90	15 00	152 70
16	—	1	1	2	2	2	—	—	42	—	3,000	—	—	—	33 30
30	—	1	1	2	1	3	27	15	42	1	9,000	81 00	60 00	4 80	145 80
20	—	—	—	—	—	—	—	—	—	1	3,900	—	—	—	285 00
25	—	1	1	—	—	—	6	8	14	1	—	—	—	18 00	18 00
6	—	—	—	—	—	—	—	—	—	1	600	38 10	—	—	38 10
10,391	288	213	501	374	204	595	6,882	4,235	13,144	519	\$409,939	\$14,857 65	\$15,231 64	\$4,749 07	\$40,675 28
92	1	2	2	—	—	2	18	11	29	6	\$2,800	\$115 50	—	\$7 50	\$123 00
50	—	9	9	10	—	10	140	25	165	4	2,250	—	—	—	39 90
400	17	—	17	20	—	20	260	114	374	15	7,200	82 50	\$60 00	117 00	259 50
—	—	1	1	—	—	—	18	—	18	—	—	—	—	—	—
1,626	1	56	57	59	1	60	680	193	873	39	7,500	379 80	136 10	82 50	598 40
60	—	10	10	10	11	11	143	33	176	9	500	—	—	—	20 43
—	—	—	—	—	—	—	—	—	—	—	500	—	—	—	—
—	—	—	—	—	—	—	—	—	—	1	300	1 20	—	—	1 20
100	—	8	8	8	1	9	160	40	200	9	4,500	—	—	—	15 90
1,328	19	85	104	109	4	113	1,419	416	1,835	83	\$25,550	\$579 00	\$196 10	\$207 00	\$1,058 33
245	—	13	13	20	7	27	193	104	297	2	\$15,000	\$153 60	\$28 80	\$13 50	\$195 90
700	—	134	134	—	—	168	—	—	2,000	1	20,000	—	—	—	—
130	—	4	4	—	—	9	—	—	130	3	20,000	—	—	—	88 66
100	1	6	7	4	3	7	76	34	110	3	1,200	16 50	—	—	16 50
50	—	5	5	2	3	5	87	73	160	1	7,000	25 33	—	—	25 33
295	—	16	16	15	5	20	150	100	250	1	6,500	25 50	—	—	25 50
507	—	10	10	17	3	20	194	314	508	1	11,000	129 30	—	4 50	133 80
69	—	6	6	4	2	6	81	24	105	1	5,240	53 70	—	—	53 70
1,176	—	58	58	61	33	94	745	431	1,176	60	7,500	—	—	—	568 20

EIGHTY-FIRST ANNUAL REPORT.

Number.	STATIONS.	Date Established.	Out-Stations.	MISSIONARIES.					NATIVE PREACHERS.			Bible-Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1894.	Members.	Sunday Schools.
				Men.	Wives.	Single Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.			
44	Vinukonda . . .	1883	35	2	2	1	1	4	6	8	14	3	13	34	1	1	1	29	5,960	25
45	Nursaravapetta*	1883	10	1	1	1	1	3	10	19	29	8	13	53	1	1	20	41	6,009	55
46	Bapatla . . .	1883	58	2	2	1	1	5	10	15	25	9	2	41	1	17	17	68	2,527	29
47	Udayagiri . . .	1885	12	1	1	1	1	2	2	12	14	1	1	17	1	1	1	45	341	11
48	Palnur . . .	1885	5	1	1	1	1	2	1	11	11	3	2	18	1	2	2	20	515	3
49	Nalgonda . . .	1890	19	1	1	1	1	2	1	10	11	5	12	30	1	1	1	83	606	1
50	Kanigiri . . .	1892	1	1	1	1	1	2	5	16	21	7	9	39	1	2	2	28	6,000	1
51	Bangalore . . .	1892	1	1	1	1	1	2	1	1	2	1	1	3	1	1	1	1	1	1
52	Bolarum . . .	1892	1	1	1	1	1	2	1	1	2	1	1	6	1	1	1	1	1	1
53	Kavali . . .	1893	1	1	1	1	1	2	1	6	6	2	3	13	1	1	1	25	28	1
54	Kundakur . . .	1893	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	6	1	1
55	Atmakur . . .	1893	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1	1
56	Podili . . .	1894	1	1	1	1	1	1	2	7	9	7	11	28	1	1	1	54	3,000	1
57	Darsi . . .	1894	1	1	1	1	1	2	1	1	8	16	34	2	1	1	1	1	3,000	1
58	Sattanapalli†	1895	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1	1
59	Ootacamund . .	1895	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Totals, Telugus .			249	36	33	17	3	89	68	190	266	112	158	625	3	79	82	938	56,683	248
Chinese.																				
60	Bangkok, Siam .	1833	1	1	1	1	1	2	1	1	1	1	1	4	1	1	1	6	13	1
61	Ningpo, China . .	1843	11	2	3	5	1	11	3	13	16	2	3	32	1	6	6	16	287	11
62	Swatow . . .	1846	30	6	6	3	3	17	2	18	20	18	4	59	1	1	1	51	902	6
63	Shaohing . . .	1869	4	3	3	2	1	8	1	3	4	1	1	13	1	1	1	5	24	3
64	Munkouliang*	1882	1	1	1	1	1	1	1	1	1	1	1	1	1	2	2	5	43	1
65	Kinhwa . . .	1883	5	1	2	2	1	6	1	1	1	8	15	4	2	6	1	118	1	1
66	Huchau . . .	1886	3	2	2	1	1	4	1	4	4	1	1	8	1	2	2	3	43	1
67	Suichau . . .	1889	1	4	4	2	2	12	1	1	1	1	14	1	1	1	1	12	1	1
68	Kayin . . .	1890	2	2	3	2	1	8	1	1	1	1	9	1	1	1	1	1	1	1
69	Ungkung . . .	1892	2	1	1	1	1	2	6	6	3	2	13	1	1	1	18	32	1	1
70	Hanyang . . .	1893	1	2	2	1	1	5	2	2	2	1	1	7	1	1	1	9	1	1
71	Kiating . . .	1894	1	2	1	1	1	4	1	1	1	1	1	4	1	1	1	8	1	1
72	Yachau . . .	1894	1	4	1	1	1	6	1	1	1	1	1	6	1	1	1	1	1	1
Totals, Chinese .			58	30	29	17	9	85	6	51	57	24	19	185	5	18	23	105	1,391	25
Japan.																				
73	Yokohama . . .	1872	30	5	5	4	1	14	1	4	5	3	2	24	1	5	6	64	491	14
74	Tokyo . . .	1874	9	4	4	3	1	11	2	7	9	7	6	33	1	5	5	30	403	13
75	Kobe . . .	1881	1	2	2	3	1	7	1	2	3	4	4	18	1	1	1	28	190	5
76	Sendai . . .	1884	9	2	2	3	1	7	1	1	1	1	2	11	1	1	1	6	204	9
77	Shimonoseki . .	1886	8	2	2	4	1	8	1	7	8	3	4	23	1	2	2	23	163	13
78	Morioka . . .	1887	10	1	1	1	1	1	1	2	2	1	1	2	1	2	2	5	79	1
79	Nemuro . . .	1890	3	1	1	2	1	2	3	3	1	1	1	6	1	1	1	14	55	9
80	Osaka . . .	1892	2	2	2	1	1	5	1	4	4	2	1	11	1	1	1	9	48	4
Totals, Japan .			72	17	17	20	1	54	5	30	35	21	18	128	3	16	19	179	1,633	68
Africa.																				
81	Palabala* . . .	1878	1	1	1	1	1	2	1	1	1	1	3	6	1	1	1	11	25	2
82	Banza Manteke . .	1879	10	3	1	3	1	8	1	10	10	1	5	23	2	1	3	162	635	2
83	Mtadi . . .	1880	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
84	Lukunga . . .	1882	7	3	1	3	1	7	1	10	10	1	38	55	8	1	8	63	541	1
85	Mukimvika* . . .	1882	1	1	2	1	1	4	1	1	1	1	1	4	1	1	1	1	1	1
86	Leopoldville . . .	1883	1	1	1	1	1	2	1	2	2	4	8	1	1	1	1	20	26	1
87	Bolengi* . . .	1884	1	3	2	1	1	5	1	1	1	1	1	5	1	1	1	1	16	1
88	Bwemba* . . .	1889	1	2	2	1	1	4	1	1	1	1	3	7	1	1	1	1	1	1
89	Kinjila . . .	1890	2	2	2	1	1	4	1	6	6	1	1	10	1	1	1	13	35	1
90	Irebu . . .	1890	1	2	2	1	1	4	1	1	1	1	3	7	1	1	1	4	1	1
91	Ikoko . . .	1894	1	3	2	1	1	6	1	1	1	1	1	7	1	1	1	1	4	1
Totals, Africa .			19	22	14	8	3	47	1	29	29	1	57	133	11	4	15	271	1,289	9
Grand Totals . .			1,044	171	157	115	24	1,482	250	795	1,053	184	377	2,081	458	329	787	4,334	98,351	822

*Statistics of last year.

† Including 8 not in active service and 7 undesignated.

REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1895.

MISSIONS IN BURMA.

RANGOON.

For salary of Rev. E. W. Kelly, and balance due 1893-94.....	\$1,393 56	
his mission work including \$122.60 collected in field last year.....	1,431 69	
additional passage expenses of Mr. Kelly and family.....	125 29	
salary of Rev. A. T. Rose, D. D., estimated, nine months.....	1,125 00	
his mission work.....	60 45	
his allowance in United States to Nov. 23.....	517 77	
passage of Mr. and Mrs. Rose, estimated.....	700 00	
salary of Mrs. E. L. Stevens.....	250 00	
salary of Miss E. F. McAllister.....	500 00	
her school and mission work.....	1,459 40	
salary of Miss R. W. Ranney.....	500 00	
salary of Miss Hattie Phinney.....	500 00	
rent, school and work of Misses Phinney and Ranney, including \$103.90 collected in field last year.....	746 89	
salary of Miss A. E. Frederickson.....	500 00	
her mission work.....	70 46	
salary of Rev. A. B. Seagrave.....	1,200 00	
his mission work and rent.....	439 05	
salary of Mrs. J. H. Vinton.....	500 00	
her mission work.....	635 74	
salary of Rev. D. A. W. Smith, D. D.....	1,500 00	
the Theological Seminary, land, buildings and mission work, including \$701.01 collected in field last year.....	2,573 48	
salary of Rev. W. F. Thomas.....	1,200 00	
his mission work, including \$606.06 collected in field last year.....	1,324 41	
salary of Mrs. C. B. Thomas.....	500 00	
her mission work.....	56 34	
salary of Rev. D. L. Brayton.....	1,200 00	
collected in field last year for missionary work.....	146 66	
salary of Rev. J. N. Cushing, D. D.....	1,500 00	
his mission work, college and school expenses, including \$2,101.48 collected in field last year.....	4,408 13	
outfit, passage and salary of a teacher in Normal Department, estimated	1,225 00	
salary of Rev. D. C. Gilmore.....	1,000 00	
his mission work.....	42 42	
salary of Prof. L. E. Hicks.....	800 00	
his mission work.....	42 42	
additional passage expenses, Prof. Hicks and family.....	170 80	
salary of Rev. W. A. Sharp.....	800 00	
his mission work.....	542 41	
salary of Prof. E. B. Roach.....	1,500 00	
expense connected with treasury department, taxes and repairs on mis- sion property, etc.....	598 38	
expended in United States on Bible printing.....	3,444 88	
allowance in United States of Mr. F. D. Phinney.....	800 00	
salary of Mr. H. J. Vinton.....	500 00	
Telugu and Tamil work.....	1,032 56	
	\$39,863 19	
Less saved in appropriations of last year, including exchange.....	10,868 80—	\$28,994 39

MOULMEIN.

For salary of Rev. E. O. Stevens.....	\$1,500 00
his mission work.....	840 65
passage to United States of Mrs. Stevens and children, estimated.....	600 00
salary of Miss S. E. Haswell.....	600 00
her mission work.....	455 02
salary of Miss S. B. Barrows.....	500 00
her mission work and school, including \$361.41 collected in field last year	943 23
salary of Miss Martha Sheldon.....	500 00
her mission work.....	1,546 23
salary of Miss E. E. Mitchell, M. D.....	500 00
salary of Miss M. E. Carr.....	500 00
her mission work.....	66 62

For salary of Miss L. M. Dyer and balance 1893-94.....	\$506 95	
her mission work.....	57 58	
allowance in United States of Miss A. Whitehead.....	400 00	
salary of Rev. W. C. Calder.....	1,200 00	
his mission work, including \$40 collected in field last year.....	395 30	
salary of Mrs. C. H. R. Elwell.....	500 00	
her mission work.....	218 17	
salary of Miss E. J. Taylor.....	500 00	
her mission work.....	555 54	
salary of Rev. W. F. Armstrong.....	1,200 00	
his mission work.....	1,502 99	
passage, England to Burma of Miss K. Armstrong.....	268 40	
salary of Miss S. R. Slater.....	500 00	
her mission work and school, including \$600.73 collected in field last year.....	1,861 33	
salary of Miss A. L. Ford.....	500 00	
her mission work.....	45 46	
allowance in United States of Mrs. L. M. Haswell.....	300 00	
	\$18,563 47	
Less saved in appropriations of last year.....	483 77—	\$18,079 70

TAVOY.

For salary of Rev. H. Morrow.....	\$1,200 00	
his mission and school work, including \$709.87 collected in field last year.....	1,901 06	
salary of Rev. H. W. Hale, estimated, ten months.....	1,000 00	
passage to Burma of Mr. Hale and family, estimated.....	1,050 00	
his mission work.....	181 81	
	\$5,332 87	
Less saved in appropriations of last year.....	333 33—	\$4,999 54

BASSEIN.

For salary of Rev. E. Tribolet.....	\$1,200 00	
his mission work and school.....	1,318 42	
salary of Rev. C. A. Nichols.....	1,200 00	
his mission work.....	1,935 04	
balance of passage expenses to United States of Rev. B. P. Cross and family allowance in United States of do. to April, 1895.....	412 00	
salary of Miss I. Watson.....	688 88	
her mission work.....	500 00	
salary of Miss A. B. Harris.....	65 00	
her mission work.....	500 00	
salary of Miss H. E. Hawkes.....	68 17	
her mission work.....	500 00	
salary of Miss M. C. Fowler, M. D.....	25 00	
her mission and medical work.....	500 00	
salary of Rev. L. W. Cronkhite, estimated, ten months.....	136 35	
his mission work.....	1,000 00	
allowance in United States to Sept. 22.....	518 49	
allowance in United States for children.....	382 17	
passage to Burma of Mr. Cronkhite and family, estimated.....	66 66	
salary of Miss S. J. Highy.....	800 00	
salary of Miss L. E. Tschirch.....	500 00	
her mission and school work, including \$662.57 collected in field last year.....	500 00	
allowance in United States of Miss L. R. Black.....	1,605 58	
	150 00	
	\$14,571 76	
Less saved in appropriations of last year.....	793 20—	\$13,778 56

HENZADA.

For passage to United States of Rev. J. E. Cummings and children.....	\$600 86	
allowance in United States of do. to April.....	695 52	
special grant.....	100 00	
his mission work, collected in field last year.....	356 15	
salary of Rev. N. D. Reid.....	600 00	
his mission work, including \$108.75 collected in field last year.....	471 15	
salary of Mrs. L. A. Crawley.....	500 00	
her mission work.....	333 47	
salary of Miss Annie Hopkins.....	500 00	
her mission work.....	51 52	
salary of Rev. W. I. Price.....	1,200 00	
his mission work, including \$1,216.49 collected in field last year.....	1,684 19	
allowance for family during Mr. Price's passage.....	133 33	
salary of Miss A. M. Modisett.....	500 00	
her mission work and school.....	409 69	
salary of Miss M. M. Larsh, estimated, ten months.....	416 67	
her outfit, \$200; passage, estimated, \$400.....	600 00	
her mission work.....	50 00	
passage to United States of Miss J. V. Smith.....	482 12	
allowance in United States of do.....	128 89	
	\$9,813 56	
Less saved in appropriations of last year.....	1,113 36—	\$8,700 20

TOUNGOO.

For salary of Rev. H. P. Cochrane.....	\$1,200 00	
his mission work and schools.....	1,475 73	
salary of Rev. E. B. Cross, D. D.....	1,200 00	
his mission work.....	1,689 29	
salary of Miss F. E. Palmer.....	500 00	
her mission work.....	21 77	
salary of Miss E. R. Simons.....	500 00	
her school and mission work.....	390 63	
salary of Rev. A. Bunker.....	1,500 00	
his mission work.....	1,689 21	
salary of Rev. T. Johnson, M. D.....	1,200 00	
his mission work.....	1,349 52	
salary of Mr. C. H. Heptonstall.....	600 00	
his mission work.....	90 90	
salary of Miss N. Garton, M. D.....	500 00	
her mission work.....	136 56	
salary of Miss J. Anderson.....	500 00	
her mission work.....	730 76	
allowance in United States of Miss H. N. Eastman.....	250 00	
allowance in United States of Rev. A. V. B. Crumb.....	633 33	
passage to United States of Rev. A. V. B. Crumb and family.....	800 00	
his mission and other expenses, and legal fees, including \$496.31 collected in field last year.....	1,335 42	
	\$18,293 12	
Less saved in appropriations of last year.....	826 87—	\$17,466 25

SHWEGYIN.

For salary of Rev. E. N. Harris, and balance 1893-94.....	\$831 11	
his mission work.....	1,357 24	
additional for passage expenses, Mr. and Mrs. Harris.....	10 56	
allowance in United States of Rev. H. W. Hale to Sept. 11.....	357 75	
allowance in United States for do.'s children.....	50 00—	\$2,606 66

PROME.

For salary of Rev. L. H. Mosler.....	\$1,000 00	
his mission and school work.....	1,004 83	
allowance in United States of Rev. H. H. Tilbe.....	133 33	
	\$2,138 16	
Less saved in appropriations of last year.....	193 68—	\$1,944 48

THONGZE.

For salary of Mrs. M. B. Ingalls.....	\$600 00	
her mission work.....	333 55	
salary of Miss K. F. Evans.....	500 00	
her mission work.....	385 00	
	\$1,818 55	
Less saved in appropriations of last year.....	285 38—	\$1,533 17

ZIGON.

For salary of Miss Z. A. Bunn.....	\$500 00	
her mission work and school, including \$58.25 collected in field last year.....	1,169 10—	\$1,669 10

BHAMO.

For salary of Rev. W. H. Roberts.....	\$1,200 00	
his mission work, including \$136.39 collected in field last year.....	652 53	
additional allowance for family in United States.....	29 81	
passage expenses of Mrs. Roberts and child.....	688 46	
salary of Rev. Ola Hanson.....	1,000 00	
his mission work.....	136 20	
salary of Miss E. C. Stark.....	500 00	
her mission work, including \$268.92 collected in field last year.....	1,899 07	
salary of W. C. Griggs, M. D., estimated, ten months.....	666 66	
his mission and medical work.....	336 20	
passage to Burma of Dr. and Mrs. Griggs, estimated.....	900 00	
his medical outfit.....	250 00	
	\$8,258 93	
Less saved in appropriations of last year.....	594 05—	\$7,664 88

MAUBIN.

For passage to United States of Rev. W. Bushell.....	\$300 00	
allowance in United States of do.....	600 00	
grant to family during passage do.....	100 00	
salary of Rev. M. E. Fletcher, and balance 1893-94.....	833 33	

For his mission work, including \$745.92 collected in field last year.....	\$1,139 85	
salary of Miss C. E. Putnam.....	500 00	
her mission work.....	294 88	
salary of Miss Kate Knight.....	500 00	
her mission work.....	214 46	
	\$4,482 52	
Less saved in appropriations of last year.....	113 11—	\$4,369 41

THATONE.

For salary of Miss E. Lawrence.....	\$500 00	
her mission work.....	252 96—	\$752 96

MANDALAY.

For salary of Rev. John McGuire.....	\$1,000 00	
his mission work and school, including \$419.34 collected in field last year.....	1,920 78	
salary of Miss Ellen E. Fay.....	500 00	
her mission work.....	249 46	
passage to United States of Mrs. H. W. Hancock.....	297 07	
allowance in United States of do.....	243 75	
collected in field last year for mission work.....	53 59	
passage to United States of Miss Edmands.....	296 48	
salary of Miss F. E. Ayers.....	500 00	
her mission work.....	449 08	
salary of Rev. T. H. Burhoc.....	800 00	
his mission work.....	126 20	
additional passage expenses to Burma of do.....	12 19	
removal expenses to Mandalay of do.....	80 43	
	\$6,529 03	
Less saved in appropriations of last year.....	303 57—	\$6,225 46

THAYETMYO.

For salary of Rev. A. E. Carson.....	\$1,200 00	
his mission work, including \$170.94 collected in field last year.....	996 68	
	\$2,196 68	
Less saved in appropriations of last year.....	16 96—	\$2,179 62

MYINGYAN.

For salary of Rev. J. E. Case.....	\$1,200 00	
his mission work.....	407 40	
passage to Burma of Mrs. Case and children.....	628 34	
	\$2,235 74	
Less saved in appropriations of last year.....	196 15—	\$2,039 59

PEGU.

For salary and grant of Miss E. H. Payne.....	\$550 00	
her mission work.....	1,067 92—	\$1,617 92

SAGAING.

For allowance in United States of Rev. F. P. Sutherland.....	\$800 00	
Less saved in appropriations of last year.....	96 22—	\$703 78

SANDOWAY.

For salary of Rev. F. H. Eveleth.....	\$1,200 00	
his mission work.....	698 48	
salary of Rev. E. Grigg.....	800 00	
his mission work, including \$58.05 collected in field last year.....	1,483 50	
salary of Miss M. Carr.....	500 00	
her mission work, including \$131.66 collected in field last year.....	706 70	
salary of Miss A. M. Lemon, and balance 1893-94.....	511 11	
her mission work.....	60 62	
	\$5,960 41	
Less saved in appropriations of last year.....	682 90—	\$5,277 51

MEIKTILA.

For salary of Rev. J. Packer, D. D.....	\$1,200 00	
his mission work, including \$148.08 collected in field last year.....	481 38	
	\$1,681 38	
Less saved in appropriations of last year.....	396 57—	\$1,284 81

THIBAW.

For salary Rev. M. B. Kirkpatrick, M. D.....	\$1,200 00	
his mission work, including \$929.84 collected in field last year.....	2,657 84	
salary of Rev. C. F. Raine.....	1,000 00	
his mission work and completing house.....	848 46	
	<u>\$5,706 30</u>	
Less saved in appropriations of last year.....	442 61—	\$5,263 69

MONE.

For salary of Rev. W. M. Young.....	\$800 00	
his mission work, including \$136.12 collected in field last year.....	1,439 11	
salary of Rev. A. H. Henderson, M. D.....	800 00	
his mission work.....	1,621 63	
salary of Mrs. H. W. Mix.....	500 00	
her mission work.....	743 31	
	<u>\$5,904 05</u>	
Less saved in appropriations of last year.....	367 48—	\$5,536 57

MYITKYINA.

For salary of Rev. Geo. J. Geis.....	\$800 00	
his mission work.....	476 59—	\$1,276 59

NAMKHAM.

For salary of Rev. W. W. Cochrane.....	\$1,000 00	
his mission work.....	967 38	
passage to Burma of Mrs. Cochrane.....	412 44—	\$2,379 82
Total appropriations for Burma.....		<u>\$146,364 86</u>

ASSAM MISSION.

For salary of Rev. C. E. Petrick.....	\$1,200 00	
his mission and school work, including \$60.20 collected in field last year...	789 28	
salary of Rev. O. L. Swanson and balance 1893-94.....	813 33	
his mission work.....	205 41	
allowance in United States of Rev. A. K. Gurney to Nov. 26.....	524 44	
passage to Assam of do., estimated.....	300 00	
salary of Rev. A. K. Gurney, estimated, nine months.....	900 00	
allowance in United States of Mrs. M. R. Bronson.....	200 00	
salary of Rev. P. H. Moore.....	1,200 00	
his mission work, including \$370.93 for treasury expenses.....	1,250 55	
salary of Rev. P. E. Moore.....	1,000 00	
his mission work.....	224 23	
Mrs. Moore's passage to Assam, estimated.....	350 00	
salary of Miss L. A. Amy.....	500 00	
her mission work, including \$53.96 collected in field last year.....	402 44	
allowance in United States of Miss N. M. Yates.....	172 50	
her passage to United States.....	372 59	
salary of Rev. C. D. King.....	1,200 00	
his mission work.....	393 93	
allowance in United States of Rev. C. E. Burdette to Oct. 2.....	404 44	
passage to Assam of Mr. Burdette and family, estimated.....	1,025 00	
salary of Rev. C. E. Burdette, estimated, ten months.....	1,000 00	
special grant to do.....	200 00	
salary of Rev. A. E. Stephen.....	800 00	
his mission work, including \$50 collected in field last year.....	292 40	
allowance in United States of Rev. J. Craighead.....	466 66	
additional for passage to United States of Rev. M. C. Mason and family	127 16	
allowance in United States of do.....	933 32	
salary of Rev. E. G. Phillips.....	1,200 00	
his mission work, including \$905.34 collected in field last year.....	2,367 82	
salary of Rev. W. Dring.....	1,000 00	
his mission work.....	151 51	
salary of Rev. S. A. D. Boggs.....	1,000 00	
special grant to do.....	100 00	
his mission work.....	84 60	
salary of Miss Stella H. Mason.....	500 00	
her mission work, including \$29.40 collected in field last year.....	465 75	
salary of Miss A. J. Rood, estimated, ten months.....	416 67	
her mission work.....	45 67	
her passage, estimated.....	400 00	
salary of Rev. B. W. Clark.....	1,200 00	
his mission work, including \$210.36 collected in field last year.....	608 99	
salary of Rev. S. A. Perrine.....	800 00	
his mission work.....	393 61	
salary of Rev. F. P. Haggard.....	800 00	
his mission work.....	121 21	
additional for passage to Assam of Mr. Haggard and family.....	305 03	
allowance in United States of Rev. S. W. Rivenburg.....	300 00	

For passage to Assam of do. and wife, estimated.....	\$800 00	
salary of Rev. S. W. Rivenburg, estimated, ten months.....	1,000 00	
his mission work.....	151 15	
salary of Rev. John Firth.....	800 00	
his mission work.....	205 98	
salary of Rev. J. Paul, estimated, nine months.....	666 66	
his mission work.....	100 00	
his outfit \$400; passage, estimated, \$800.....	1,200 00	
salary of Mr. J. M. Carvell, estimated, nine months.....	450 00	
his mission work.....	100 00	
his outfit, \$200; passage, \$400.....	600 00	
income of Ward trust for Serampore College.....	206 50	
	\$35,788 92	
Less saved in appropriations of last year, including exchange.....	4,148 62—	\$31,640 30

TELUGU MISSION.

For salary of Rev. D. Downie, D. D.....	\$1,200 00	
his mission work, including \$321.42 collected in field last year, and \$467.54 for treasury expenses.....	4,114 17	
salary of Miss K. Darmstadt, estimated, ten months.....	416 67	
her mission work and new rooms.....	1,515 46	
her passage, estimated.....	400 00	
salary of Miss Mary D. Faye.....	500 00	
her mission work.....	407 00	
allowance in United States of Miss J. E. Wayte.....	400 00	
salary of Rev. J. E. Clough, D. D.....	1,500 00	
his mission work, including \$2,454.46 collected in field last year.....	6,199 63	
salary of Prof. L. E. Martin.....	1,000 00	
his mission work and high school and college expenses.....	3,787 86	
passage to United States of Rev. O. R. McKay and family.....	603 47	
allowance in United States of do., three months.....	200 00	
his mission work.....	121 21	
salary of Rev. A. H. Curtis.....	800 00	
his mission work.....	303 03	
salary of Rev. F. H. Levering, and balance 1893-94.....	840 00	
his mission work and rent.....	1,161 06	
mission work of Mrs. Levering.....	30 27	
salary of Rev. Frank Kurtz, and balance 1893-94.....	802 22	
his mission work, including \$6.67 collected in field last year.....	218 78	
salary of Mrs. E. M. Kelly.....	415 16	
her mission work, including \$159.66 collected in field last year.....	604 05	
salary of Miss Sarah Kelly.....	500 00	
her mission work, including \$453 collected in field last year.....	2,347 67	
salary of Miss A. E. Dessa.....	400 00	
her mission work, including \$95.34 collected in field last year.....	1,370 79	
salary of Miss L. B. Kuhlén.....	500 00	
her mission work.....	45 45	
salary of Rev. R. R. Williams, D. D.....	1,200 00	
special grant.....	200 00	
his mission work, schools and press.....	2,640 44	
allowance in United States of Rev. W. B. Boggs, D. D.....	1,200 00	
salary of Rev. J. Dussman.....	800 00	
his mission work.....	90 90	
allowance in United States of Miss E. J. Cummings, six months.....	200 00	
salary of Rev. W. S. Davis.....	800 00	
his mission work, including \$46.07 collected in field last year.....	1,871 62	
passage to United States of Rev. R. Maplesden, estimated.....	900 00	
allowance in United States of do.....	600 00	
collected in field last year for missionary work.....	71 83	
salary of Rev. C. R. Marsh.....	600 00	
his mission work and school, including \$85.97 collected in field last year.....	1,319 58	
salary of Rev. G. N. Thomssen to Feb. 1.....	400 00	
his mission work and schools, including \$691.02 collected in field last year.....	1,883 18	
passage to United States of Rev. G. N. Thomssen and family, estimated.....	900 00	
passage to United States of Rev. C. Hadley, estimated.....	900 00	
allowance in United States of do.....	608 88	
salary of Rev. P. B. Guernsey, and balance 1893-94.....	862 77	
his mission work and school, including \$36.74 collected in field last year.....	2,076 49	
salary of Rev. T. P. Dudley.....	600 00	
his mission work.....	90 90	
salary of Miss M. M. Day.....	500 00	
her mission work and schools.....	1,388 62	
salary of Miss S. I. Kurtz.....	500 00	
her mission work, including \$3.17 collected in field last year.....	133 48	
salary of Miss O. W. Gould, M. D.....	500 00	
her mission, medical work and house.....	3,056 07	
allowance in United States of Miss J. Schuff.....	400 00	
allowance in United States of Mrs. A. T. Morgan.....	400 00	
allowance in United States of Rev. L. Jewett, D. D.....	800 00	
salary of Rev. W. H. Beeby.....	1,000 00	
his mission work.....	787 25	
passage to India of Mrs. Beeby and children.....	508 37	
salary of Rev. J. S. Timpauy, M. D.....	800 00	

For his mission and medical work.....	\$281 65	
salary of Rev. John Newcomb.....	1,000 00	
his mission work and schools.....	2,385 17	
passage to India of Mr. and Mrs. Newcomb.....	805 83	
salary of Miss E. A. Bergman.....	500 00	
her mission work.....	191 81	
salary of Miss Ida Skinner.....	500 00	
her mission work, including \$31.04 collected in field last year.....	328 23	
salary of Miss R. E. Pinney, and balance 1893-94.....	511 04	
her mission work.....	45 45	
salary of Rev. J. Heinrichs.....	1,200 00	
his mission work and schools, including \$604.04 collected in field last year.....	2,252 69	
salary of Mr. W. E. Boggs.....	1,000 00	
his mission work, including \$8.98 collected in field last year.....	383 50	
passage to United States of Mrs. J. F. Burditt and children.....	383 10	
allowance in United States of do.....	173 33	
collected in field last year for Mr. Burditt's work.....	140 31	
allowance of Rev. W. Powell to Nov. 25, 1894.....	519 94	
passage to India of do. and family, estimated.....	500 00	
salary of do., estimated, ten months.....	833 33	
his mission work.....	1,806 66	
salary of Miss H. D. Newcomb.....	500 00	
her mission work and schools, including \$54.44 collected in field last year.....	418 71	
salary of Rev. W. C. Owen.....	1,000 00	
his mission work and schools, including \$189.79 collected in field last year.....	2,886 66	
salary of Rev. W. A. Stanton.....	800 00	
his mission work.....	176 51	
allowance in United States of Rev. E. Bullard.....	800 00	
salary of Miss L. H. Booker.....	500 00	
her mission work and buildings.....	1,264 58	
salary of Rev. W. R. Manley.....	1,200 00	
his mission work and schools, including \$19.29 collected in field last year.....	1,432 37	
salary of Rev. E. Chute.....	1,200 00	
his mission work, including \$38.08 collected in field last year.....	880 19	
salary of Rev. W. G. Scott, and balance 1893-94.....	966 77	
his mission work.....	1,364 35	
salary of Rev. A. Friesen.....	1,200 00	
his mission work, including \$3,420.87 collected in field last year.....	5,025 97	
salary of Rev. G. H. Brock.....	800 00	
his mission work, school and house.....	2,009 69	
salary of Rev. J. McLaurin, D. D.....	1,200 00	
his mission work, rent and pundit.....	566 59	
salary of Mrs. L. P. Pearce.....	500 00	
her mission work.....	363 30	
salary of Rev. W. E. Hopkins.....	800 00	
his mission work, including \$92.64 collected in field last year.....	395 67	
salary of Rev. D. S. Bagshaw.....	800 00	
his mission work, including \$1.40 collected in field last year.....	415 03	
salary of Rev. W. Boggess.....	800 00	
his mission work.....	181 81	
salary of Rev. I. S. Hankins.....	800 00	
his mission work.....	242 40	
passage of Miss Sophie Ellis, estimated.....	350 00	
salary of Rev. A. C. Fuller.....	600 00	
his mission work and house.....	1,313 37	
expenses to United States on effects of Rev. P. M. Johnson.....	25 54	
specific donation received for Rev. D. H. Drake.....	15 00	
	\$113,860 88	
Less saved in appropriations of last year, including exchange.....	9,581 19	—\$104,279 69

CHINESE MISSION AT BANGKOK.

For allowance in United States of Rev. L. A. Eaton.....	\$800 00	
his mission work.....	60 00—	\$860 00

EAST CHINA MISSION.

For salary of Rev W. H. Cossum.....	\$1,000 00	
his mission work, including \$294.89 for expense of treasury department.....	846 55	
salary of J. S. Grant, M. D.....	800 00	
his mission work.....	617 50	
allowance in United States of Rev. J. E. Goddard.....	466 66	
passage to China of Rev. and Mrs. Goddard, estimated.....	800 00	
his salary, estimated.....	1,500 00	
his mission work.....	895 00	
passage to United States of Miss H. L. Corbin.....	294 62	
allowance in United States of do., estimated.....	283 25	
passage to China of do., estimated.....	300 00	
her salary, estimated, ten months.....	416 66	
her mission work.....	105 00	
salary of Miss M. E. Barchet.....	500 00	
her mission work.....	661 98	
allowance in United States of Miss E. A. Parker.....	150 00	
passage to China of Miss E. Stewart, estimated.....	300 00	
salary of Miss E. Stewart, estimated, ten months.....	416 66	

For allowance in United States of Mrs. L. A. Knowlton.....	\$450 00	
salary of Rev. H. Jenkins.....	1,500 00	
his mission work, including \$225.27 collected in field.....	776 01	
freight to United States on effects of Rev. L. A. Gould.....	116 54	
salary of Miss M. A. Dowling.....	500 00	
her mission work.....	85 35	
salary of Miss E. M. Boynton, estimated, ten months.....	416 66	
her passage expenses, estimated.....	300 00	
salary of Rev. W. S. Sweet, and balance 1893-94.....	903 20	
his mission work and rent.....	623 72	
salary of Miss L. Snowden.....	500 00	
her mission work and land.....	186 67	
salary of Rev. T. D. Holmes.....	800 00	
his mission work.....	200 00	
salary of S. P. Barchet, M. D., and balance 1893-94.....	1,219 60	
his mission and medical work and land.....	1,333 33	
passage to China of Mrs. Barchet, estimated.....	350 00	
salary of Miss A. S. Young.....	500 00	
her mission work, school and sanitarium.....	427 51	
passage to United States of Miss C. E. Righter.....	345 00	
allowance in United States of do.....	203 32	
passage to China of do., estimated.....	350 00	
her salary, estimated.....	333 33	
her mission work.....	97 00	
salary of Rev. G. I. Mason.....	1,200 00	
his mission work and completing buildings, including \$82.15 collected in field last year.....	672 15	
salary of Rev. E. N. Fletcher.....	800 00	
his mission work and land.....	466 66	
salary of Mr. A. Copp.....	1,000 00	
his mission work and rent, including 37c. collected in field last year.....	184 37	
salary of Rev. J. S. Adams.....	1,200 00	
special grant.....	300 00	
his mission work, rent, land and buildings.....	3,845 50	
salary of Rev. W. F. Gray.....	800 00	
his mission work.....	475 28	
salary of Miss L. J. Wyckoff, M. D.....	500 00	
her mission work.....	40 00	
salary of Rev. W. M. Upcraft, and balance 1893-94.....	616 66	
his mission work.....	200 00	
salary of Mr. George Warner.....	800 00	
his mission work.....	262 50	
salary of Miss B. G. Forbes.....	500 00	
her mission work and rent.....	146 67	
salary of Rev. C. H. Finch, M. D., estimated.....	1,000 00	
his mission work and hospital.....	1,254 62	
salary of Miss M. A. Gardelin.....	500 00	
her mission work.....	40 00	
salary of Miss F. C. Bliss.....	500 00	
her mission work.....	40 00	
salary of Rev. R. Wellwood.....	1,000 00	
his mission work.....	200 00	
salary of Rev. G. W. Hill.....	800 00	
his mission work.....	100 00	
salary of F. B. Malcolm, M. D., and balance 1893-94.....	616 66	
his mission and medical work.....	99 99	
salary of Miss E. Inveen.....	500 00	
her mission work.....	120 00	
salary of Rev. C. F. Viking, and balance 1893-94.....	1,047 22	
his mission work.....	80 00	
salary of Rev. C. A. Salquist, and balance 1893-94.....	691 66	
his mission work.....	66 66	
salary of Rev. W. G. Silke.....	800 00	
his mission work.....	100 00	
salary of Mr. W. F. Beaman, and balance 1893-94.....	641 66	
his mission work.....	66 66	
salary of Mr. H. J. Openshaw, and balance 1893-94.....	691 66	
his mission work.....	84 18	
salary of Rev. F. J. Bradshaw, and balance 1893-94.....	691 66	
his mission work.....	66 66	
	\$48,680 20	
Less saved in appropriations of last year, including exchange.....	11,022 33—	\$37,657 87

SOUTH CHINA MISSION.

For salary of Rev. W. Ashmore, D. D.....	\$1,500 00
passage to United States of Rev. J. M. Foster.....	255 29
allowance in United States of do.....	688 87
his mission work.....	900 50
salary of Rev. S. B. Partridge, D. D.....	1,200 00
his mission work, including \$34 for treasury expenses.....	917 34
salary of Rev. W. Ashmore, Jr.....	1,200 00
his mission and school work, including \$239.86 collected in field last year.....	1,720 86
salary of Mrs. A. K. Scott, M. D.....	500 00
her mission and medical work, including \$115.83 collected in field last year.....	579 83

For salary of Miss Mary K. Scott.....	\$500 00
her mission work.....	158 36
salary of Miss J. M. Bixby, M. D., estimated, ten months.....	416 66
her mission work.....	40 00
her outfit, \$250; passage, estimated, \$350.....	600 00
salary of Miss M. E. Magee, estimated.....	333 33
her mission work.....	175 00
her outfit, \$200; passage, \$350.....	550 00
passage to United States of Rev. George Campbell.....	237 39
his allowance in United States.....	833 33
salary of Miss E. Campbell.....	500 00
her mission work.....	120 00
salary of Rev. George E. Whitman.....	800 00
his mission work.....	537 67
salary of Rev. H. A. Kemp, and balance 1893-94.....	678 33
his mission work.....	130 00
collected in field last year for Mrs. Kemp's work.....	29 58
salary of Miss M. L. Ostrom.....	500 00
her mission work.....	80 00
salary of Rev. J. W. Carlin, D. D.....	1,200 00
his mission work.....	510 66
salary of Edward Bailey, M. D.....	800 00
his mission work.....	300 00
	\$19,493 00
Less saved in appropriations of last year, including exchange.....	3,322 00— \$16,171 00

JAPAN MISSION.

For salary of Rev. A. A. Bennett.....	\$1,200 00
his mission work and rent.....	1,028 32
passage to United States of Rev. C. K. Harrington.....	240 09
allowance in United States of do.....	666 66
allowance in United States of Rev. F. G. Harrington.....	800 00
salary of Rev. J. L. Dearing.....	1,200 00
his mission work, rent and Theological Seminary, including \$76.69 collected in field last year, and \$100 for taxes and treasury expenses.....	1,880 02
salary of Miss C. A. Converse.....	500 00
her mission work and school.....	1,534 40
allowance in United States of Miss N. J. Wilson.....	200 00
passage to Japan of do.....	350 00
salary of Miss N. J. Wilson, estimated, ten months.....	416 67
her mission work.....	80 00
passage to Japan of Miss E. L. Rolman, estimated.....	350 00
her salary, estimated, ten months.....	416 67
her mission work.....	270 50
salary of Rev. C. H. D. Fisher.....	1,200 00
his mission work.....	513 33
salary of Rev. G. W. Taft.....	1,200 00
his mission work and rebuilding.....	909 99
salary of Rev. J. C. Brand.....	1,200 00
his mission work and rent.....	951 65
salary of Prof. E. W. Clement, estimated.....	866 68
his outfit, \$400; passage of family, estimated, \$600.....	1,000 00
his allowance in United States.....	242 50
his rent.....	320 00
salary of Miss A. H. Kidder.....	500 00
her mission and school work.....	766 33
salary of Miss M. A. Whitman.....	500 00
her mission work and school.....	426 67
allowance in United States of Miss A. M. Clagett.....	200 00
her passage to Japan, estimated.....	350 00
her salary, estimated, eleven months.....	458 34
her mission work.....	100 00
allowance in United States of Rev. E. H. Jones.....	800 00
salary of Rev. S. W. Hamblen.....	1,200 00
his mission work and rent.....	880 65
salary of Miss L. Mead.....	500 00
her mission work, school and buildings.....	2,844 05
salary of Miss A. S. Buzzell.....	500 00
her mission work.....	286 00
salary of Rev. W. B. Parshley, estimated.....	1,000 00
his mission work.....	80 00

Less saved in appropriations of last year, including exchange..... \$30,919 50
 6,563 64— \$24,355 86

WEST JAPAN MISSION.

For salary of Rev. H. H. Rhees, D. D.....	\$1,200 00
his mission work and rent, including \$130.90 collected in field last year.....	1,408 21
allowance in United States of Rev. R. A. Thomson.....	408 88
special grant.....	100 00
passage of Mr. and Mrs. Thomson to Japan.....	531 30
salary of Rev. R. A. Thomson, estimated, ten and one half months.....	1,050 00

For his mission work and rent.....	\$1,310 00
salary of Miss Ella R. Church.....	500 00
her mission work and school, including \$30.87 collected in field last year	1,088 54
passage to United States of Rev. R. L. Halsey.....	597 97
allowance in United States of do.....	346 65
his mission work.....	808 00
salary of Rev. W. E. Story, and balance 1893-94.....	933 33
special grant.....	200 00
his mission work and rent.....	389 00
salary of Miss H. M. Browne.....	500 00
her mission work and repairs, including \$38.13 collected in field last year	589 13
salary of Miss O. M. Blunt.....	500 00
her mission work.....	500 83
salary of Miss F. A. Duffield.....	500 00
her mission work.....	120 00
salary of Rev. William Wynd.....	800 00
his mission work and rent.....	516 66
salary of Rev. J. H. Scott.....	1,000 00
his mission work, rent and boys' school, including \$30.40 collected in field last year.....	1,023 73
salary of Miss Mattie Walton.....	500 00
her mission work.....	277 77
passage to Japan of Miss D. Barlow, estimated.....	350 00
her salary, estimated, ten months.....	416 67
her mission work.....	80 00
	\$18,546 67

Less saved in appropriations of last year, including exchange..... 3,351 24— \$15,195 43

FRENCH MISSIONS.

For Rue St. Denis. Pastor's salary.....	\$1,260 26
rent, taxes, evangelists and Bible women, students, teachers, books and travel.....	5,021 49
Rouen. Pastor Guignard's salary.....	581 61
Evangelist Seguin's salary, rent of chapels.....	639 80
Lyons. Pastor Laügt's salary.....	484 70
Mme. Laügt's salary and work.....	271 43
rent chapel and helpers.....	494 39
Marseilles. Pastor Colin's salary.....	697 97
rent of chapels, halls, helpers and Bible women.....	523 48
Nice. Pastor Long's salary.....	387 76
rent.....	193 88
Toulon and La Seyne. Pastor de Robert's salary.....	387 76
rent of hall.....	232 66
chapel at Toulon.....	155 10
Montbéliard. Pastor Ramseyer's salary.....	484 70
evangelist's salary.....	193 88
Neuchâtel. Pastor Revel's salary.....	678 58
Valentigney. Work.....	96 94
Niort and Châtelleraut. Pastor Sainton's salary.....	581 64
evangelists and rent of halls.....	775 52
Tramelan. Evangelist and work, building chapel.....	1,046 95
Rue de Lille. Pastor Philemon Vincent's salary.....	969 40
Evangelist Meyer's salary.....	775 52
Evangelist Vignal's salary.....	387 76
Mme. Lambert's salary and work.....	290 82
rent of halls and student.....	1,066 34
St. Etienne. Pastor Hugon's salary.....	581 64
evangelists and hall.....	203 57
Denain. Pastor Vincent's salary.....	387 76
colporter.....	131 83
Mlle. Dintor's salary and work.....	271 43
Chauny. Pastor Cadot's salary.....	387 76
evangelists.....	387 76
La Fère. Work of Pastors Cadot and Andru.....	96 94
St. Sauveur. Pastor Andru's salary.....	387 76
Ougrée. Evangelist Brogniez's salary.....	426 53
Salle, Leige.....	290 82
Pas de Calais. Pastor Farely's salary.....	465 31
Evangelist Rafinesque's salary.....	484 70
Evangelist Vautrin's salary.....	484 70
Salle, Bethune.....	48 47
for debt at Loos.....	77 55
A. Dez. for expenses of correspondence.....	29 08
General. Publications, mission travel and treasury expenses.....	542 86
special donation for Mr. Lepold's work.....	5 00— \$24,371 84

GERMAN MISSION.

For salary of Rev. H. Myers, Buda Pesth.....	\$400 00
salaries of missionaries and others under direction of German committee, including Hereski.....	4,950 00
Theological School.....	2,000 00
salary of Rev. P. Bickel, D. D.....	1,000 00
colporters.....	800 00
Bible printing.....	850 00
additional for exchange, 1893-94.....	40 58— \$10,040 58

SWEDISH MISSION.

For salary of Rev. K. O. Broady, D. D.....	\$1,200 00	
salary of Rev. T. Truvé.....	600 00	
salary of Rev. A. Drake.....	600 00	
salaries of evangelists and preachers.....	3,500 00	
Bethel seminary.....	1,000 00	
salaries of Rev. E. Jansson and assistants.....	1,825 00	
special work in Finland.....	73 50	
salary of Miss Askerlund at Gothenburg.....	200 00	
	\$8,998 50	
Less saved in exchange last year.....	23 18—	\$8,975 32

SPANISH MISSION.

For salary of Rev. E. Lund.....	\$1,000 00	
his mission work.....	1,000 00	
salary of Rev. M. C. Marin.....	900 00	
his mission work, including \$6.87 collected in field last year.....	469 87	
	\$3,369 87	
Less saved in appropriations of last year, including exchange.....	815 78—	\$2,554 09

CONGO MISSION.

For salary of Rev. Isaac Cadman to March 20.....	\$231 80	
his passage to United States, estimated.....	300 00	
salary of Rev. J. C. Daves, six months.....	245 00	
his passage to United States, estimated.....	300 00	
allowance in United States of Miss L. C. Fleming.....	300 00	
salary of Rev. Henry Richards.....	735 00	
his mission work and school.....	1,380 00	
salary of W. H. Leslie, M. D.....	490 00	
his mission and medical work.....	294 00	
salary of Miss F. A. Cole.....	500 00	
her school and mission work.....	450 00	
salary of Rev. A. L. Bain.....	490 00	
his mission work.....	49 00	
outfit, \$250; passage, estimated, \$300, for Miss Johnson.....	550 00	
salary of Rev. C. H. Harvey.....	490 00	
general mission work care do.....	13,796 00	
salary of Rev. William A. Hall.....	735 00	
salary of Mr. Thomas Hill.....	490 00	
passage to United States of Rev. F. A. Agar and wife, estimated.....	800 00	
salary of Rev. T. H. Hoste.....	490 00	
his mission work.....	928 00	
salary of Rev. C. B. Antisdel.....	490 00	
salary of G. H. Jackson, M. D., five months.....	306 25	
salary of Rev. L. H. Morse.....	735 00	
salary of Miss C. A. Howard.....	500 00	
her mission work and school.....	1,010 00	
allowance in United States of Miss N. A. Gordon.....	300 00	
specific gift for her mission work.....	21 23	
passage to United States of Mrs. Bella Clafin, estimated.....	400 00	
allowance in United States of do.....	303 13	
salary of Miss B. E. Gardner.....	500 00	
her mission work and school.....	233 88	
passage to United States of Mr. W. M. Biggs, estimated.....	250 00	
allowance in United States of do.....	490 00	
passage to Congo of Mr. and Mrs. Biggs, estimated.....	600 00	
outfit of Mrs. Biggs.....	200 00	
salary of F. P. Lynch, M. D.....	735 00	
his mission and medical work.....	98 00	
salary of Mr. J. S. Burns.....	490 00	
his mission work.....	49 00	
salary of Rev. A. Sims, M. D.....	490 00	
his mission and medical work and expenses of H. R. S.....	746 00	
passage to United States of Mr. J. H. Camp, estimated.....	350 00	
allowance in United States of do. to July 12.....	575 78	
salary of Rev. Thomas Adams.....	490 00	
his mission work.....	49 00	
salary of Rev. C. B. Banks.....	735 00	
his mission work.....	147 00	
passage to Congo of Mr. and Mrs. Banks, estimated.....	600 00	
salary of Mr. J. B. Murphy.....	735 00	
his mission work.....	245 00	
passage to Congo of Mr. and Mrs. Murphy, estimated.....	600 00	
salary of Rev. E. V. Sjoblom.....	490 00	
his mission work.....	98 00	
salary of Rev. A. Billington.....	735 00	
his mission work.....	98 00	
salary of C. B. Glenesk.....	735 00	
his mission work.....	98 00	
passage to Congo of Mr. and Mrs. Glenesk, estimated.....	600 00	
salary of Rev. P. Frederickson.....	735 00	

For his mission work.....	\$245 00	
salary of Rev. Christian Nelson.....	735 00	
his mission and medical work.....	245 00	
salary of Rev. Joseph Clark.....	735 00	
his mission work.....	245 00	
salary of Rev. Thomas Moody.....	735 00	
passage to United States of Mr. and Mrs. Moody, estimated.....	700 00	
salary of Mr. J. A. Finch.....	735 00	
his mission work.....	49 00	
salary of R. J. Milne.....	490 00	
his outfit, \$250, and passage, estimated, \$200.....	450 00	
salary of Miss G. Milne, fourteen months to Oct. 1, 1895.....	583 33	
her mission work.....	600 00	
her passage to Congo, estimated.....	350 00	
passage to United States of Mrs. Gleichman, estimated.....	350 00	
allowance in United States of do. to April, 1895.....	400 00	
commissions and shipping expenses from England to Congo, estimated....	5,880 00	
	\$54,634 40	
Less saved in appropriations of last year.....	204 82—	\$54,429 58

DANISH MISSION.

For salaries and mission work.....	\$1,800 00
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RUSSIAN MISSION.

For salary of A. R. Schiewe.....	\$700 00	
salaries and work of others.....	1,800 00—	\$2,500 00

NORWAY MISSION.

For salary of Rev. E. S. Sundt.....	\$600 00	
salaries and work of others.....	1,300 00	
for expenditure of previous years.....	765 53—	\$2,665 53

GREECE.

For mission work.....	\$200 00
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PUBLICATIONS.

For 1,100 copies Eightieth Annual Report, and extra expense of July Magazine containing it.....	\$1,234 19	
Missionary Magazine for file and distribution.....	225 45	
Missionary tracts and leaflets and the Hand Book.....	1,814 51—	\$3,274 15

ANNUITIES.

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others.....	\$16,196 31
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DISTRICT SECRETARIES AND AGENCIES.

For salary of Rev. W. S. McKenzie, D. D.	\$2,000 00	
his office and travelling expenses.	398 18	
salary of Rev. A. H. Burlingham, D. D.	1,600 00	
his office and travelling expenses.	287 86	
salary of Rev. E. E. Chivers, D. D., four months.	833 32	
his office and travelling expenses.	510 06	
salary of Rev. O. O. Fletcher, D. D.	2,000 00	
his office and travelling expenses.	765 15	
salary of Rev. F. S. Dobbins.	2,000 00	
his office and travelling expenses.	1,213 53	
salary of Rev. T. G. Field.	1,700 00	
his office and travelling expenses.	399 14	
salary of Rev. J. S. Boyden.	1,200 00	
his office and travelling expenses.	548 50	
salary of Rev. S. M. Stinson, D. D.	123 32	
his office and travelling expenses.	39 10	
salary of Rev. C. F. Tolman, D. D.	2,000 00	
his office and travelling expenses.	837 55	
salary of Rev. W. E. Witter, M. D.	1,500 00	
his office and travelling expenses.	410 44	
salary of Rev. I. N. Clark, D. D.	1,500 00	
his office and travelling expenses.	434 68	
salary of Rev. Frank Peterson.	1,600 00	
his office and travelling expenses.	518 21	
salary of Rev. J. Sunderland.	1,700 00	
his office and travelling expenses.	481 08	
salary of Miss E. D. McLaurin.	425 00	
her travelling expenses.	321 97	
travel of executive officers and missionaries in agency work.	576 20—	\$27,923 20

EXECUTIVE OFFICERS.

For salary of Rev. J. N. Murdock, D. D., LL. D., Honorary Secretary.....	\$1,500 00	
salary of Rev. S. W. Duncan, D. D., Foreign Secretary.....	3,500 00	
salary of Rev. H. C. Mable, D. D., Home Secretary.....	3,500 00	
salary of Rev. E. F. Merriam, Editorial Secretary.....	3,000 00	
salary of E. P. Coleman, Treasurer.....	2,750 00	
clerk hire in secretaries' department.....	3,005 50	\$20,355 50
clerk hire in treasurer's and shipping department.....		

GENERAL EXPENSE.

For rent of rooms.....	\$2,700 00	
porter and care of rooms.....	382 90	
postage, telegrams, cables, exchange and express.....	1,063 33	
printing, blank books, stationery and office supplies.....	1,126 62	
furniture, insurance, taxes and legal expenses.....	796 31	
telephone, packing and shipping goods, rent, etc.....	855 73	
expenses on honorary life member certificates.....	19 11	
travelling expenses of executive officers and others under direction of the Executive Committee.....	1,095 52	
mite boxes.....	1,063 35	
rent of safe and storage of books and papers.....	141 50	
miscellaneous.....	85 01	\$9,320 38
Balance of interest account.....		3,059 36

Total appropriations.....		\$564,199 94
Debt April 1, 1894.....	\$203,595 88	
Less received from Gordon Memorial Fund.....	9,373 67	194,222 21
		\$758,422 15

RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION FOR THE YEAR
ENDING MARCH 31, 1895.

From donations reported in the Missionary Magazine.....	\$331,083 06
legacies reported in the Missionary Magazine.....	77,043 05
Woman's Baptist Foreign Missionary Society.....	74,615 97
“ “ “ “ “ of the West.....	32,001 55
“ “ “ “ “ of California.....	2,398 45
“ “ “ “ “ of Oregon.....	644 00
Bible day collection.....	1,765 70
Children's Day collection.....	289 05
Magazine account.....	209 99
	\$520,050 82

Income of Funds:—

Alpha.....	\$617 76
Ambler Memorial.....	720 00
Abbott Endowment.....	718 50
Allen Memorial.....	20 00
Ambler Scholarship.....	36 00
Angus Scholarship.....	30 00
Ambler, A. T.....	175 00
African Medical.....	150 00
Butler.....	25 00
Bucknell.....	60 00
Bryant.....	16 66
Bostwick.....	1,482 80
Bishop.....	1,828 42
Brownson.....	1,530 02
Crozer.....	165 00
Carpenter Scholarship.....	91 40
Davis.....	300 00
Dean.....	60 00
Dunbar.....	30 00
Eldredge.....	6 00
Eldredge, T.....	60 00
Fiske.....	105 00
Fry.....	76 62
Gale.....	222 00
Ham.....	3 29
Hoyt.....	1,444 22
James.....	45 50
John.....	30 00
Judson.....	37 70
Kimball.....	183 33
Karen.....	453 97
Kelly Scholarship.....	36 00
Logan.....	4 00
Lewis.....	27 40
Lees.....	28 50
Merrick.....	2,422 00
Merrill.....	20 91
Norcross.....	27 50

Income of Funds:—

Native Preachers	\$44	34	
Nason	317	02	
Ongole College.....	1,723	94	
Owen	702	50	
Putnam	107	49	
Pease	43	06	
Parker	53	48	
Price Scholarship	37	72	
Permanent	3,877	73	
Quincy	3	32	
Roberts	350	00	
Rangoon College.....	65	00	
Rockwell	27	70	
Rowland	18	50	
Rogers	372	33	
Sheldon	70	00	
Swaim	401	50	
Sweet	460	00	
A Friend.....	60	00	
Sawyer Trust.....	90	00	
Tage	29	02	
Tripp	42	96	
Thompson	70	00	
Toungoo Karen, N. S.....	200	62	
Thomas	175	00	
Van Husen	120	00	
Whiting	70	06	
Warne	1,075	92	
Ward	313	26	
Wormsley	282	75	
Wade	91	66	
Williams	30	00	
	\$24,417	38	
Income sundry annuity bonds.....	6,886	07—	\$31,303 45
Government grants-in-aid, etc:—			
Burma Mission.....	\$14,598	43	
Assam Mission.....	1,090	28	
Telugu Mission.....	1,339	85	
Eastern China Mission.....	82	50—	17,111 06
			\$568,465 33
Debt of the Union April 1, 1895.....			189,956 82
			\$758,422 15

In addition to the \$568,465.33, there has been added to the Permanent Funds, and those on which annuities are paid, \$83,416.68, making the gross receipts of the year, \$651,882.01.

FUNDS.

Axtell	\$311	11
Alpha	15,000	00
Ambler Memorial.....	13,000	00
Abbott, E. L.	13,669	50
Allen Memorial.....	500	00
Ambler Scholarship.....	600	00
Angus	500	00
Ambler, A. T.	3,500	00
African	3,627	58
Bradford	1,000	00
Barney	5,000	00
Brownson	35,960	46
Bucknell	1,000	00
Bishop	35,000	00
Bryant	476	25
Bostwick	12,500	00
Butler	1,000	00
Crozer	3,900	00
Colby	500	00
Carpenter Scholarship.....	7,600	22
Carpenter, C. H.	2,169	68
Colley, M. L., created during the year.....	2,000	00
Dean	1,000	00
Dunbar	500	00
Davis	5,000	00
Eldredge	100	00
Eastburn	167	72
Eldredge, T.	1,000	00
Fox	500	00
Fiske	2,404	73
Fry	2,189	61
Gale	5,000	00
Ham	94	00

Hoyt	\$25,000 00
Judson Scholarship.....	538 75
John	500 00
James	800 00
Karen	7,035 40
Kimball, created during the year.....	25,000 00
Kelly Scholarship.....	600 00
Lees	475 00
Lewis	456 70
Logan	100 00
Merrill	523 40
Merrick	84,172 50
Nason	7,093 96
Native Preachers.....	738 75
Norcross	500 00
Ongole	50,000 00
Owen	12,000 17
Prescott	500 00
Putnam, added during year, \$1,900.....	3,400 00
Permanent	71,000 00
Pierson	1,000 00
Pease	717 41
Parker	1,528 00
Price Scholarship.....	538 75
Quincy	95 00
Roberts	4,000 00
Rangoon	1,000 00
Rockwell	461 80
Rowland	263 95
Rogers, added during year, \$6,000.....	11,000 00
Sheldon	1,000 00
Swaim	10,000 00
Sweet	10,000 00
A Friend.....	1,000 00
Sheldon, C.....	500 00
Tripp	1,226 05
Tage	829 66
Thompson	1,000 00
Toungoo	3,308 95
Thomas	3,500 00
Van Husen.....	2,000 00
Whiting	1,167 50
Warne	23,310 13
Ward	4,000 00
Wade Scholarship.....	1,638 75
Wormsley	5,000 00
Williams	500 00
Sundry Annuity Bond Accounts.....	\$506,891 44
	226,053 34
	\$732,944 78

E. P. COLEMAN,
Treasurer of the American Baptist Missionary Union.

Missionary Rooms, 2a Beacon Street, Boston, May. 22 1895.

The Auditing Committee hereby certify that they have examined the cash book of the Treasurer each month during the past year, and have found the balances correct; the payments being properly vouched for. They have also examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSKOTT,
SIDNEY A. WILBUR,
Auditing Committee.

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION.

PRESIDENT.

REV. HENRY F. COLBY, D. D., Ohio.

VICE-PRESIDENTS.

CHESTER W. KINGSLEY, Esq., Mass.

GEORGE O. MANNING, Esq., Md.

RECORDING SECRETARY.

REV. HENRY S. BURRAGE, D. D., Portland, Me.

BOARD OF MANAGERS.

HON. JAMES L. HOWARD, *Chairman.*

REV. MOSES H. BIXBY, D. D., *Recording Secretary.*

CLASS I. TERM EXPIRES 1896.

Ministers.

W. T. Stott, D. D., Franklin, Ind.
S. D. Phelps, D. D., New Haven, Conn.
H. M. King, D. D., Providence, R. I.
W. T. Chase, D. D., Philadelphia, Penn.
George C. Lorimer, D. D., Boston, Mass.
E. M. Poteat, New Haven, Conn.
Wayland Hoyt, D. D., Minneapolis, Minn.
John Humpstone, D. D., Brooklyn, N. Y.
B. L. Whitman, Waterville, Me.
Edward Judson, D. D., New York, N. Y.
H. H. Tilbe, Promie, Burma.
C. H. Hobart, Oakland, Cal.
E. H. E. Jameson, D. D., Detroit, Mich.

W. P. Walker, D. D., Huntington, W. Va.

Laymen.

P. Bonney, Portland, Me.
W. W. Keen, M. D., Philadelphia, Penn.
C. W. Kingsley, Cambridge, Mass.
Joseph A. Warren, Detroit, Mich.
Churchill H. Cutting, Brooklyn, N. Y.
L. K. Fuller, Brattleboro, Vt.
O. M. Wentworth, Boston, Mass.
R. D. Moore, La Fayette, Ind.
Samuel Colgate, Orange, N. J.
W. H. Hanchett, Milwaukee, Wis.
M. S. Smalley, Hiawatha, Kan.

CLASS II. TERM EXPIRES 1897.

Ministers.

R. G. Seymour, D. D., Lowell, Mass.
W. N. Clarke, D. D., Hamilton, N. Y.
C. B. Crane, D. D., Concord, N. H.
E. P. Tuller, Lawrence, Mass.
C. R. Henderson, D. D., Chicago, Ill.
J. F. Elder, D. D., Albany, N. Y.
Byron A. Woods, Philadelphia, Penn.
C. A. Cook, Bloomfield, N. J.
A. C. Osborn, D. D., Albion, N. Y.
M. H. Bixby, D. D., Providence, R. I.
T. E. Vassar, D. D., Kansas City, Mo.
C. A. Reese, Minneapolis, Minn.
William M. Lawrence, D. D., Chicago, Ill.

E. E. Chivers, D. D., New York, N. Y.
H. L. Stetson, D. D., Des Moines, Ia.
E. W. White, Milwaukee, Wis.

Laymen.

Julius J. Estey, Brattleboro, Vt.
R. O. Fuller, Cambridge, Mass.
Moses Giddings, Bangor, Me.
William M. Isaacs, New York, N. Y.
J. Buchanan, Trenton, N. J.
S. W. Woodward, Washington, D. C.
J. B. Thresher, Dayton, O.
I. J. Dunn, Keene, N. H.
George G. Dutcher, Brooklyn, N. Y.

CLASS III. TERM EXPIRES 1898.

Ministers.

P. S. Henson, D. D., Chicago, Ill.
Lemuel C. Barnes, D. D., Pittsburg, Penn.
Richard Montague, D. D., Newton Centre, Mass.
Jacob S. Gubelmann, D. D., Rochester, N. Y.
Sylvester Burnham, D. D., Hamilton, N. Y.
Wallace H. Butrick, Albany, N. Y.
Albert G. Lawson, D. D., Camden, N. J.
W. C. P. Rhoades, D. D., Brooklyn, N. Y.
R. M. Luther, D. D., Newark, N. J.
Claiborne A. Woody, Portland, Ore.
D. W. Faunce, D. D., Pawtucket, R. I.
Z. Grenell, D. D., Detroit, Mich.

Laymen.

George A. Pillsbury, Minneapolis, Minn.
A. D. Brown, St. Louis, Mo.
James L. Howard, Hartford, Conn.
Samuel A. Crozer, Upland, Penn.
Edwin O. Sage, Rochester, N. Y.
Edward Goodman, Chicago, Ill.
Roger S. Greene, Seattle, Wash.
Isaac Carpenter, Omaha, Neb.

Women.

Mrs. E. R. Stillwell, Dayton, O.
Mrs. James B. Colgate, Yonkers, N. Y.
Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Chicago, Ill.

EXECUTIVE OFFICERS AT THE ROOMS.

EXECUTIVE COMMITTEE.

CLASS I. EXPIRING 1896.

George Bullen, D. D.
Rev. D. B. Jutten.
Hon. J. J. Estey.
John Carr, Esq.
Charles H. Moulton, Esq.

CLASS II. EXPIRING 1897.

W. S. Apsey, D. D.
N. E. Wood, D. D.
Rev. George E. Merrill.
Charles W. Perkins, Esq.
George W. Tapley, Esq.

CLASS III. EXPIRING 1898.

Henry M. King, D. D.
J. F. Elder, D. D.
F. W. Bakeman, D. D.
George W. Chipman, Esq.
Hon. J. L. Howard.

HONORARY SECRETARY.

REV. JOHN N. MURDOCK, D. D., LL. D.

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D. D.

REV. HENRY C. MABIE, D. D.

TREASURER.

E. P. COLEMAN, Esq.

AUDITING COMMITTEE.

D. C. LINSOTT, Esq.

SIDNEY A. WILBUR, Esq.

TRIENNIAL AND ANNUAL MEETINGS.

YEARS.	PLACES.	PREACHERS.	TEXTS.	RECEIPTS.
1814	Philadelphia, Penn.	Richard Furman, D.D., S.C.	Matt. xxviii. 20	\$2,099 25
1817	Philadelphia, Penn.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Penn.	O. B. Brown, D.C.		46,929 28†
1823	Washington, D.C.	William Staughton, D.D., D.C.	Acts xxviii. 15	65,956 02†
1826	New York, N.Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827*	Boston, Mass.	William Yates, India.		11,463 39
1828*	New York, N.Y.	William T. Brantley, Penn.	Phil. ii. 16	14,603 38
1829	Philadelphia, Penn.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N.Y.	An Address	29,204 84
1831*	Providence, R.I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,825 19
1832	New York, N.Y.	F. Wayland, D.D., R.I.	Rom. vii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834*	New York, N.Y.	William R. Williams, N.Y.	2 Cor. x. 15, 16	61,032 04†
1835	Richmond, Va.	S. H. Cone, N.Y.	Acts ix. 6	58,057 85
1836*	Hartford, Conn.	Elon Galusha, N.Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Penn.	Charles G. Sommers, N.Y.	Ps. lxxii. 19	72,010 06
1838	New York, N.Y.	Baron Stow, D.D., Mass.	Acts xiii. 24	80,420 21
1839*	Philadelphia, Penn.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N.Y.	B. T. Welch, D.D., N.Y.	John iii. 8	65,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S.C.	John xii. 32	83,841 62
1842*	New York, N.Y.	R. E. Pattison, D.D., R.I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N.Y.	Pharcellus Church, N.Y.	Col. i. 21	59,751 06
1844	Philadelphia, Penn.	S. W. Lynd, D.D., O.	1 Cor. i. 21	76,948 00
1845*	Providence, R.I.	G. B. Ide, Penn.	Isa. xl. 9	52,302 95
1846	Brooklyn, N.Y.	G. W. Eaton, D.D., N.Y.	1 Tim. i. 11	100,219 94
1847	Cincinnati, O.	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,457 24
1848	Troy, N.Y.	J. N. Granger, R.I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Penn.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N.Y.	E. L. Magoon, N.Y.	Matt. xx. 26-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N.J.	Acts xiii. 36	118,726 35
1852	Pittsburgh, Penn.	Velona R. Hotchkiss, N.Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N.Y.	Robert Turnbull, D.D., Conn.	Isa. xxxiii. 20	132,762 17
1854	Philadelphia, Penn.	Ezekiel G. Robinson, D.D., N.Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N.Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 59
1856	New York, N.Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,123 81
1857	Boston, Mass.	Nathaniel Colver, O.	Col. i. 28	111,288 27
1858	Philadelphia, Penn.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N.Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860	Cincinnati, O.	E. E. L. Taylor, D.D., N.Y.	Acts iv. 31, 32	132,426 22
1861	Brooklyn, N.Y.	S. D. Phelps, D.D., Conn.	1 Pet. ii. 17	84,333 93
1862	Providence, R.I.	C. W. Flanders, D.D., N.H.	1 Tim. iii. 16	85,102 26
1863	Cleveland, O.	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864	Philadelphia, Penn.	S. L. Caldwell, D.D., R.I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N.J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N.Y.	2 Cor. v. 14	169,792 59
1867	Chicago, Ill.	D. Read, L.L.D., Ill.	Mark ix. 22, 23	189,844 25
1868	New York, N.Y.	T. Armitage, D.D., N.Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Penn.	Eph. ii. 21	196,897 57
1870	Philadelphia, Penn.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22, and Rom. x. 14, 15,	202,416 56
1872	New York, N.Y.			210,199 10
1873	Albany, N.Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874	Washington, D.C.	E. Dodge, D.D., N.Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Penn.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876	Buffalo, N.Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877	Providence, R.I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, O.	Wayland Hoyt, D.D., N.Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N.Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880	Saratoga, N.Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson		290,851 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N.Y.	Luke xv. 4	288,802 84
1882	New York, N.Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883	Saratoga, N.Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,195 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xviii. 18	328,527 21
1885	Saratoga, N.Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
1886	Asbury Park, N.J.	E. H. Johnson, D.D., Penn.	1 Tim. i. 15	384,996 73
1887	Minneapolis, Minn.	H. F. Colby, D.D., O.	Rom. x. 12	353,109 46
1888	Washington, D.C.	Henry M. King, D.D., N.Y.	John xiv. 12	390,835 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R.I.	2 Cor. v. 14, 15	440,788 07
1891	Cincinnati, O.	Galusha Anderson, D.D., Ill.	Luke xix. 10	472,174 21
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	509,172 93
1893	Denver, Colo.	Rev. C. J. Baldwin, O.	1 Cor. xii. 6	760,782 05
1894	Saratoga, N. Y.	Kerr B. Tupper, D.D., Colo.	Matt. xxvi. 8	465,943 73
1895	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	568,465 33

* Board of Managers.

† Three years' receipts.

† Part of two years.

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Borden, Bessie.
Buffington, James.
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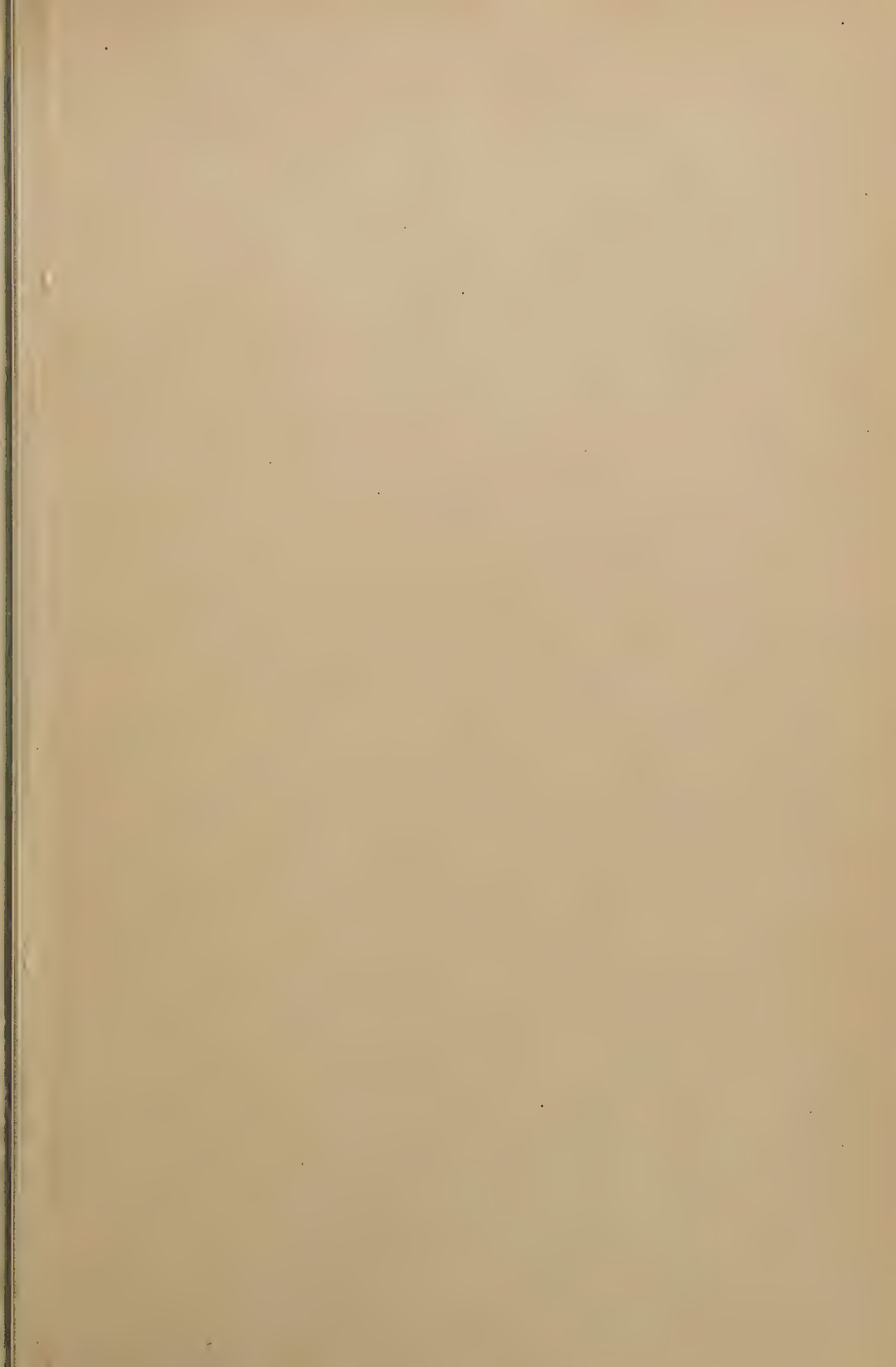
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Rogers, Mrs. Jennie L.
Rockwell, Eliza B.
Read, Lenora A.
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